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Complete 1911-12

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, January 5, 1911 No. 1.

"My Times are in Thy Hand."
Psalm 31: 15.

Father, I know that all my life
Is portioned out for me;
And the changes that are sure to come,
I do not fear to see;
But I ask Thee for a present mind
Intent on pleasing Thee.

I ask Thee for a thankful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes,
And a heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great things to do
Or secret thing to know;
I would be dealt with as a child,
And guided where to go.

Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of holy love to do
For the Lord on whom I wait.

I ask Thee for the daily strength,
To none that ask denied;
And a mind to blend with outward life,
While keeping at Thy side;
Content to fill a little space
If Thou be glorified.

And if some things I do not ask
In my cup of blessing be
I would have my spirit filled the more
With grateful love to Thee—
More careful than to serve Thee much,
To please Thee perfectly.

There are briers besetting every path
That call for patient care;
There is a crook in every lot,
And a need for earnest prayer;
But a lonely heart that leans on Thee
Is happy everywhere.

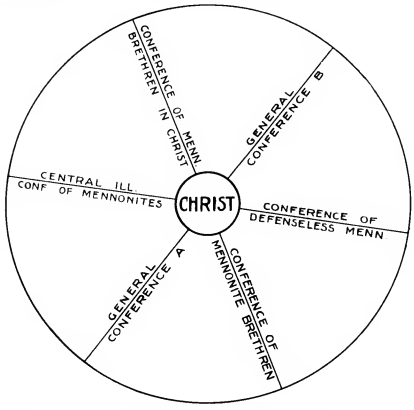
In a service that Thy love appoints
There are no bonds for me,
For my secret heart is taught the truth
That makes Thy children "free";
And a life of self-renouncing love
Is a life of liberty.

—Anna Letitia Waring in Inglenook.

A Striking Illustration for Mennonites.

This illustration is not intended for curiosity but for a vivid presentation of a grave truth which ought to concern deeply at this time *every* Mennonite regardless of position and church connection.

The reader will notice two circles, a small one near the center enclosing the prominent



word "Christ", and the other a large one constituting the circumference of the cut.

These two circles are connected by six diverging lines. Each of them is named by a "Mennonite Conference", not for discrimination, only for illustration.

These lines are not far apart at the small circle, and if they were "extended" to the center point of the circle—*Christ*—they would "all meet there." But if the lines are followed in the opposite direction, from the center to the large circle, the distance apart of one another is constantly increasing. The distance from the center, at any point, will determine the distance of the respective lines apart from each other.

The application is very simple and definite. Christ's prayer for unity is impressive. "Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are:" "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us that the world may believe that Thou hast sent me." John 17:11, 21. Christ's prayer is that His followers should be close to Him, one in Him, and close to one another.

Those who walk with Christ, live in communion with Him, will also be near to each other in spirit, in their intentions and endeavors, will be of the "same mind that is in Christ Jesus." On the other hand if any one or many choose their own way, the way of selfishness, pride, worldliness, of sin—he will not only move from the center, *Christ*, but also moves away and gets farther from Christ's followers, from His brethren. This explains why members of the same denomination, even of the same congregation or family, sometimes greatly differ in their purpose and endeavor, are so hard to bring in harmony with others. They do not and cannot have spiritual communion with each other. This is indeed a very serious state or condition of a small denomination which is split up in about a dozen factions.

How can this be rectified? First of all, get right with God, live close to Christ, and it will be possible and in many cases even easy to love Christ's followers. There seems to be a very important lesson for Mennonites to ponder, to learn and to act in daily practical life. Jesus, our Master, who "first loved us," puts it thus: "A new commandment I give unto you, That ye love one another; as I have loved you, ye also love one another." John 13:34.

Dear reader, you may be quite sure that you do "not hate" your brother (1 John 3:15), but are you equally sure that "*you love all the brethren?*" (1 John 3:14). Let us learn and act this "new commandment" in 1911.

Items of News and Comment

A truly happy New Year to all our readers.

Time and people change, but Jesus Christ is the same yesterday, today and forever.

Brother J. Buhr preached during his summer vacation for the small congregation at Meade, Kan.

Sin, especially selfishness, was the cause of the "divided" Kingdom of Israel. And what is the cause of the "numerous branches" of Mennonites?

Now, as in the time of King Jeroboam, people are prone to make religion a matter of taste, of convenience or worldly profit, which is sure to lead to idolatry.

Missionary P. J. Wiens, of Champa, India, reports that he has found land for the proposed new mission station. If they succeeded in getting the deed, they intended to commence to build at the beginning of 1911.

King Solomon, who seemingly had a very good start in life, grew by and by luxurious and selfish, to the detriment of his son Rehoboam and many other persons. He that "overcometh" shall inherit all things. Rev. 21:7.

The Pacific Conference held in October at Reedley, Cal., appointed a committee of three to prepare and to submit at the next session of the General Conference a plan for the erection of a Sanitarium for tuberculosis.

Special Gospel services every night this week, except Saturday, at the First Mennonite church of Philadelphia. On Sunday, Jan. 8, the communion of the Lord's Supper will be observed in connection with the morning and evening service.

Union meetings were held at Berne, Ind., from Dec. 25 to Jan. 1. Prof. Joseph Kyle, of Xenia, and Prof. C. W. Hertzler, of Berea, Ohio, were the English and German speakers respectively. The singing was inspiring, led by E. A. Rupp, of Archbold, Ohio.

Elder John Gerbrand and wife and other friends left Drake, Sask., for Kansas to visit relatives and friends there.

Elder Henry Riesen opened in October, 1910, at Gotebo, Okla., a Preparatory School. It is prospering with 30 students with prospects for a larger number after New Year.

The Young People's Asso. of the West Swamp Mennonite church near Steinsburg, Pa., held a watch-night meeting on Saturday evening, Dec. 31, 1910. An interesting program was rendered. The New Year was ushered in by all present singing "My faith looks up to Thee," on bended knee followed by prayer by Rev. E. S. Shelly.

The "Weekly Bulletin", organ of the First Mennonite church of Philadelphia, has the following notice: "Mr. Steiner, of Ohio, and Mr. Claassen, of Nebraska, both students at the Missionary Training School, Brooklyn, N. Y., and several of the brethren from one of the Cumberland County Churches, were welcome visitors at our services during the Christmas holidays."

Obey the Laws.—Mr. Gilmour, one of the editors of *Bonfort's*, a liquor journal, thinks the liquor dealer should obey the laws. He says: "The liquor dealer should be obedient to law because obedience to law means the approval of the public, while disobedience means the creation of public sentiment against our business." Lawless liquor dealers are one of the strongest arguments for prohibition, but, unfortunately for the trade they seem to be one of the trade's inseparable accompaniments. Some temperance people think that the liquor dealer first breaks the law of God, and afterwards finds it easy enough to break the laws of the land.—Christian Guardian.

Week of Prayer.—There is something peculiarly uplifting and inspiring in a universal week of prayer at the beginning of each New Year. As the New Year opens with the Sabbath day, it would seem to be an appropriate and helpful opportunity for deepening fellowship within the local church and between the different denominations for Christians of all names to assemble in special prayer services during the first week of the New Year. In many places in recent years this beautiful custom was long observed at the earnest request of the "Evangelical Alliance," but it has fallen into disuse, and, in some communities, is entirely disregarded. In foreign missionary lands the week is observed with a sincerity and fruitfulness unknown to us in the home land. The fact raises the question whether the home Church is not lagging behind the new Church in missionary lands in its desire and hunger for the presence and power of God.—Christian Observer.

To Him be the Glory.

When commended or praised we should shift the glory off upon God. Acts. 12: 22 23.

But some dear people fear that this would belittle God's power. A painter has pure white paint; he wishes to distribute it to many customers; he has no new pails, but picks them up off the dump-pile; the result is a blended paint, the pure white color being darkened by the dirt from the pail. All tendency toward white is due to the painter's pure paint, while all tendency toward darkness is to the dirt.

So long as God works indirectly, picking his vessels out from the "dump pile", what can we expect but a darkened whiteness of glory? All good done among men is a blead of God's perfection and man's imperfection, of the infinite and the finite.

Suppose you want to mow a sick man's lawn, are not able to do it yourself, and so hire a neighbor boy. No doubt the boy's work is not up to your standard either. Now if the hired boy walks off with your money and your credit too, by being a silent liar and not mentioning your part at all, would you feel like doing more and greater things through that "*silent liar*"?

God gets us to do many odd jobs down here—are we "silent liars"? HOWARD D. YODER.

A New Year's Consecration.

Essay prepared and read by G. P. Shaw at the watch-night consecration meeting held under the auspices of the Young Peoples Asso of the West Swamp Mennonite church near Steinsburg, Pa., Dec. 31, 1910.

My Christian friends, in looking up the topic of the evening I found that this, the first meeting of the New Year is set aside as a consecration meeting. And our meeting together here this evening for this purpose of consecration makes this a solemn and impressive meeting to me, especially so as before this meeting comes to a close we will have passed from the well trodden and beaten paths of the old year and have entered into the untrodden paths of the New Year, as the thought in the topic of the evening tells us.

In seeking a scriptural foundation for these few words this evening, I have gone a little aside of that portion of the Word that is chosen for our discussion, but only to find another passage that I feel as being in true accord with the spirit of this service, and in full harmony with the topic.

In Exodus 2:29 you will find these words:—Consecrate yourselves to-day to the Lord.

There was a consecration meeting in the Israelite camp when Moses after coming down from the mountain and having found the children of Israel worshiping the Golden Calf which they had made, stood in the gate of the camp and said:—"Who is on the Lord's side, let him come unto me." And the people were separated into two divisions; the one chose to worship the God who had brought them out of Egypt, the others to worship their self-made idols.

True consecration, my friends, carries all over to the Lord, to the Christ, and a true life for Christ must always be a life of love, usefulness, and of helpfulness. No true Christian lives for himself. Consecration is living for God day by day, hour by hour, in true devotion the life He gives in whatever sphere our lot may be cast.

The spirit of the Christmas season, that spirit of childlikeness, of joy, of peace which this season brings to men's hearts as no other season does, is still fresh in our memories; oh may it linger there; may this spirit of love, of giving one's self to one another go with us into the New Year, may it linger in our hearts not only for a day, or a week, or a season, but all through the coming year.

May it help us to become brighter and happier and of still better service to Him whose birth we have celebrated and who truly has proven Himself to be a friend that sticketh closer than a brother.

The year 1910 has passed away all but a few fleeting moments, and its trials, its struggles, its experiences, its pleasures, its joys and its blessings, all are memories now. And an All-Wise God in His infinite love and mercy has permitted us to see this hour, to gather here in health and strength to bid farewell to 1910 and to welcome 1911.

And so with the passing of 1910 let us lay aside its experiences whatever they may have been, except those that have been of benefit to us, and let us go into a new year with a new hope, a new zeal and a still stronger and firmer faith in Him who alone can guide and direct us aright over the untrodden paths of the coming year and who holds our very lives in the hollow of His hand.

The watch night service as it is called by some, is, or at least it should be, pre-eminently a service of consecration, we should all have come here this evening firmly resolved to consecrate ourselves anew to the service of Him who is our Life, our Hope, our Saviour, our Master and our Lord. To Him who has called us to a life of service, of willing, wholehearted service, a service of love, of peace, and of joy for His name's sake.

And there is probably no time of the year that is more impressive than this beginning time as a time of renewed consecration, for the Christian, for the child of God.

Many resolutions are being made at this time of the year by all classes and conditions of men, good resolutions they are called and probably many are made in good faith at the time, but alas a week or two and thousands of these resolutions are shattered and broken and in most all cases because they are made on no other foundation but self, and self is no sure foundation.

The Apostle Paul tells us in 1 Corinthians 3—11 these words: "For other foundation can no man lay than that is laid which is Jesus Christ." Therefore if we wish to make 1911 happier, brighter and better than the year 1910 we must look to a higher force than ourselves, we must consecrate our lives, our hearts and our welfare to Him who has proven Himself to be the one true foundation that never faileth.

Let this be our New Year's resolution, my friends, let us firmly resolve to give ourselves wholly and entirely into God's hands during the coming year and He will help us to become the men and women we ought to be, He will safely guide us and direct us over the untrodden paths of the coming year if we but trust our ways to Him.

Just another thought:—let us learn to consecrate ourselves to the Lord; Henry Drummond I think it was once said that five minutes spent in prayer in the early morning, yes two minutes, if they are face to face with God, will prove a source of untold strength throughout the day.

Just a look as it were into the face of our Heavenly Father and say "I will trust Thee to make this day what Thou would'st have it be to me."

If we do this I feel sure then we will truly learn the secret of a Happy Day, as so beautiful portrayed in the following lines:—

Just to let thy father do
What He will,
Just to know that He is true

And be still,
Just to follow hour by hour
As He leadeth,
Just to draw the moment's power
As it needeth,
Just to trust Him, this is all.
Then the day will surely be
Peaceful, whatsoever befall,
Bright and blessed, calm and free.
Just to leave in His dear hand
Little things,
All we cannot understand,
All that sting;
Just to let Him take the care
Sorely pressing,
Finding all we let Him bear,
Changed to blessing,
This is all and yet the way
Marked by Him who loves thee best,
Secret of a Happy Day,
Secret of His promised rest.

May God bless these few thoughts to our hearts and this evening service leave us better and more fully consecrated to Him who alone can make 1911 a Happy New Year to us all. *Amen.*

Home Circle.

Important Facts.

The world is wide
In time and tide
And God is guide;
Then do not worry.

That man is blest
Who does his best
And leaves the rest;
Then do not worry.
—Unknown.

The Influence of Reading.

We all love to read. It is a trait of the young and the old, of the rich and the poor. Those who cannot buy books or papers borrow. There are two classes of readers and two classes of literature. The former grows out of the influence of the latter. Here are those who have a desire to read impure literature. There is, of course, literature of this class. It can be purchased at almost any news depot. Then, there are those who desire to read pure and good literature. It will pay any one to read good books and papers.

Books have played a very conspicuous part in the formation of the characteristics of most of the distinguished men in all ages—ancient and modern. A young man of our own nation put a book into his pocket when he went into the woods to split rails, in order that he might read when he paused to rest. He carried a book with him on his journey down the Mississippi, and read whenever he could. He was known to walk seven miles on a rainy evening, over bad roads, to borrow a book. A book he once borrowed was ruined, and he had to pull fodder for three days to pay for it. Books were his most constant companions and trusted counselors. When he grew to be a man he was known as Abraham Lincoln, President of the United States, and liberator of four millions of slaves.

A stray volume of Cotton Mather fell into the hands of Benjamin Franklin. It changed the whole purpose of his life, and gave to the world a great statesman and philosopher.

These two men, then boys, read choice, good books. They were made useful by doing so.

Two careless and godless young men, one of them a prize-fighter, entered Mr. Moody's meeting in Cross Hall, it is believed, with the intention of scoffing at what was said. They went home broken down by what was said, and spent the night in agony of soul; next day they found peace in believing. The one who had been a prize-fighter brought a pile of books to his sister, requesting her to burn them. They had nearly driven him to hell, he said, but now God had saved him.

I know personally of young boys who have been led to do theft and other evils from the influence of dime novels of the Jesse James type.

The point I want to make is this: that a book, in fifteen minutes' time, will form one's destiny and purpose in life. Colonel Beckwith once called on the Duke of Wellington. The hero of Waterloo was engaged at the time. The colonel was shown into the library and asked to wait ten minutes. He took a book from the shelf and read for about fifteen minutes. The book was Billy's Waldenses. Those few moments of reading gave a turn to his thoughts that made him a famous man.

A few deductions from what I have written:

1. The influence of a book will be sure to leave its stamp on your life.

2. Read good books. The Bible should be read by one in any vocation of life.

3. Select your books as you do your companions.

4. A book is no better than the author and you absorb his ideas and thought when you read it. Hence, you think as he thinks and live as he lives.—The Friend for Boys and Girls.

DAVID'S BANKING LESSON.

"David," called a weak voice from the bed-room.

"Yes, father," and David appeared at the bed-room door, book in hand.

"David, I think I must trust you to get this chek cashed at the bank for me. It is for one hundred dollars. Be very careful not to lose any of the money, and hurry back."

"Yes, father," and David laid down his book, put on his cap and started for the bank. Hardly had he reached the corner of the street, however, when he heard: "David! David! hold on there!" and Jim Macomber came running after him.

"Where are you going in such a hurry, Dave? Come along with me over to the ball ground. The White Pines are going to play the Firs. Come along, quick!"

"I have to go to the bank for father, Jim, but I'll be as quick as I can."

"Oh, pshaw! We'll be late, sure; but hurry up!"

David rushed over to the bank, presented his check at the window, and when the bills were given him he crushed them into his pocketbook without stopping to count them and hurried home.

"Here they are, father," he panted. "Jim is waiting for me to go to the ball game with him. May I go?" Without waiting for an answer, he rushed off.

When he came home at night, hot, tired, but exultant, for the White Pines had made a big score, his father listened to his story, rejoiced with him, and then said, "David, did you count the money when you got it this afternoon?"

"Why, no, father, I thought of course it was right. Isn't it?"

"No, it is ten dollars short. Are you sure you did not drop a bill as you put the money into your pocketbook?"

"Yes, father, I couldn't have done that, for I doubled the bunch up before I took it off the shelf at the window."

"Then the cashier must have miscounted, but I'm afraid he will deny it and so I shall lose ten dollars; but we will do what we can. You must go back to the bank as soon as it is open in the morning and tell your story to the cashier, and I will give you a note for him. If we do not get the money back you must give up your new summer suit, for I must retrench somewhere, and, as you are the one to blame, you should bear the loss."

David went to bed very soberly, his happiness in the victory at the game entirely gone. He slept badly, and the next morning he was waiting at the bank long before the doors were opened and was the first one at the window.

The cashier read this note, listened to his story, and then said, gravely: "Well, David, we have ten dollars too much on our books, and the bookkeeper worked until midnight last night trying to account for it. It was my fault, I know, but you ought to have counted your money before you left the window. Never be so careless again, my boy." Then he handed David the missing ten dollars.

David took the lesson to heart and never again—for this is a true story, and David is now a man—did he receive money at a bank without counting it in the presence of the cashier.—The Morning Star.

Many a man has made himself a wretched miser to give his children an opportunity to become worthless spendthrifts.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free

Marriages.

Zay—Swank. — On Jan. 1, 1911, in Bluffton, Ohio, by Rev. W. S. Gottshall, Irwin Zay, of Mt. Cory, O., and Jenny Swank, of Bluffton, Ohio.

Baumgartner—Burkhalter. — On January 1, 1911, at the home of the bride near Berne, Ind., by Rev. J. W. Kliewer, George Baumgartner and Lydia Burkhalter.

Deaths.

Lichty. — On Dec. 8, 1910, in Toledo, Ohio, of pneumonia, Peter Lichty aged 54 years, 8 months and 19 days. The remains were brought to the home of his nephew G.P. Schnegg in Bluffton, from whence the cortage proceeded to the Ebenezer Mennonite cemetery, where funeral services were conducted by Rev. W. S. Gottshall. Interment in the adjoining cemetery.

Lessig. — On Dec. 10, 1910, in Forest, Ohio, of a complication of diseases, Wilhelmina, wife of Otto Lessig, aged 73 years, 7 months and 20 days. Funeral services were conducted by Rev. W. S. Gottshall. Interment in Huston cemetery.

Welty. — On Dec. 13, 1910, near Pandora, Ohio, of consumption, Mary, wife of John D. Welty, aged 36 years and 4 months. The funeral was held at the St. Johns Mennonite church near Pandora and was very largely attended. It was a very sad funeral, because the aged parents, her husband and 7 small children followed her to the grave. She was perfectly resigend to God's will and died happy in the Lord. Revs. W. S. Gottshall and A. M. Fretz officiated.

Contributions.

For Home Mission of Middle Conference.

From Fortuna, Mo., Cong., $24.60; Pulaski, Ia., Cong., $5.; Noble, Ia., Cong., $20.37; Wayland, Ia., Cong., $9.10; Berne, Ind., Cong., $13.55.

Gratefully acknowledged,
W. W. Miller, Treas.

For General Conference.

From the Christian congregation at Moundridge, Kan., $17.

Gratefully acknowledged,
C. F. Claassen, Treas.

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Correspondence.

QUAKERTOWN, Pa.—The East Swamp Sunday-school, Pa., held its Christmas festival on the eve of December 23rd. Soon after seven o'clock teams and trolleys brought the people from town and country. The service, The Manger's Treasure, was rendered as well as a number of recitations, and an address by our pastor, Rev. W. H. Grubb. At the close of the services Rev. Grubb was presented with a well filled purse from the congregation and Sunday-school.

ZIONSVILLE, Pa. Dear readers of the MENNONITE:—Although we were silent we were not idle for we are as busy as ever. Just now we are busy preparing for Christmas, and before we know it Christmas will be at our door. On Saturday evening, Dec. 24, we will celebrate Christ's birthday. We expect to have a good program. I hope we have a nice evening, so the people can come. Our pastor, Rev. S. P, Prieheim will give an address.

On Dec. 11th our pastor spoke on the text, "Where are our dead ones?" It was very interesting. Last Sunday he preached an excellent sermon and a good many people were in church. Let us not forget to pray for our dear pastor, that he may be filled more and more with the Spirit and with wisdom from on high, that our church may be a living church and not a dead one. You will hear from us before long again.

ANNIE G. GEISSINGER.

NEW YORK, 541 Lexington Ave., N. Y., Dec. 22.—The terrible explosion last Monday morning at the Grand Central Station power house, just across the street from the Bible Teachers' Training School, so shattered this ten story building that all is in a state of chaos at present.

It was nothing short of a miracle that we escaped with our lives. One student was at the typewriter when the terrific shock came. She was literally showered with glass, and two sharp pieces passed her head on either side, embedding themselves an inch in the wall beyond. One piece passed the head of another student and stuck in the panel of the door. An automobile and a passing street car were both overturned before our door, and several passengers were killed outright. A policeman on duty had both ear-drums burst, receiving at the same time other injuries. Five minutes before the awful crash came I was at a window in direct range of the glass that completely marred the paper on the opposite side of the room, but because of no merit of my own I escaped without a scratch. Be it said to the glory of God that the student body, injured as well as uninjured, were surprisingly calm and free from panic. As we gather at tables or for prayer, the battered, bandaged company is a pitiful sight to behold, yet our hearts are filled with praise and thanksgiving for God's gracious deliverance and that He is indeed a very present help in time of trouble.

BERTHA E. KINSINGER.

DONNELLSON, Iowa, Dec. 26.—The glad tidings of the birth of the Christ child has again been proclaimed from every pulpit and Sabbath-school throughout the land. More glad hearts and happy faces could be found on Christmas day than on any other day of the year. If all this rejoicing were of the kind that grows out of the true love and honor for our Lord Jesus Christ then there would be more truly happy faces seen throughout the year.

Our S-School had a good program consisting of declamations, dialogues, singing and a beautiful tree. Good weather and fine roads brought out a full house on Christmas eve. The children all received books and other presents.

Yesterday morning the congregation again assembled and after listening to a good sermon the Lord's Supper was served to all those wishing to partake. Services are to be held this morning at the usual hour. We are having extremely dry weather.

F. H. KREBILL.

WEST SWAMP, Pa., Dec. 28, 1910.—We had the pleasure of having with us during the Christmas season Brother Albert Claasen, a missionary student from Beatrice, Neb., who is at present attending the Union Missionary Training Institute in Brooklyn, N. Y. He arrived with our pastor at Quakertown on Saturday evening and on Sunday morning he preached a Christmas sermon for us in our church. In the afternoon he spoke at the Sunday-school Christmas service in the Flatland church and on Monday evening at our own Sunday-school Christmas service. From here Brother Claasen went to Philadelphia on Tuesday morning. He also expects to visit Bally and Allentown during this week of vacation, returning to Brooklyn the coming Monday morning.

Our Young People's association has arranged for a watchnight service from nine to twelve o'clock on New Year's eve.

On January 5th, the annual business meeting of our church will be held for the election of officers and the transaction of other business pertaining to the work of the church.

On Saturday, December 17th, the family of Emanuel Roth, members of our church, living close by the church, was sorely afflicted by fire, which in a short time consumed their large barn, one of the largest in our community, together with all the out-buildings, all of last summer's crops, a great amount of farm machinery, wagons, harness and many other things, sparing nothing besides the dwelling, which for a while also seemed to be doomed, and the live stock, causing a loss of about $8000.00, which is only partly covered by insurance. The family has the sympathies of the entire community. The fire originated from the sparks of a gasoline engine, which was used for thrashing, feed cutting, etc.

Sister Jennie Baer, wife of Brother John B. Baer of Aberdeen, Idaho, is for some time staying with her aged and feeble mother, Mrs. James B. Roberts, here. Sister Roberts has for some time been quite feeble owing to her advanced age and various bodily ailments.

COR.

Dead in Earnest About It.

Mrs. J. K. Barney tells of a gentleman in Rhode Island, who some years ago was asked to give his signature to a petition for the prohibition of the sale of strong drink.

"No," was the decisive answer, "I am not ready for *that;* I have not made up my mind as to the advisability of it."

That night *his only son* was locked up in the police station, and the next morning fined in the police court for being "indecently intoxicated."

A few hours later the father crossed the street to speak to my friend, accosting him thus:

"Look here, have you that petition with you to-day. I'm ready to sign it, for I do not want it so easy for my son to get drunk."

Upon being told that the petition had been left at home, something more than a mile away, he replied:

"I will walk up there with you, for I am dead in earnest about this business."

A good many other people in Rhode Island have since come to be "dead in earnest about this business," and the constitutional amendment prohibiting the manufacture and sale of strong drink which required a *three-fifths* vote instead of a mere *majority*, was carried by 14,775 voting for to 9,146 against it; and so the infernal traffic is outlawed in that state by a three-fifths majority, with 423 votes to spare. The campaign was short, sharp, and decisive, and probably the Rhode Island women know as well as anybody what carried the day.

One saloon keeper was overheard saying to another:

"We have plenty of money."

"Yes," said the other, "but *we can't match them women's prayers!*"

We trust the women will keep praying and working, until they draw the net tighter and tighter about this blood red rum dragon, and he is pitched headlong into the bottomless pit.—Safeguard.

Editorial.

Some Needless Worry.

In 1893 a resident of Atlantic City while visiting the World's Fair in Chicago lost a purse containing the sum of $43 and his address with instructions how to reach the owner should he loose his purse or any one find it. All over the fair ground there were notices instructing people what to do with lost and found articles. This was 17 years ago. The other day the mail-man had a surprise for the owner of the purse. It was his old pocket book with $43 in it. Of course he was glad to get back the money again but the greenbacks in the purse, though they amounted to $43, were not the same he had lost. Evidently the old notes were spent long ago. The purse might have been returned as soon as found, evidently the finder did not want to be dishonest, but he had 17 years of mental misery because he permitted himself in an evil moment to put off doing the right thing at the right time. The money looked good to him and he borrowed it without the owner's permission. Perhaps he took but a dollar at a time but he found it hard to scrape up enough to replace it. Some day of course he intended to pay it back but he was continually getting behind. The purse

haunted him all the while. He thought of it while in bed; he thought of it while at work. When he opened a drawer to take out a garment it was there to remind him of his neglect. At last, after 17 years of worry, he could stand it no longer. He told his pastor about it and under his encouragement he gained strength to return it, now, wherever he is he feels better, the load has been lifted. The lifting of that load was worth a thousand times more than the $43 represented, but like every sin it left a scar. His life has something in it about which he does not like to think and about which he does not care to tell his friends. He loaths himself for his meanness and he has found out how miserably weak and untrustworthy his character really is. It is not safe to play with temptations. Doing right is a matter we cannot put off from day to day without doing ourselves damage.

The many right things which we put off doing from time to time are troublesome company and worry us as long as we neglect them. A word of apology may prevent the forever severing of good and useful friends if spoken immediately, if delayed may become valueless. The chance to prove ones character is always a present chance, to hesitate between going right and going wrong is a long step in the direction of wrong.

Are We Drifting?

It is universally acknowledged by orthodox Christians that some of the preachers of to-day are drifting away from some of the most vital doctrines of the Evangelical faith. That the Deity of Christ, the atonement by the blood of Christ, repentance from sin and faith in the atoning death of Christ as our redeeming agent are entirely eliminated from their preaching. This, no doubt, is only too true. Many preach Christ as a model man and a good example to follow after, but not as the son of God who died for our sins. They uphold the beauty of a Christian life and the reward which is sure to follow. But they do not point out the way how to attain to such a life. Their so-called sermons, which at best are but moral lectures, are entertaining and as far as they pertain to ethics are instructive, but they lack the very vital principle of redemption, the atonement and the reconciliation with God by faith in a crucified divine Savior. It is said that people do no longer want doctrinal preaching. That they want something more practical! What they want is to be shown how to live right and not how to believe right. This may all be very true. But does such preaching satisfy the soul of man who is hungering after salvation? Does it bring peace to the heart? Does it convert sinners to God? Does it even improve the moral character of man? It does neither. It is by faith in Jesus Christ as our atoning sacrifice and the regenerating influence of the Holy Spirit that man obtains peace at heart and that he is brought to a higher state of morality and Christian living. Evangelical preaching is not merely to tell the people what they are to be and what they are to do but how to attain to that which they are to be and how they are to live.

At a meeting of ministers and laymen recently held in one of the Methodist churches of the city of Philadelphia, Bishop Berry made the following remarks in regard to some of the preaching of to-day which find a much wider application than to some of the preaching in his own church. He said:

"I think we ought to pause and examine very carefully our attitude toward God and toward sin, to see if perhaps we have not changed a little in the direction of yielding to influence—we call them heresies—in the air all round us. I never had much fear, and I am sure I have none now, of that heresy we call 'the higher criticism'. But there is an influence which I do fear, because I begin to discern it creeping in upon us day by day in the latitudes where I move. It is the most subtle attack ever made on the Christian pulpit, for it is directed against the personal deity of Jesus.

"We hear on every side the teaching of the Unitarians, filtering down as it does from certain sections of our country; a teaching which says: 'Yes, Christ is a beautiful example after which to form our own lives; but He was not really God or the Son of God'. My friends, Jesus was a good example, but He was so much more. He was God and the Son of God in very truth, and bought us all with His Blood, and these doctrines lie so truly at the root of our evangelism that to deny them or cease to emphasize them would be to destroy its power.

"I suppose there is a considerable temptation for some of our pastors to neglect the doctrine of the Blood, to be a little more cultured in their preaching and minister to the aesthetic souls in their congregation after the examples set by these Unitarian influences. I think this is why so many of our ministers no longer feel the call to evangelism, the passion for saving souls. Let them examine their consciences and see if this is not the true cause of their apathy. For if we leave out the blood of Jesus, we leave out the very foundation of our belief." A. B. Shelly.

Quakertown, Pa.

Importance of Music.

M. G. OBERHOLTZER.

It is of the utmost importance to advocate a more practical application of the art of vocal music, both from a religious and secular standpoint.

It certainly is a neglected curriculum in our public schools and colleges, as well as in connection with church, S. S. and all religious organizations. The reason it is invaluable in connection with these activities, is because "music is the universal language,—the language of the soul,—and the study of music develops the responsive side of our nature."

Music is healthful, as physicians say, that even a course in vocal music adds five year's to a man's life. Singing will strengthen the lungs, so a person will be enabled to breathe stronger. Some people think only those who have a decided talent for music should study it. If so, why not advise (with as much reason) that only those who have a talent should study the common school branches. Almost all can learn to read or write, but some can learn it easier and to a better advantage.

"The voice is unquestionably the oldest and grandest musical instrument in existence, and all other instruments are simply feeble imitations of the only instrument that bears the impress of the divine finger." All who have a voice strong enough to talk loud, and who can perceive a discord or detect a tone high or low, can become more or less proficient in the study of music, by proper study. "It is as natural for the young to sing as for a cat to pur when it is comfortable by the fireside."

Prof. G. S. Rice in his Musical Encyclopedia says, "God has filled this grand world of His with glorious musical possibilities. Every living intelligent person whose ear is not diseased is intended for either a singer or player of some grade or other." The talent for music is just as inherent as it is for speaking. A person that would not speak for several years would find it quite difficult to speak plain at the first trial. Thus we find that the vocal cords, as well as the ear, will be trained to do their mission properly by a continual practice of the same. It has been proven that birds can be trained to sing an air like "Home sweet home" etc. If, for instance the bird to be taught a given piece of music is separated from all other birds and allowed to hear no musical sounds but the ones he is to learn; after a long time begins to join in with the organ or performer first for just a few notes, after this his improvement is very rapid.

Many young people would practice the nobler side of life if their environments were made attractive by musical culture when young. Music should be studied in the public schools as they do reading and the other common branches. The musical training is better mental drill than the study of the dead languages; it makes better business men as it inculcates the very qualities that are most essential and necessary for a successful business man. It strengthens the memory. A young man once complained to Daniel Webster that his "memory was very poor," Webster replied, "You don't use it enough". The memory can be trained as well as any other organ of our body.

Great writers say, that "music is the soul of the universe." It is a good cure for the blues. In times of despondency it will cause trials and business difficulties to take wing. Anybody who has any feeling for his fellow beings will love music. Shakespeare said, "The man that has not music in his heart and is not moved with the concord of sweet sounds is fit for treason, stratagem and the spoils, let no man trust him."

The birds of the air are singing all day long while hunting their grub.

Music is the essence of all good services, hence it is that essential thing in the making up of any kind of program, both religious and secular. Stringed and wind instruments were used in ancient times. Music formed an important part of the festivities and religious services of the Jews. In their annual pilgrimages to Jerusalem their march was enlivened (Isa. 30:29.)

The sons of Asaph, Heman and Jeduthun were set apart by David for the musical service, and "the number of them with their brethren, that were instructed in songs of the Lord, were two hundred and eighty-eight" (288). Of the 38,000 Levites, "four thousand praised the Lord with instruments" (1 Chron. 23:5). After David came back from the slaughter of the Philistines they sang, played, etc. Jabel taught on instruments of music, while David played the harp. The angel of the Lord who announced

the birth of Christ to the shepherds was accompanied by a multitude of the heavenly host praising God and saying, "Glory to God in the highest and on earth peace, good will toward men."

Music will greatly aid in the regular attendance at church and Sunday-school. People will listen to good music before they will to the preaching of the Word. While music makes an impression upon their heart they will also be prepared to listen to the gospel and more likely accept it. Mr. Moody's great success in his great meetings, when many accepted Christ as their personal Saviour, was (he said) greatly due to the inspiring songs that were sung.

A good leader in church and Sunday-school is of all importance; who should remind the audience to sing and mean it. He is also needed to bring out the effect and rhythmical part in music. Every one in the audience and every S. S. scholar should have the privilege to sing from a book. This is greatly neglected in some churches and S. S's. Every one ought to have this opportunity to join in the singing as he will more likely be interested in the preaching of the Word and the other exercises, if he is cheered by taking part in the singing. The leader should always select several old familiar hymns that are known to most all of them. There is also wonderful power in new songs. When singing old ones they can look about and sing, but in singing new songs they must concentrate their attention. David in praising God for His goodness said, "Sing unto Him a new song." (Ps. 33:3). It is not only the leader's duty to lead the singing, but it is his business to get them to sing as well. A choir under the management of a competent, God-fearing and song inspiring leader, is a great aid in both the church and Sunday-school. In order to get the response from the audience the leader must build up the musical taste of his people. According to Prof. W. L. Gilpin's opinion, "The best place for this is the old-fashioned singing school, where the pupil sings the scale, beating the different rhythms, and is taught to sing in many keys, with a practical knowledge of each."

A woman of a certain denomination, where the congregation was considering introducing song books with notes, said, "Let us pray that such a thing will never be introduced into our church, as singing notes is of the devil." This conscientious, ignorant woman was not aware that all the hymns used in the churches were first set to notes.

A good way to get the concentration of thought is to have the hymn read before it is sung. A cornet or violin will help the leader to bring out the power and effect of the song. If the teachers and officers will sing heartily as unto the Lord, the scholars are more likely to join in the singing. We read in Paul's epistles, (Col. 3:16) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord". A good way to keep up the interest and to prevent some falling asleep is to have them rise while singing.

It is a lamentable fact that music is greatly neglected in our churches and S. S's. The rising generation is greatly influenced to attend theaters, five-cent shows, the sacred concerts on Sundays; due to the lack of inspiring and cultured music in church, S. S. and other religious institutions. The pastor and Supt. of the S. S. should strongly urge this important avenue of religious activities.

In closing let me quote what Martin Luther said in speaking of the elevating influence of music on the heart, saying: "Music is one of the fairest gifts of God, to which the evil is a bitter enemy, because it removes from the heart all of the fascinations of evil thoughts. Music is a kind and gentle sort of discipline, which refines the passions and improves the understanding. Those who truly love it are gentle and honest in their tempers."

Bechtelsville, Pa., Dec. 30, 1910.

Notes on the C. E. Topic.

Jan. 15.

Lessons From Great Lives.

I Abraham.

Gen. 22:1—18.

Faith is the key to Abraham's life, but it was a faith that manifested itself in its willingness to separate from all for the Lord's sake. One of the grandest examples of faith is his separation from his country and his kindred and going at God's command, but not knowing whither he went. Still this was only a beginning of his separation. In the company that went with him was his own father, Terah. He was fortunate in having him along, but "Terah died in Haran" and the last link that bound Abram to his old country was broken. Leaving father and mother and dear ones is one of the hard separations that many of God's servants have sometimes to bear. Then came a separation from Canaan, the land of promise which Abraham had traveled so far to reach. It was not his to enjoy after all. The Canaanite dwelt in the land. Abraham could only pitch his tent and build altars. He was a pilgrim and a stranger in the land God gave him.

Once Abraham's faith weakened. He went from the Canaan, which God had given him, to Egypt. While there he gets into trouble and falls into sin. How glad he must have been to separate himself from the land into which his folly led him.

Lot was not a separated man like Abraham although he came with him all the way. Lot had separated from the Chaldees but not from the world. When there was a choice to be made Lot acted like a man who loved the world, Abraham like one who did not care for it. The time was ripe for Abraham to separate himself from worldly Lot.

Next comes the separation from Ishmael. Abraham's faith had failed and he took Hagar to wife because he began to feel that it would be impossible to have a son by Sarah. But God did not acknowledge Ishmael. For 13 years He did not speak to Abraham. Ishmael was not the comfort he was expected to be and was a trouble besides and had to be sent away. His next separation was a test, but while it lasted it was severe enough. For a second time a son had come to cheer him and be the hope of his salvation too. Then came the command to offer Isaac. He gave up Isaac. His trust was not in the gift but in the giver, not in the promise but in the promiser.

Again we learn of a separation; it is from Sarah this time. He was alone in the land God had promised him, but of which he owned nothing. He bought land for a grave. It showed faith in the fulfilment of God's promise. It showed, too, his faith in the resurrection for what was the future to Sarah or Abraham himself apart from the resurrection. Finally Abraham departs from all, country, father, Egypt, nephew, sons, wife, all gone; what remained? All that Abraham lived for remained. "Fear not, Abraham, I am thy shield and thy exceeding great reward."

For a more elaborate discussion of these interesting separations in the life of Abraham consult Gibson's "Ages Before Moses."

Notes on the S. S. Lesson.

Jan. 15.

Asa's Good Reign in Judah.

2 Chron. 15:1—15.

Golden Text: 2 Chron. 15:7.

The activities of Asa's early reign proved him to be a zealous servant servant of Jehoyah. When he came to the throne "he took away the altars of the strange gods and the high places, and brake down the images and cut down the groves and commanded Judah to seek the Lord God of their fathers." His next move was to provide for the defense of his country by fortifying the cities of Judah and organizing an army of half a million well equipped soldiers. Naturally his powerful neighbors looked upon his war-like preparations with suspicion. Zerah the Ethiopian came against him with an army of a million (the largest army the Bible mentions) to crush him. Asa met him with his army of half that number and utterly defeated him. It was upon his return from this victory that the prophet met him with the assurance of the Lord's favor so long as he would serve Him and with the warning that, should Judah forsake the Lord, the Lord would forsake them.

Verse 3 to 7 pictures a nation without peace without or within. Great calamities and destruction are bound to come to that nation which is "without the true God," "without a teaching priest," and "without law." Peace is only possible when the true God is known and is served by a loyal living people. A priesthood that does not teach the love of God will, by its neglect, soon lead a nation to a condition of absolute lawlessness. It is noted that Judah in its troubled times turned to God. Troubles are often the only things left that God has to use in order to bring His forgetful and erring children back to Himself.

"Be ye strong," was the prophet's advice. There was need for a stronger king than even the one who had won a victory over a million with odds two to one against him. Numerous abuses spread throughout the land in spite of the reforms Asa undertook in the beginning of his reign. Abominations which were idols with cruel and obscene worship had the support of the powerful queen mother. (See verse 16). The great soldier had to realize that military machinery is more readily created than national righteousness.

The word of the Lord brought by the prophet to king and people led them to do certain definite things. The king "took courage," "he put away abominable idols," "he renewed the altar," and "he gathered the people together to make a covenant with the Lord." The people "gathered themselves together at Jerusalem," they "offered unto the Lord," they made a solemn covenant to serve the Lord and "they rejoiced."

News of the Week.

Domestic.

FIVE HUNDRED MILLION TONS COAL MINED.

Washington, Jan. 2. — The production of coal in the United States during 1910 was between 475,000,000 and 485,000,000 short tons, a considerable increase from the output of 459,715,704 short tons in 1909, and approximately within 1 per cent. of the maximum previous record of 480,363,424 tons produced in 1907.

"Of the total production in 1910 the anthracite mines of Pennsylvania contributed nearly 83,000,000 short tons and the bituminous mines between 390,000,000 and 400,000,000 tons."

RAILROAD BUILDING IN 1910.

Indianapolis, Jan. 2.—Approximately 4124 of new main lines were built by railroads in the United States during the calendar year 1910 as compared with 3748 miles during 1909, according to an article in the current issue of the Railway Age Gazette.

The article shows that at the close of the present year the miles of road with automatic block signals are 17,345. The manual blocks cover 51,966 miles, making the total miles of railway protected by block signal at the present time, 69,311, as compared with 65,758 at the close of last year.

During the year were ordered 141,204 freight cars, 3,881 passenger cars and 3,787 locomotives.

GLUCOSE USED IN SHOES.

Washington, Jan. 2. — Fraudulent "loading" of leather by the use of glucose and othe materials is being practiced to an immense extent, to the great detriment of the lower quality of shoes, according to information laid before congress by Dr. Wiley, the chemist of the department of agriculture. Dr. Wiley has gathered a collection of samples of this loaded leather and has pronounced the work "a simple fraud."

"Especially is sole leather loaded, which ought not to be," said Dr. Wiley. "Glucose adds to the weight of the leather, and of course, when you go out into the wet and snow the glucose, which is soluble, runs out and the water runs into its place. There ought to be some law to prevent the practice."

MILES OF BLOSSOMS IN PASADENA PARADE.

Pasadena, Cal., Jan. 3. — The twenty-second annual tournament of roses was concluded here last night in perfect weather. A long procession of flower bedecked floats, carriages and automobiles passed through the streets between throngs of sightseers, in the morning, and a second parade at night was followed by a display of fireworks and a ball.

One feature of the morning parade was a floral decorated aeroplane, with its seat vacant, a tribute to Arch Hoxsey, the dead aviator, whose home was here.

The day parade surpassed by far any similar attempt in the history of the world, for this is the only spot on the globe where a midwinter floral festival with real flowers is conducted out of doors.

BANDITS ROB TRAIN.

Ogden, Utah, Jan. 3. — Southern Pacific passenger train No. 1, the Overland Limited, west bound, was held up by two masked bandits at last midnight at Reese, nine miles west of Ogden. A negro porter was shot and instantly killed, another porter was fatally wounded. Twenty-four passengers on the train were relieved of their valuables.

ZERO WEATHER.

Washington, Jan. 3. — The whole country was pretty well wrapped up in refrigeration, for the line of freezing temperatures extended as far south as the gulf and over the entire country, with the exception of the Pacific coast states, as far east as a line from Montreal, Canada, to New Orleans.

A minimum temperature of 16 was reported at San Antonia and 20 at Galveston. At New Orleans there was a temperature of 30. Snow was falling at Vicksburg Miss., and it was sleeting at Montgomery, Ala., and at various points in Tennessee. Among the early cold places in the country were the following: Duluth, 30 below zero; Huron, 28 below zero; Moorehead, 26 below zero; Devils Lake, 24 below zero; St. Paul, 22 below zero; and Dodge City, Kan., 16 below zero.

SUPREME COURT QUASHES PANAMA LIBEL SUIT.

Washington, Jan. 3. —The supreme court of the United States to-day approved the action of the New York federal circuit in quashing the so-called "Panama canal libel" indictment, brought by the United States government against the Press Publishing Company, of New York. This throws the entire case out of court. The supreme court held that the federal courts were without juristiction.

BANK GUARANTY LAWS HELD CONSTITUTIONAL.

Washington, Jan. 3. — The fight against the policy of the state guaranteeing bank deposits met with telling reverses to-day, when the supreme court of the United States held constitutional the bank guarantee laws of Oklahoma, Nebraska and Kansas.

TWO AVIATORS KILLED.

Moisant at New Orleans and Hoxey at Los Angeles on Same Day.

New Orleans, Dec. 31.—John B. Moisant, the Chicago aviator, who had gained world-wide fame in a career of less than two years, was thrown out by the sudden tipping of his aeroplane near here today and dashed to earth from a height of 100 feet, dying soon afterward.

The accident occured at Harahan, twelve miles up the river from this city. Treacherous air currents of the Lake Pontchartrain region are blamed for the flyer's death.

Moisant was flying in the fifty-horse power Bleriot monoplane which he bought with the $10,000 prize won last fall by his flight from Belmont park around the Statue of Liberty at New York.

Los Angeles, Cal., Dec. 31.—Arch Hoxey fell five hundred feet in his aeroplane this afternoon and was killed. He was taken out of the wreckage so badly crushed that the field surgeons declared death had been almost instantaneous.

Hoxey's machine seemed to have been caught in a vortex of contrary currents in a treacherous atmosphere and was whirled over and over as he came tumbling down out of the air.

Thirty-five Sky Flyers Killed in 1910.

Thus the last day of 1910, in bringing the total number of those who have sought to fly, to thirty-five, capped the list with two of the most illustrious of aviators, who have been writing the history of aviation in the sky of two continents.

ROBBERS CRACK BANKS.

Beatrice, Neb., Dec. 31.—Robbers at 2:30 this morning blew open the safes in the Citicens' and State banks of Waterville, Kan., and escaped with $8,000. The Citizens' Bank lost $6,000. and the State Bank $2,000. The buildings were wrecked.

The robbers cut the telephone lines leading to Marysville, Kan. There were five men in the gang. They escaped in an automobile.

Enid, Okla., Dec. 31.—The safe in the bank of Driftwood, Okla., twenty-five miles northwest of here, was blown early today and $2,200 in currency stolen. Driftwood citizens organized a posse, and with bloodhounds are pursuing the robbers.

SLATE FALL KILLS EIGHT.

Matewan, W. Va., Dec. 31.—Eight men, two Americans and six Italians, were killed this morning by a fall of slate in the Lick Fork mine of the Red Jacket Coal Company.

Thhe accident was caused when a loaded mine car was derailed, knocking down several props and starting a heavy slate fall.

Foreign.

CANADA IS FIGHTING A BIG YANKEE TRUST.

Toronto, Dec. 31.—The government suit to have declared illegal the methods of the United Shoe Machinery Company will be pressed to an early decision, according to information made public today. It is the intention of those behind the litigation to have the patents controlled by the American corporation declared void on the ground that they are being used in restraint of trade.

Judge Cannon, before whom the preliminary hearing was held, ruled that a prima facie case was made against the New England corporation under the combines investigation act.

This law provides that where six or more British subjects believe that prices are being enhanced or competition restricted to the detriment of consumers or producers, an investigation may be ordered and if such combine is operating under the protection of patent rights, such patents may be set aside.

The application was made by a number of manufacturers of Quebec, who alleged that under the business methods of the United Shoe Machinery Company they were compelled to purchase supplies from a trust and to maintain prices at the figure set by it. The combine, however, has appealed to the king's bench division to change the place of the inquiry from Quebec to some other place, preferably this city and will fight to have this done on the ground that a prejudice exists against it in Quebec.

CARNEGIE GIVES GERMANY FUND FOR HEROES' REWARD.

Berlin, Dec. 31.—Under the personal supervision of the kaiser, Andrew Carnegie established a Carnegie hero fund in Germany, similar to those in the United States, England and France. Mr. Carnegie has transferred $1,250,000 to the commission that will have charge of the fund.

The kaiser has appointed the commission which will distribute the prizes and pensions. He has just written to Mr. Carnegie a long personal letter of appreciation, full of humanitarian sentiments.

This is the fourth "hero fund" established by Mr. Carnegie. The original endowment was made in April, 1904, when $5,000,000 was placed in the hands of a commission composed of twenty-one residents of Pittsburg, Pa., who were instructed to use the annual proceeds of the fund for the benefit of dependents of those losing their lives in heroic effort to save their fellow-men, or for the heroes themselves, if injured only. The beneficiaries were confined to those associated with acts performed within the United States, Canada and Newfoundland and the waters thereof.

In 1908 Mr. Carnegie gave $1,250,000 for the creation of a hero fund in Great Britain. In the following year he established a similar fund in France by the gift of $1,000,000. The total set apart for this purpose is now $8,500,000.

LONDON REDS FIGHT POLICE.

London, Jan. 3. — Battling to the grim end against desperate odds, Peter the Painter and Dutch Fritz anarchists, went to their deaths to-day shouting defiance to the laws of England.

It is believed that four companions perished with them in the flames that consumed their den in Sidney street, not far from the heart of London. This afternoon only the charred bodies of the two desperadoes wanted for the assassination of three policemen two weeks ago, had been recovered.

When their house had been riddled with bullets from the guns of police and soldiers and set on fire the trapped men clambered to the roof and there made their last stand, firing at the crowds below and jeering their assailants until the upper supports of the building gave way and the outlaws were swallowed up in the seething flames.

Such a battle between officers of the law and criminals seldom has been waged. Discovered in their hiding place, the handful of terrorists stood off the two half companies of Scots guards from the tower of London, several detachments of armed police, a battery of horse artillery, with three machine guns and a Gattling gun, and a fire brigade, until their home was fired. The authorities sought to get the leaders alive. It took them several hours to get hold of their burned bodies.

Throughout the fight the greatest excitement prevailed, not only in the neighborhood, but throughout the city, and it required fifteen hundred policemen massed about the scene to kep back the tens of thousands of people who crowded about the firing zone.

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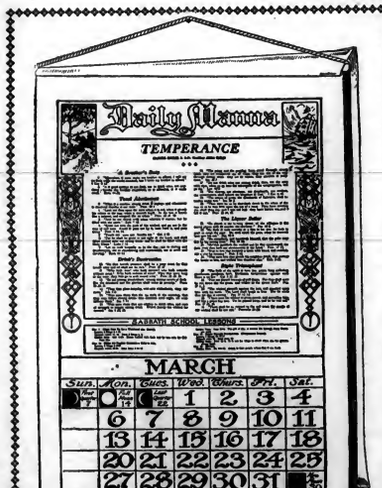

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, January 12, 1911. No. 2.

LIFE'S LESSONS.

I learn, as the years roll onward,
And I leave the past behind,
That much I had counted sorrow
But proves that God is kind;
That many a flower I had longed for
Had hidden a thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds that cover the sunshine
They cannot banish the sun,
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light,
And often through wrong's own darkness
Comes the weary strength of light.

The sweet rest is at even
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away,
And those who have never known sorrow
Cannot know the infinite peace
That falls on the troubled spirit
When it sees at last release.

We must live through the dreary winter
If we would value the spring,
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine
Comes after the storm and the gloom.

—Exchange.

Items of News and Comment.

The service of God seems hard at times, yet it means rest of soul at all times.

Wadsworth, O. Our S. S. has rendered a very interesting and pleasing Christmas program. Many children were in attendance.

A deacon was ordained Dec. 18, in Good's congregation, Lancaster Co., Pa. The vote was taken Dec. 4. Six brethren were in the lot which fell on Brother Martin L. Miller.—Gospel Herald.

Ardent lovers of the country, true representatives and wise legislators do not try to get as much as possible from their people and country, but earnestly endeavor to give them as much as is in their power.

Rev. J. J. Balzer and C. B. Janzen have left Mt. Lake, Minn., again for their field of labor at Altona, Man. A. J. Friesen and his brother, Dr. H. J. Friesen, have also gone back to their Manitoba homes, after the funeral of their father, the late Jacob Friesen B.—Mt. Lake View.

That Overseer Voliva of Zion is planning to confiscate property held by prominent men because he claims they have violated the clause in the original Zion leases which prohibits smoking, drinking and eating of pork on any land in the city, is the belief of Zionites. The clause covers every lease in Zion.

Good Reading.—In this country, to-day, the principal way by which the inward man is fed is by reading. The whole country is flooded every week with papers, and there is not a home that does not get some kind of a paper every week. It is immensely important that the friends of Christianity do everything they can to circulate pure literature. The press is the greatest living agency for disseminating knowledge. If the friends of Christian literature do not give the people pure literature, the enemy will give them vicious literature. The people are going to read something.—J. E. Dunn, in Word and Work.

I Impeach Intemperance.

The present paramount problem before the Indiana Legislature is the "liquor question". The brewers, distillers, liquor venders, and their supporters and followers put forth strenuous efforts to "settle it" by a prompt repeal of the county local option law which has "regulated" out of existence within two years over a thousand (1000) Indiana saloons! This, however, as witnessed by a multitude of irresistible cases and evidences, is the proper and the *only* effective and satisfactory way to regulate the modern saloon.

Will this effective county local option law—the hope of the dries and the terror of the "wets" —be repealed? Time will tell soon. But this seems to be evident that the proposed repeal by the liquor element will *not* solve the liquor problem; it may be the means to help develop a strong state-wide public sentiment in favor of an amendment to the constitution for prohibition.

We firmly believe that the temperance people are on the right side of the question, on God's side, because intemperance can not be regulated by drinking regularly. Dr. Chalmers has touched the keynote by making the following noteworthy statement:

"Before God and man, before the church and the world, I impeach intemperance. I charge it with the murder of innumerable souls. I charge it as the cause of almost all the poverty, and almost all the crime, and almost all the ignorance, and almost all the irreligion that disgrace and afflict the land. I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women than found a grave in the deluge which swept over the highest hill-tops, engulfing the world, of which but eight were saved. As compared with other vices, it may be said of this, 'Saul has slain his thousands, but this David his tens of thousands.'"

A Word About Our City Missions.

Beloved Congregations:

Greetings in the Lord for the year 1911. During the month of December 1910 the MENNONITE brought to us the news of the diseased condition of our dear brother missionary E. F. Grubb, of Los Angeles, California.

To-day we are privileged to say that by the grace of God the condition of our brother is such that we may expect him back not only into his home but also to his field of labor which he loved so much.

Brother and sister Grubb never lived in luxury, and the afflictions of the brother certainly did not put them in the condition of expecting any extravagance in the future. On the contrary they were forced to expend more than they had.

Sister Grubb's first and principal question aside of the care for the afflicted husband was the condition of the Mission, and with manly heart and courage she has devoted her time and energy to this cause and has directed the work in such a way that it could be carried on successfully. Helping brethren were secured and every outlined meeting was held and God's precious blessings were deeply felt.

This additional help and the hospital bills certainly require extra funds, and how necessary it is to supply our city missions with an additional helper may well be seen in this unforseen case of brother Grubb's sickness. Lack of funds and laborers did not allow the board of home-missions to go forward as it would have liked to, and send an assistant into the city-mission, but as our mission and its needs are growing on all sides the cry is so seriously felt that we are bound to say: "The harvest is great and the laborers are few. Pray ye therefore that the Lord of the harvest may send out laborers into the harvest."

Years ago fires destroyed our mission station in Oklahoma. Many then probably thought that this meant a call to abandon the work among the Indians and look for a more fruitful field.

Did it mean that? On the contrary. The fire brought forth new life and activity and the work was soon reestablished and became more progressive than ever before. To-day we rejoice in the thought that the Lord has richly blessed our feeble efforts.

Will we not cheerfully take up the city mission work with that deep and heartfelt desire to save the lost by bringing to them the blessed news of the Gospel of Jesus Christ and thus lead them to life everlasting? Yea, we will.

Let us therefore unite in prayer for the restoration of our dear brother and for an additional helper and assistant in the work. But let us also remember that it requires more means and financial support to carry on the work successfully. Let us therefore open our hearts and our hands and by prayer and offering prosper the kingdom of our Lord among the poor and godless people of our city mission district. Our hope rests in the Lord and those who love Him and pray for His coming.

In the name of the board.
JACOB J. BALZER, Secy.

Christian Ambition.

BY HOWARD D. YODER.

Child of God, if you really do love your Father, read His words telling what He wants you to be. Eph. 4:13, Heb. 6:1, 2 Cor. 13:11, (Titus 2:11—14), Matt. 5:48, 1 Peter 2:9. "But I am a silent Christian", "And I am a good-works Christian", "And I am an ungifted Christian", they tell you. A perfect Christian? Oh, no, I was never intended to be anything like that, they will say. And if God presses His standard of perfection upon them they will resent it, dodge around it, make light of it, and even snub the faithful messenger.

Listen! Down in your heart which do you most admire and which would you rather be—a perfect Christian or a spotted Christian? Perfect? to be sure. Are you asking God to make you perfect? Do you give Him a chance each day to work it in you? Mark this! If all the time and brains expended in excusing our nature, our disposition, our habits, etc. we deyoted to prayer for what we really would like to be, God would have a different lot of children down here to sing His praises! Say, what is your child's ambition? Is it to be a one-eyed, weak-kneed, hump-backed, flabby-muscled, deformed little old runt of a man? Never! Not your child!

Now listen, these perfection fighting, world and self loving Christians are declaring their ambition to be a "one-eyed, weak-kneed, hump-backed, flabby-muscled, deformed littled old runt of a Christian."

Harsh? Yes, but no harsher than the truth. Surely a disgusting ambition for any child of man and exceedingly detestable for a child of God.

But what shall we do? Just quit doing and be what God wants us to be—Just a temple. Read 2 Cor. 6:16. He will take care of the doings when our pride is laid aside and we step down and lift Christ up. Read Heb. 13:20—21.

Tobacco, Alcohol and Tuberculosis.

The Henry Phipps Institute of Philadelphia is established for the study, treatment and prevention of tuberculosis. Its fourth annual report gives some statements which are worthy a wide circulation. A large part of the human race proceeds as though there were to be no consequences of acts. We are just waking up to the fact that an antecedent is a cause, and a consequent is an effect, much more often than we have thought. The medical science is coming over to the side of the moral reformer in placing restraint upon the user of intoxicating liquor and tobacco. We have nothing to say at present concerning the stray cases where it is claimed that one or both of these is good for medicinal purposes. All that engages us now is the effect upon human lungs produced by alcohol and tobacco, whether the use is a habit or something else.

The report of the institute gives figures to the following effect: Leaving out decimals, twenty-five per cent of the patients of whom a record was made gave a history of alcoholism, and seventy-five per cent denied such history. No one would claim to be a user of such a stimulant unless it were a fact. Some addicted to alcohol might deny the habit; but we are confined to the testimony of the patients themselves. Twenty-eight per cent of the patients had ancestors given to alcohol. Seventy-two per cent denied such family history. In sixty-one per cent of the cases there was a denial, both in the individual and in the preceding generation.

These figures help us to get started. It is estimated that one-fourth of those who die are taken by tuberculosis. There is a remarkable similarity between the percentage of tuberculosis deaths, as a whole, and tuberculosis patients in the Phipps Institute. Following up these cases, 1.30 per cent of the alcoholics had the disease arrested at the institute, as against 1.15 per cent of the non-alcoholics. This shows a slight margin of cures in favor of the alcohol user; but it is so slight as to be unreliable in making deduction.

Of the alcoholics, 26 14 per cent were improved in their condition, against fifty per cent of the non-alcoholics. This is almost 100 per cent in favor of the total abstainer. On the other hand, the unimproved alcoholics amount to 49.67 per cent against 41.01 per cent of the non-alcoholics. Of these addicted to alcohol, 22.87 per cent died, and only 7.83 per cent of the non-users. The columns of cured and improvements added together make nearly twice as good a showing for the non-alcoholics as for the alcoholics. The total bad results for those taking stimulants were 72.65 per cent; of those abstaining, 48 84 per cent. Hence, it is seen that the alcohol user, having contracted consumption, has about one chance to get well or improve, to two chances for the temperate man; and he has almost two chances to get worse or die, to the temperate man's one chance.

These figures look as though alcoholism is a very unfavorable factor in the development of tuberculosis, and this is the conclusion of the report of the institute. The only item where alcoholics show a better result is in disease arrested. The idea is advanced, with a little hesitation, that alcohol may have some curative value in tuberculosis, but that the secondary injuries from its use, such as pneumonia and nephritis, which often attack the alcohol user, are very fatal. The tables where the patients show a family history of alcoholism are very similar to those for individual use.

The same analysis for tobacco users is printed in the report. Passing to the conclusion summed us, we quote from the record. "Adding up the two favorable records, namely, disease arrested and improved, we have 32.28 per cent favorable records of those who did use tobacco, as against 47.42 per cent of those who did not use it; and adding up the two unfavorable records we have 61.70 per cent unfavorable of those who did not use it; The preponderance of favorable results for those who did not use tobacco is not quite as large as the preponderance of favorable results for non-alcoholics, but it is pretty large."

It will not do for the layman to boast of ability to use alcohol and tobacco without injury when these facts come from an institute, founded, conducted, and equipped for making actual tests. It is time to estimate, with greater accuracy, the result of liquor and narcotics upon the human system. Tuberculosis is too widespread, and entails too much suffering, and produces too many deaths to pass over lightly, and waive aside the affirmed causes as of no meaning for the body.

The use of tobacco is confined largely to the male sex. The great majority of consumptives are men. Whether chewed or smoked, tobacco has an influence for the implantation of tuberculosis. It depresses the heart action. This means a sluggish circulation, which tends towards disease of the lungs. The curative power of a high altitude rests largely in the increased heart action and respiration due to rarified atmosphere. The influence of tobacco is just the opposite of a change to a high location. Strange that, surrounded by thousands of tuberculosis patients, the emphasis has not been placed upon the injurious effects of using alcohol and tobacco. Men and women owe it to themselves, to their neighbors, and to the next generation to abstain from anything which weakens the human system, or can be transmitted to offspring with the inevitable result of laying sons and daughters more liable to the ravages of such a disease as lung consumption.—Exchange.

Christian Union.

Many persons in mourning over the divisions of Christendom and the number of "sects," as they call them, show a lamentable ignorance of the scientific method of using statistics. One prominent lecturer recently emphasized the fact that there are a hundred and fifty "sects" in the United States. This fact must be taken in connection with the size of the "sects." A large portion of them have less than a thousand members. Half of them, taken together, have less than one hundred thousand members. The usual list of religious denominations contains only about seventy-five instead of a hundred and fifty, and of this seventy-five a considerable number have less than five thousand members. If we were to leave out all these small "sects" in the count the total of the Christian population would be only about one per cent. less. There are only five Protestant denominations with over a million members each. There are perhaps thirty religious denominations with a membership of a hundred thousand or more. But many of these are really part of the same body; as, for instance, the Methodist Episcopal Church, the same Church South, African, Zion and Colored. These are substantially the same; the division is chiefly in consequence of locality and race. Only Baptists, Methodists, Presbyterians, Disciples, and Episcopalians have a million or more members. If we add to these the Congregationalists with three-quarters of a million and the Lutherans with about the same membership, we have nearly all the Protestant members of churches in the United States. The Dutch Reformed are practically Presbyterians, and the churches are maintained from historical influences. They practically take the place of so many Presbyterian Churches. It would be an advantage if all the small denominations, say those with a membership of less than five hundred thousand, could unite with the denomination to which they are closest in doctrine and sympathy. The trouble is, that each of the little denominations want the larger one to come to it, instead of going to the larger. There are probably a dozen small bodies that might go into the regular Methodist Church with great advantage to themselves, probably with more advantage to themselves than to the Methodists. So there are a number of small Presbyterian bodies which ought, for their own sakes, to go into the regular Presbyterian Church. All men can not think alike, but neither are all the members of any religious denomination expected to be precisely alike. The seven denominations named represent the leading types of difference of opinion, and minor differences are not a sufficient excuse for the existence of a separate denomination. There are probably few Protestant Christians who could not find a home in one of the seven named if it were not for old associations and prejudices, because these seven include almost all possible difference of doctrine and life which can be called Christian.—Journal and Messenger.

Home Circle.

How Boys Get Into Trouble.

"Often when a boy gets into court, his mother comes before me to plead for him. The very trouble with the boy is that his mother has been pleading with him and for him all his life—instead of spanking him," says Judge William C. Wait, of the Superior Court of Boston.

"That mother," continued the judge, "has never made her boy mind. She has been doing what he told her all his life. Some people think whipping a child is degrading, and perhaps it is, *but it's not more degrading than having the child brought into court for larceny.*

"American fathers and mothers are too weak. Most of the boys that come into court are the sons of respectable parents. Only, they've been loosely brought up. That is, they got 'out with the gang,' and their parents—like many American parents—don't bring them round sharply. The boys get to drinking, and then into the courts. In a great many cases it is the respectable, but weak parents who are really responsible for the downfall of their children.

"Since October there have been about 1500 cases on the list, and I think not less than 1000 of these are of young people under 80. An astonishingly large number are seventeen, eighteen or nineteen.

"I do not know positively, but my belief is that the boys of Boston are getting worse instead of better. This is because there is less chance for them to work. Lack of work is the whole root of the 'bad boy' problem. If society could inspire boys with a desire to work and give them the opportunity to work the puzzle would be solved. But the boy goes out on street corners and gets fond of loafing. Recently the labor unions passed a set of resolutions because I said they were taking away the boys' chances of starting in to learn a trade. But labor unions, whatever good they may accomplish, do shut out beginners and so lessen the boys' opportunities for employment.

"Seventeen out of twenty boys who come before me are not really bad, and society could save them. But society doesn't save them. A boy pleads guilty to some offence. What has society for that boy? Well, it's got prisons and reformatories.

"I should like to see a system of farms for the boys that are brought into court. I don't mean places where a lot of these boys are sent all together; but a list of farms to which a judge could send a boy and be sure he would receive good and wise treatment. He ought to be entirely separated from boys of his own kind, and there shouldn't be more than two or three other boys on the farm, if there are any others. The farmer who took charge of the boy would have to feel a true affection for him, or the work wouldn't help much. Affection is what a boy of that sort needs, provided it is the right kind of affection.

"Then, out in the country, far removed from old companions and old temptations, let the boy set to work. You ask, 'Could society provide the inspiration to employment?'

"Well, we all enjoy loafing, just as the boy enjoys it. Any one who lacks the play spirit is mentally deficient. But there comes a time when each of us is willing to work, would a little rather work than not. There is the 'inspiration.' the boy will get that desire for work, if the work is such that will appeal to him. He will enjoy it, and perform it, if it is not presented to him as mere punishment or 'reform.' If he sees that he gets something in return for it, some strengthening of character, for example, he will work willingly.

A boy seems to look on a policeman as a natural enemy. This feeling is not lessened when the boy commits larceny or some other offence and an officer takes him into court. In the court room it is extremely hard to convince him that the judge and the officers and every one else are not his sworn foes. So of course when the judge sends him to a reformatory, that boy is generally not in a mood to be reformed. It is extremely hard to combat this feeling of his and convince him that you are trying to give him aid.

"It isn't natural, either, for a police officer to feel much love for a gang of boys that has made his life a torment for months. Oh, there's a deal to be said on the officer's side! I asked one policeman if he felt any resentment toward a certain offender whom I intended to put on probation. The officer said he had not, and added: 'He will probably keep straight, but if he doesn't we'll soon have him back here again.' I said: 'Well, don't *tell* him that, or it will spoil everything. If you're looking at it that way you're going to have the boy back here awfully soon.' When a boy is put on probation he feels every officer's eye is on him, and every officer is waiting to catch him in a misdemeanor and bring him into court again. So if I could only have some place—a quiet farm, for instance—to send such a boy it would probably be the saving of him.

"There are fewer women offenders than men. But it is unfortunately true that women and girls who come into court are less corrigible than men and boys. There are more men seeking to ruin women than men. Then, too, officers are more apt to deal more leniently with women than with men, and so the women and girls don't get into court until they have gone a little farther downward than most of the men and boys who get into court. A woman has a harder time of it when she tries to reform than a man has. Society looks on man as a fallible article, at best, that may improve, but it looks on a woman as a perfect article in the beginning that will grow worse if damaged. It is terribly hard for a woman to struggle against this attitude of society."

The judge was asked to tell Boston parents how to keep their children out of court.

"They need only a good, solid affection for their children," said His Honor, "and the ability to set them a good example."—The Common People.

Deaths.

Miller.—Milton Samuel Miller, aged 53 years, 5 mo., for a number of years member of the Mennonite Church of Wadsworth, Ohio, passed away very suddenly from tuberculosis of a years standing. He is survived by a wife and four children.

Eyman. — On Jan. 1, 1911, Upland, Cal., Herman August Eyman instantly of heart failure, aged 60 years, 11 months and 8 days. He was born in Hayesville, Ohio, raised in Franklin, Ia., where he was baptized on his confession of faith. In 1886 he moved to Kansas and in 1903 to California on account of failing health. Funeral services were conducted by Rev. M. Horsh, assisted by Revs. J. S. Hirschler, David Goerz, and H. P. Lane.

Contributions.

FOREIGN MISSION.

In the month of December, 1910, the following gifts were received:

For General Treasury:

From Hoffnungsfeld church, Moundridge, Kan., $16.75; Neufriedensberg church, Vono, Colo., $3.13; Pulaski church, Iowa, $12; Paso Robles church, Cal., $50; mission friend, Mt. Lake, Minn., $50; Zion church, Dallas, Ore., $76.90; Salem church, Munich, N. D., $6; Friedensberg ch., Avon., S. D., $20; Bethel College ch., Newton, Kan., $25; Brudertal church, Hillsboro. Kan., $114.08; C. E., Halstead, Kan., $10; S. S., Hillsboro, Kan., $33.20; Arlington church, Kan., $16.10; Garden Tp. church, Kan., collection from the children, $7.80; Bethany church, Quakertown, Pa., $12.26; West Swamp, do., $3.81; S. S., do., $3.48; Y. P. S. do., $4.19; mission friends at Weierhof, Palatinate, $32.71; Mission Soc., Trenton, Ohio, $30.32; Hoffnungsau church, Buhler, Kan., $124 25; Reedy church, Cal., $11.26; First Menn. church, Philadelphia, Pa., $45; Boyertown church, Pa. $18.01; Johannestal S. S., Hillsboro, Kan., $37.87; Sewing Soc., Eakly, Okla., $67.15; Hoffnungsau church, Buhler, Kan., $64; John Brooks, American Falls, Ida., $1.50; S. S., Dolton, S. D., $8; Sewing Soc., Pawnee Rock, Kan., $31.80; S. S. of West Zion ch., Moundridge, Kan., $164.16; Ebenezer church, Mt. View, Okla., $11; Katie Waldner, Onaka, S. D., $2.60; S. S., Hillsboro, Kan., $105.25; S. S. of Brudertal church, Hillsboro, Kan., $40.64; South Blumenfeld S. S., Goessel, Kan. $5.16; S. S. of Bethel church, Mt. Lake, Minn., $15; Mrs. John Buhr, Edenburg, Man., $10; S. S., Donnellson, Ia., $12; S. S. of Christian church Moundridge, Kan., $115.41; church at Paso Robles, Cal., $9.72; D. and A. E. Ruth, Moundridge, Kan., $100; S. S. of Bergtal church, Korn, Okla., $8.80; S. S., Newton, Kan., $33.50; August and Henrietta Hildebrand, Parkston, S. D., $12; Mrs. John Wiebe, Altona, Man., $1; a friend, do., $1; birthday gifts, Berne, Ind., $.42; anonymous, do., $1; mission boxes, do., $1.70; legacy of C. J. Liechty, do., $25; anonymous, do., $50; Mrs. Mary Weber, Franklin, Ia., $1; Lehigh, ch., Kan., $15.52; Pawnee Rock church, Kan., $10.90; Bethel church, Inman, Kan., $30; Hoffnungsau church, Buhler, Kan., $40.28; Y. P. S., Wayland, Ia., $5.05; West Zion church, Moundridge, Kan., $31.71; Alexanderwohl church, Goessel, Kan., $75.70; Upper Milford church, Zionsville, Pa., $40; Bethesda church, Henderson, Nebr., $21.61; Herald church, Bessie, Okla., $49.90; mission friend, Goessel, Kan. $5; Mennonites at Hesperia, Mich. $21.77.

Society Treasury.

Sewing Soc., Neuhoffnungstal ch, Meno., Okla., for a stomach pump in India., $13.95; S. S. class of David F. Strauss, Buhler, Kan., for P. A. Penner, $3.

For Lepers in India.

"Gott bekannt", Berne, Ind., $13.50.

Gratefully acknowledged,

Gustav Harder, Treas.
J. G. Regier, Asst. Treas.

For India.

From the Hereford Mennonite Sewing Society, Pa., for use in Janjgir, India, $21.

Gratefully acknowledged,

Annie Funk.

The Mennonite.

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Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

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Christmas at the City Mission.

On Christmas evening the hall was decorated with crepe paper, geraniums and branches of the pepper tree. A small tree was in the window and a large one was on the platform.

Sixteen persons from our neighborhood went over to help in the exercises. The children had recitations and songs. Bro. James E. Sprunger gave an interesting talk to the children. A W. C. T. U. lady sang the "Holy City." Mr. and Mrs. C. Jansen assisted in the music and distributing the gifts.

The children were presented with candy and Christmas bags containing mixed nuts, an orange, a testament and dolls for girls, and balls for the boys. And the older ones were given oranges and apples.

The Mt. Washington Sunday-school near our residence gave all the gifts of their Christmas service to this mission consisting of sixty-four garments, seven pairs of shoes, groceries and toys.

The next day as we distributed the gifts and ministered unto the needy ones, we found two new families who were destitute.

The first family we found in an alley in a back yard of a Spanish home. I should have shrunk from entering the place had I not a young man with me who was helping to distribute the things. It was merely a shed and in the house they were having a jubilee with dancing and music and, no doubt had something stronger than water to drink.

As we entered the home of five persons we found that the only furniture was a small table, the size of a sewing table and two chairs. The first room is about nine by fifteen feet, and another room about eight by ten is their sleeping room, dark—without a ray of light; only rags on the floor to sleep on. In the rear of the first room on the floor sat a very old lady who was scarcely able to move, for she had rheumatism from being "so cold," they said. (We have frost and ice these mornings.) In the sleeping room lay the man who had rheumatism, although he was out in the morning trying to find work but as he was old and sick he found no work. They had no food and very few garments. As we went out we saw in a shed joining these rooms on the dirt floor a one-burner coal-oil stove with a few dishes setting beside it on the ground, but would say, as far as they could they were clean and religious in their way, and very very thankful for the gifts and said, "God would reward us for helping them."

Then a neighbor lady came with a sick baby on her arm and a little girl about three years old and said in a very pleading voice, "Will you give me something to eat? I haven't had any food today and my baby is so very sick and I can't have a doctor as we have no money. Come in my house and see for yourself what I have. I have no clothes only what I have on.

She took me through her two-room house. The first room had a dresser, a bed and a cot with rags on them. In her cupboard were about half a dozen dishes, one having a spoonful of beans in it, the only thing I could see to eat. When the little girl was given an orange she did not wait to peel it but ate peeling and all. I could not see any garments neither for the mother nor for the children. So we gave them a supply of groceries and garments, also bedding and sent a city nurse to look after the sick.

Mrs E. F. GRUBB.
Cor. Ave. 50 & Aldama St.,
Jan. 2, 1911. Los Angeles, Cal.

Correspondence.

GEARY, Okla., Jan. 4.—If we look back we can see how wonderfully our heavenly Father has blessed us in the past year. We can say that on His part not anything was left undone, but has proved to be a year of blessing. But on our part, we poor mortals made mistake after mistake. The patience, kindness and long-suffering of our mediator, Jesus, at the right hand of the Father, continually making intercession for us to let us stand another year to bear fruit, has kept us. So the door of opportunity still stands open. Let us watch and labor for Jesus.

We had our Christmas entertainment at the church on Christmas night. The children rendered their recitations and songs with credit to themselves. And we as older ones must say we spent a blessed evening.

Mrs. G. A. Lehman is on the sicklist, and has been in the Geary Sanitarium for the past week.

John Horsch and wife have returned from their trip to Germany and report a nice time.

We had the pleasure of hearing Bro. Albrecht preach to us on Dec. 26, 1910. He preached a very interesting sermon from Mat. 2:1—11. Bro. Albrecht is traveling in the interest of Home Missions. May the Lord bless his work.

Dan Schmidt was called to the bedside of his father at Halstead, Kan., who is seriously ill. H. F.

STERLING, O., Jan. 3.—On Monday evening, Jan. 2, the annual business meeting of the church was held, Rev. W. S. Shelly presiding. This meeting was held for the purpose of transacting such business as pertain to the welfare of the church and to elect officers for the ensuing year. A spirit of harmony prevailed during the entire evening.

The following officers were elected: Deacon, Jno. Geiser; Trustee, I. C. Rich; Sec., Anna Liechty; Treas., Asa Krabill; Organist, Zula Rich; Chorister, Mrs. J. R. Krabill; Corr. Sec., Fanny Liechty.

And also the following for the S. S.: Supt., Peter Krabill; Assist. Supt., P. E. Geiser; Sec.-Treas., Claire Moine; Organist, Zula Rich; Chorister, Tillie Krabill; Librarian, Earl Kissinger.

I still wish all the readers of the MENNONITE a blessed and happy 1911.

Individual Work.

There is in the church, as elsewhere in society, a present tendency to aggregation and conglomeration,—a swallowing up of individuality in the multitudinous mass. Hence personal concern and personal labor is lost sight of in the operations of great bodies of people; and hence comes no small amount of boasting and vain glorying. Persons say "We are doing thus and so, our society is accomplishing a great deal," and this indeed may be true; for when compared with the labor accomplished by those who toil single handed, the work seems very large; But suppose we descend from generalities to particulars, and from associations to individuals, and put the question, not "What are we doing?" "What is the church or society doing?" But "What are you doing! You, individually, boast of this great work as if you had part in it. It is, you say, 'Our work.' 'We do all this.' Who are 'we,' and how many does 'we' include?"

There is a sect of a million men, and they boast that their institutions are flourishing, when compared with the work done by others; but suppose we divide the labor accomplished among these million people. Suppose for example, we find a body of a million men who have raised for some religious purposes, a hundred thousand dollars. Well, what of it? That amounts to only ten cents each; while if an individual devoted a hundred or a thousand times as much to a similar object it would cause no remark, and furnish no ground for special congratulation.

When the day of judgment comes it is not probable that its reckonings will be based upon annual reports or upon collective offerings and doings. The question will be not what "we" or our society have done. but what you and I have done, in the name of the Lord. No doubt if all the men in the world should combine their labors and mass their gifts, the aggregate might be very respectable; but in all these vast aggregations it will be found that the real work is done by comparatively few, and those few are frequently not the people who make the display, nor boast of the results of their labor. Singly and personally God deals with us to-day. The talents are not given in a lump, but to every man according to his several ability. And when the Master comes to reckon with His servants the reckoning will be with each one separately; for every man shall give account of himself to God. Let us not seek the greatness that comes from mingling in the great crowd, nor the glory which consists in boasting what other men have done; but let us each, for ourselves, "be diligent, that we may be found of Him in peace."—The Christian.

What to Pray For.

Pray for intelligent confidence in God. Do not be willing to be blind when God means that you shall see.

Pray for clearer spiritual vision, that you may see the forces which are on God's side and yours.

Pray for faith to believe that God is over us in all the ordinary as well as the extra-ordinary events of life.

Pray for the grace of gratitude, remembering how much God has done for us which we could not do for ourselves, but which is absolutely needful for our lives.

Pray for help in seeking the great business of life—fitness for the king; and in doing the great deed of life—the righteousness of the kingdom.—Epworth Herald.

Why Don't You Go to Church?

You are "too tired to go to church." That's sheer nonsence. There isn't a place on this continent so restful as the church. You are going to lie around the house all day; doze in a hammock; loll in a rocking chair; go to sleep over a book. That isn't resting; that's loafing. Tell yourself, honestly—did you ever in your life see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time? The people who try to rest are always tired. Resting is the hardest work in the world when you make work of it. Two hours in church, two hours in the quiet. the music, the sermon, the reading, the uplift which comes from the new channels into which your mind is led, will rest you more physically, morally, intellectually, than all the day spent in trying to rest. Why don't you go to church?—Bob Burdette.

Editorial.

To say the least, bad roads are discouraging. They are hard on man and beast and few relish the prospect of using them when there are comfortable and restful homes in which to remain. Bad roads furnish an excuse for the lazy and fair-weather Christians of rural communities for absenting themselves from an occasional service. When the devil has nothing more to throw in the way of a weak Christian to prevent him from going to meeting he tells him, as a last resort, that the roads are not fit for any one to travel upon. This last argument usually gets the weakling.

No community can reasonably excuse its bad roads. From a material point of view bad roads are an extravagance and impose an unnecessary hardship upon every one using them or compelled to live along them. Good roads, no matter what they have cost are a gilt-edge investment. Hitherto business people, who have been at the mercy of the roads, have been about the only class of people who persisted in advocating good roads, to-day, however every one is beginning to understand their advantage and many are taking the trouble to work hard to get more of them. We see a decided advantage for the churches whose people persistently advocate good roads. The churches as a body should not be slow in pushing the good roads idea because their work and influence is helped or hurt by the goodness or badness of the roads leading to them. The country congregation is at the mercy of the roads the greater part of the year. The lazy or fair-weather Christian finds bad roads a splendid reason for not getting to church and the family without a team or the one living many miles away is positively prevented from getting there by their rough condition. There is a humane consideration. The horses deserve a day of rest as much as their masters and to compel them to drag their owners through miles of mud on the day which belongs to them as a rest day is more than unfair or cruel; it is sinful. For the sake of his faithful beasts as well as his family and church every farmer should be the friend of good roads and work hard to get them everywhere.

If the roads leading to the church be good the church can draw upon a greater territory for its support. The people can cover greater distances in getting to it and returning and the pastor can better attend to his pastoral duties and have time for increasing them. Country churches situated in out of the way places often have but one service a week. Sometimes they have bu: one service in two or three weeks. This is far from being enough. Any neighborhood needs more than one service a week. There should at least be a morning and an evening service on Sunday and a mid-week prayer service as well as a teachers' or young people's meeting between Sundays. To get people to such meetings, however conditions must be favorable. It should be possible for people to get out in all kinds of weather and those who have no teams should be able to walk to them comfortably and easily even though rain has been coming down for a week. It is an outrage that in this age, with all its improvements and conveniences, there are thousands of communities where it is impossible or the next thing to impossible for one to go to church if he wants to simply because roads are bad and a stingy, short-seeing county continues to permit them to remain bad. An occassional sermon on the good roads would be in place in the pulpit because the road that leads to church often has a great deal to do with some people getting on the road that leads to heaven. G.

Prayer and Providence.

In view of the false ideas as to prayer and Providence, reason asks, is there a rational ground for these great truths? Through overworking and overeating, many have incurred physical ailments, and through lack of foresight and thrift many have incurred want and trouble. For such persons to run to God with their troubles as a method of saving doctors' bills and avoiding the consequences of sin makes prayer almost contemptible, makes the praying man one who pesters God with small matters and runs to Him as one runs to a storehouse or a granery. In such cases prayer would seem to be one of the nature of a premium upon self-indulgence.

But prayer is not the asking of a beggar. On its highest side prayer has a thousand noble uses. It is the soul in its luminous hours, in its regnant moods, pouring forth its finest thoughts, its moods, refined emotions, its deepest and sweetest penitence, its highest hopes and aspirations in the presence of its Divine friend. As some child approaches an all-loving mother or father, as the aspiring pupil looks up to and admires his noble master, as some eager student pours out his heart to some wise and worthy teacher, so the soul pours out its deepest thoughts, its finest feelings, unto Him who is kinder than the kindest, nobler than the noblest, friendlier than the friendliest.

Amusements Harmful to a Christian Life.

What are harmful amusements to a Christian? Undoubtedly, this is one of the most difficult and broadest questions to answer. And to answer it correctly in a few, brief minutes is simply beyond the power of any man. For what I can do to amuse myself, without ever thinking that it's harmful to me, may seem a very harmful and dangerous amusement to you and also vice-versa. Now, to draw a line, placing all the good amusements on one side of it, and all the harmful ones on the other, seems rather steep to me. Well do I know before hand already that it's going to be incomplete and not satisfactory. Just stop to think for a moment with me once, and you'll soon see it yourself, that it's well nigh impossible to do such a thing satisfactory to all men in the different ages and walks of life, with the various religious views, which people now-a-days have. Yet, this much remains truth, that the real character of a man is found out by his amusements. As soon as a stranger comes to a strange country, how is it that he makes himself known to the locality, is it not by his amusements he indulges in whether good or bad? Now, I think we have a perfect right to say that amusements can vary in the different ages of a Christian. For instance the amusements of a child could not be the same as his father's are, or the pupil's the same as his teacher's. And so it would be proper to divide the life of a man into different periods or ages, and then mention some general harmful amusements in the different ages. Shakespeare gives a very nice division of human life in "The Seven Ages Of Man" from "As You Like It." He says: All the world's a stage, And all the men and women merely players: They have their exits and their entrances; And one man in his time plays many parts, His acts being seven ages. At first the infant, mewling and puking in the nurse's arms! And then the whining school boy with his satchel and shining morning face, creeping like a snail unwillingly to school. And then the lover, Sighing like a furnace, with a woeful ballad Made to his mistress' eyebrow. Then a soldier, Full of strange oaths and bearded like the pard, Jealous in honor, sudden and quick in quarrel, Seeking the bubble reputation, Even in the canon's mouth. And then the justice, In fair round belly with good capon lined, With eyes severe and beard of formal cut, Full of wise saws and modern instances; And so he plays his part. The sixth age shifts Into the lean and slipper'd pantaloon, With spectacles on nose and pouch on side, His youthful hose, well saved, a world too wide For his shrunk shank; and his big manly voice Turning again towards childish treble, pipes and whistles in his sound. Last scene of all, That ends this strange, eventful history, Is second childishness and mere oblivion, Sans teeth, sans eyes, sans taste, sans everthing.

Thus Shakespeare has divided the three score and ten years of human life. First is the infant. The infant may not remember much of his earlier amusements, when he's grown to manhood, but certainly there are amusements even for the babe that may prove to be harmful to him in his later years. Then next is the school-boy as he creeps like a snail, unwillingly to school. Now the amusements of this age may be impressed more vividly on the character of the child. And therefore it's of great importance to parents to know where their children are during their leisure hours. What kind of amusements they indulge in. For these are their formative years and what they now learn that will they do when they are old, Then the third age is when the school-boy leaves the threshold of school and home perhaps and looks far out over the limitless views which are before him. This is said to be the most dangerous of all the ages. Now is the time he should be amused with amusements that

will keep him off from the road of destruction. These are usually the years when most of the young people form their ideas of Christianity and learn the real character of God, for heretofore the mind can not fully grasp such things yet. Now is the time when young people seem to be most disobedient, and to treat them in such a manner as they would want to mind, is often hard to do. But if they have been amused and treated kindly in the two previous ages, they will manage to follow those kinds of amusements which will tend to bring them up to some higher levels of civilization. And now, as mostly all of us are in and beyond this third period of life, and have been under the care of Christian parents and teachers in our youths, and live in a civilized and free country, I will leave it for each individual himself mostly, to decide what amusements are harmful in the next four ages. In these years people usually have all their sense already, and therefore sensible ladies and gentlemen will not amuse themselves with disgraceful and harmful amusements; these are the only kind I am saying this to, I suppose, and such as know for themselves what is harmful or not need no warning and to warn the others is usually a hopeless case.

To mention that gambling, drinking, reading bad literature, and so on, and so forth are harmful amusements for a Christian is not necessary to do, for we all know, for a long time already, that no good can be derived in doing these, but to mention some of the more up-to-date, habitual amusements in which so many Christians, good people, indulge in at our time, may surely not agree with you, for the opinions of people always seem to differ, they always did, and always will, and it's good that they do. The bringing up and the environment of a man are a great, yes the factor to bring about these different opinions. Now, one general harmful amusement to Christian life is speaking about others, the neighbor perhaps. Now this may not seem to look like an amusement but it is one according to Webster. O, we have so everlastingly much to sweep before somebody else's door, that we forget all about our own. Many a pleasant, amusing conversation is carried on between two good friends for hours talking about somebody, while the idea of going to improve by our neighbor's faults, never dawns upon our mind. Another great, general, harmful amusement in which everybody now-a-days seems to take part in, is the strife for ambition. One man wants to beat the other out in the race for championship, whether by foul or by fair means. In no way do I wish to say that man should not be ambitious, for God has commanded him to be so when He said "conquer the world." But has man stayed within the boundaries God outlined for him? No. He has gone into extremes in every way, which, could they be presented to us by a drawing just as they are would make a picture horrible to behold. What wonder, one of our noted poets says: "Man, I charge thee, fling away ambition: By that sin fell the angels. How can man then, the true image of his Maker, hope to win by it." Another harmful amusement to a Christian may be attending theatres, etc. which is done so much in our larger cities until it becomes a habit and can not be resisted. To attend a theatre for some useful instructions may be proper, but to be there every evening for hours, where instead the time could be spent much more profitably, is certainly harmful. Dancing may be another harmful amusement for a Christian. The little exercise and grace etc. which is claimed to be acquired by dancing, could be acquired in other ways too, and a great deal of sickness and harm could be prevented. To quote Cicero: "No man in his senses will dance, and they who love dancing too much seem to have more brains in their feet than their heads." This is somewhat strong, but at any rate, I think dancing is of more harm to a Christian than of good, and just simply because it is. And so we have many amusements of both physical and mental nature, that are harmful, which are too numerous to mention.

Now if we will take Jesus as our example, and read the Bible and see what He says about harmful things to His followers we surely will not go astray. Let's use common sense in deciding what amusements are good or harmful, and not be one-sided, but just right, and get the best to be had out of life, but remember in order to get the best out of life, we must first put in our best.

J. J. TSCHETTER.

Notes on the S. S. Lesson.

January 22, 1911.

Omri and Ahab lead Israel into Greater Sin.

I Kings 16:23—33.

GOLDEN TEXT: Prov. 14:34.

Zimri, who usurped the throne of Israel by murdering King Elah, his family, and his friends, only retained his power for one week when he was overthrown by the army under command of Omri who seized the power. If the army was satisfied to have their Captain Omri king, the people were not. They made Tibni king. Civil strife was the result. The army naturally won out in the war that followed and Israel was cursed with its worst curse, with the dynasty of Omri on the throne. Of Omri's stormy 12 years the Bible tells us little but it is a bad record. He did worse than all the kings that went before him. Besides walking in the way of Jeroboam, there was special ground for condemnation as we may observe from the reference the prophet Micha makes to the "statutes of Omri" still being kept. (Micah 6:16). A conspicuous service rendered by him to Israel was the building of the city of Samaria, the beautiful and wisely located town which became the permanent capital of the kingdom. It was beautifully situated on an oblong hill which stood as "*a crown*" (Isa. 28:1—14) over the fertile valleys surrounding it. Its inferior houses were built of white brick with rafters of sycamore while the more pretentious ones were hewn stone and cedar.

Bad as was Omri, Ahab was worse. Children of evil parents are not generally an improvement over their parents. Evil, when unchecked, always grows worse. Ahab married a heathen princess. Like Solomon his foreign matrimonial alliance brought the curse of foreign gods to the nation. Jezebel was the daughter of the priest Ethbaal, king of Phoenicia who came to the throne by murdering the rightful king. A king who named his daughter after Baal and who was the head of the cult of Ashtoreth, the female deity who was worshipped with Baal, was not likely to rest content until the worship of his God was founded in the realm of his son-in-law.

Ahab possessed many of the qualifications of greatness. He was a brave warrior, built cities, advanced the wealth and prosperity of his subjects, was successful in some of his wars and died in battle, but he was the mere puppet of a wicked woman and no word of eulogy can be spoken for the king who added Baal-worship to the sin of Jeroboam.

The groves which he erected were pillars or obelisks erected to the honor of Ashtoreth and represented the reproductive powers of nature. No wonder that one who so corrupted a people used to the pure spiritual worship of Jehovah should be regarded as having done "more to provoke the Lord God to anger than all the kings of Israel before him."

Notes on the C. E. Topic.

January 22.

The Law of Prevailing Prayer.

Mark 11:20—25.

"Unanswered yet? Faith cannot be
unanswered,
Her feet are firmly planted on the
rock;
Amid the wildest storms she stands
undaunted,
Nor quails before the loudest shock.
She knows Omnipotence has heard
her prayer,
And cries, It shall be done—sometime
somewhere."—Robt. Browning.

"I have been praying for one thing for years" writes one "and it has not come yet." God has many ways of answering. Sometimes He delays that He may give a better and fuller answer. A poor woman stood at a vineyard gate and looked over into the vineyard. "Would you like some grapes?" asked the proprietor within. "I should be very thankful" replied the woman. "Then bring your basket." Quickly the basket was brought to the gate and passed in. The owner took it and was gone a long time among the vines till the woman became discouraged, thinking he was not coming again. At last he returned with the basket full. "I have made you wait a good while" he said, "but you know that the longer you have to wait the better the grapes and the more." So it is sometimes in prayer. We bring our empty vessel to God and pass it over the gate of prayer to Him. The delay may be long, but at last comes the basket heaped full of luscious blessings. He waited long that He might bring us a better and fuller answer.

We should make our whole life a prayer. Too many think prayer is only the asking for certain specific things at certain times. That is prayer but not the whole of prayer. The real blessing consists not alone in getting certain cherished desires granted, it comes in finding one's life lifted to a higher and better plane of spiritual favor. The basis of prayer is the submission of one's whole life to God, the answer to that prayer is the lifting of one's whole life nearer to Him. Says Archbishop Farrar: "There are two things to remember about prayer for earthly things; one, that to ask mainly for earthly blessings is a dreadful dwarfing and vulgarization of the grandeur of prayer, as though you asked for a handful of grass, when you might have asked for a handful of emeralds, the other that you must always ask for earthly things with the entire submission of your own will to God's."

News of the Week.

Domestic.

VOTE SELLING PROBE.

Hundreds Plead Guilty in Ohio County of Selling Their Votes.

West Union, O., January 7. — The special grand jury probing the wholesale vote selling in Adams county will take another recess tonight until next Wednesday morning, according to a announcement of Judge A. Z. Blair today. This is for the purpose of permitting the overworked court officers to check up their accounts.

The grand jury today returned one hundred new indictments, and eighty-one pleas of guilty were entered from yesterday. Among this number were several wealthy farmers, whose fines ranged from $75 to $300.

Aged Voter Pleads Guilty and Swears Off Voting.

West Union, O., Jan. 10.—"I have cast my last vote. Even if I should happen to live through the five years of my disfranchisement, I will never vote again. I feel that I have disgraced myself and my family name. I will never vote again."

This statement was made today by Leonard Pollard, 81 years old of Jefferson county, Ohio, when he came here to plead guilty to the indictment, charging he accepted a bribe for his vote.

"For sixty years I have voted. I did not realize I was doing wrong. Now I see my mistake. I want to atone for it in some way," he said.

In a few hours today fifty men were sentenced for vote selling. Judge Blair is not dependent on time, place or circumstance in his administration of justice. Yesterday he held court in the lobby of a Peebles hotel. Today the roadside was a place of tribunal. As his carriage was en route to the county seat, a farmer got aboard and confessed that he had sold his vote. Judge Blair accepted his plea of guilty. The sentence was $5 fine and five years' disfranchisement.

Court officers are expecting a crowded session tomorrow and for the remainder of the week.

LITIGATION CAUSE OF FATAL SHOOTING.

Caney, Kans., January 7. — J. D. S. Neely, president of the Wichita Pipeline Company, president of the Lima (O.) Trust company and head of several large oil companies, was shot and killed in the Palace hotel, here, this morning, by Al. O. Truskett, a prominent business man of Caney. Neely was also interested in traction lines in Ohio, Indiana and Kansas. The shooting was the result of litigation over an oil lease. Truskett surrendered immediately.

CARNEGIE TRUST CO. DOORS ARE CLOSED.

New York, January, 7.—The Carnegie Trust Company, one of the largest banking institutions in the city, with a capital stock of $1,500,000, and deposits of nearly $9,000,000, closed its doors today by order of State Superintendent of Banks Cheney The suspension hardly caused a ripple in the financial district, where the trust company was often reported in a shaky condition.

The organizaiton of the Carnegie Trust Company in 1907 by Charles C. Dickinson whose death was more or less mysterious, brings out some interesting modern financial history. Mr. Dickinson interested a number of prominent financiers in the company, and Leslie M. Shaw, former secretary of the treasury, who had a large banking following in the west, was made president. Through Mr. Shaw's connection the business of the company became large.

The name of Mr. Carnegie was used by the organizers in order to lend strength to the undertaking, but Mr. Carnegie, shortly after the formation of the company, repudiated the use of his name in connection with the company.

SEVERE COLD WAVE COMING.

Washington, Jan. 8.—A cold wave of marked severity that now prevails over Alaska will overspread the northwestern states Monday and Tuesday, from which region it will advance eastward and southward over the middle west during the middle of the week and to the Atlantic and gulf states during the latter part of the week, according to the weather bureau's prediction. Abnormally low temperatures will attend this cold wave.

The principal disturbance of the week will prevail during the next three days west of the Rocky mountains, across the middle west by Wednesday or Thursday and reach the Atlantic states Thursday or Friday. This disturbance will in all probability be attended by widespread precipitation A disturbance of Lake Michigan today will reach the Atlantic states Monday, attended by unsettled weather and local snows.

SIXTEEN RAILROADS MUST PAY THOUSANDS IN CLAIMS.

Washington, January 9. — Claims amounting to thousands of dollars must be paid to southern and western shippers by the Missouri Pacific, the Santa Fe and fourteen other roads, as the result of an order issued by the interstate commerce commission today.

The decision is based on the Missouri rate case, involving demands for relief in the sum of $1,200,000 by the Burnham-Hannah-Munger Dry Goods Company, of St. Louis, and other concerns, in which the United States supreme court recently sustained the decision of the commission against the roads.

Reparations are now ordered to be paid on all shipments between November 10, 1908, and October 26, 1910, from Atlantic seaboard points to Missouri river points, Sioux City, Ia., and other localities taking the same rate.

BIG CINCINNATI FIRE.

Cincinnati, O., Jan. 10.—Entailing a loss of more than one million dollars, this city suffered its second great fire within three weeks, this evening, when the chamber of commerce building at Fourth and Vine streets was destroyed, adjacent property damaged, a dozen firemen injured and possibly lives lost.

U. S. SUPREME COURT DECISIONS.

Washington, January 9.—A stamp tax on the sale of future delivery of stocks, grain, provisions, or other commodities may be imposed by a state without violating the federal Constitution, according to a decision today of the supreme court of the United States in passing on the Missouri stamp act of 1907

Upholding the power of a state to pass on the question of how much dirt is likely to be found in a car load of grain, the supreme court of the United States today sustained a Missouri statute, thus abolishing a rule of the Board of Trade of Kansas City, Mo., for the deduction of one hundred pounds from the weight of each car load of grain bought by its members, as estimated dirt.

MINORITY REPORT ON LORIMER'S ELECTION.

Washington, January 9.—The fight to prevent Senator Lorimer, of Illinois, retaining his seat in the United States senate was opened today.

Senator Beveridge, by virtue of being a member of the committee on privileges and elections which investigated charges of bribery against Lorimer, gained a tactical victory by filing a minority report attacking the position of his colleagues on the committee who voted to exonerate the Illinois senator.

Mr. Beveridge's report declared: "That this election was invalid under any possible view of the law."

SEVENTEEN DIE IN ROARING BREAKERS.

Highland Light, Mass., January 10.—The tragic history of Peaked Hill bars received a substantial addition to-day when three coal barges were driven on the dreaded sands at the knuckle of Cape Cod and seventeen lives were lost.

It was from the tug Lykens that the barges broke adrift about 3 a. m. to-day, just as the doubling of the cape was almost accomplished. The gale was blowing fifty miles an hour when Highland Light was passed and hauling well into the northward, made the ten miles of sand dunes around the point to the Race, the worst kind of lee shore.

The towline snapped and a few minutes later the barges were in the breakers. In the marine history of Cape Cod no large vessels have yet grounded on Peaked hill bars and escaped destruction.

FOR DIRECT VOTE BILL.

Washington, January 10.—At a meeting of the senate committee on judiciary held late yesterday, a decision was reached to report favorably the subcommittee resolution authorizing an amendment to the Constitution providing for the election of United States senators by direct vote of the people.

WOLVES DEVOUR ISLANDERS.

Seattle, January 10.—Several residents of the west coast of Prince of Wales island, southeastern Alaska, have been killed and eaten by wolves during the last year, according to Charles A. Sulzer, a brother of Representative Sulzer, of New York, who has just returned from the north. Mr. Sulzer says that the wolves, having killed off all the deer, have become desperate with hunger, and now come right up to the doors of the cabins of the miners.

YOUNG ELKINS GOES TO SENATE FOR FEW DAYS.

Charleston, W. Va., January 9. — Governor Glasscock, shortly after midnight, announced the appointment of David Elkins as United States senator to succeed his father, Stephen B. Elkins.

While the value of the estate or its disposition has not been learned it is said to be between $15,000,000 and $20,000,000.

BONILLA SEIZES ISLANDS.

New Orleans, January 10. — A special from Port Barrios, Guatemala, states that the revolutionary forces operating on the north coast of Honduras, after capturing all the bay islands, attacked the mainland and seized Cape Triumfo, Bishops Point and Micas lagoon, in addition to the town of Tela, which was reported captured in wireless dispatches from Puerto Cortez, last night. The special says the gunboat Hornet last Saturday convoyed a large fleet of schooners loaded with troops to the mainland and that Tela fell on Sunday without a struggle.

It is asserted that Manuel Bonilla, who leads the revolution, has complete control of the entire Bay island group.

Foreign.

PLAGUE'S TOLL 80 DAILY.

Blagovieshtchensk, Russia, January 10.—Reports from Fudziadjan are that there are eighty deaths daily from the bubonic plague in that section. The foreign colony is threatened and there is fear that the disease will be brought here.

TWO-MILLION-DOLLAR FIRE AT CHILE'S CAPITAL.

Santiago, Chile, Jan. 9.—The central station of the entire electric and telephone plant of the city was destroyed by fire last night. Ten dining, Pullman and presidential cars were also burned. The loss is estimated at $2,000,000.

THIEF LIVES IN PENURY TO STEAL FOR RELIGION.

London, January 10.—In the Old Bailey court to-day Augustus Finch, manager of the London offices of Phelps-Dodge & Co., of New York, was sentenced to twelve months' imprisonment for embezzling $130,000 of the receipts of the office.

His employers asked for leniency, which was given. Finch's peculations were peculiar in that he used none of the money on himself. He was of an intensely religious disposition and his stealings went to defray the expenses of a mission, he conducted, while he lived for days at a time on bread and cheese.

SLIDE BURIES FORTY.

Castro Urdiales, Spain, January 10. —Forty persons were killed and five injured here to-day when a landslide overwhelmed a gang of laborers, burying them all beneath a mass of earth and rock. The disaster overtook the men so suddenly there was no chance to escape.

MORE VIOLENT QUAKES.

Tashkent, Russian Turkestan, January 9.—There was a recurrence of violent earthquakes here today. The shocks were more severe than those of last week.

Reports from the earthquake zone of last week indicate that the damage to the town of Przhevalsk, in the territory of Semiryetchhensk, was comparatively slight, but that many lives were lost through landslides on the roads to that place.

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—BY—
Rev. J. M. Coon, A. M., L. L. B.

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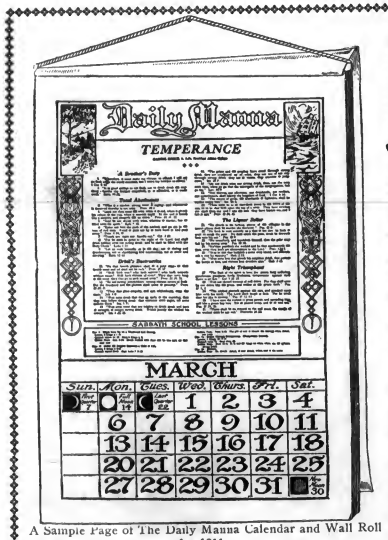

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, January 19, 1911. No. 3.

GOD'S MEMORY.

I wonder if God remembers
All that we do for Him,
All the toil and pain and anguish
All the eyes by tears grown dim.

I wonder if God remembers
The orphans' cry for bread,
And the cruel who cared not for it,
But only that they were fed.

I wonder if God remembers
The widow's helpless cry
And those who care nothing for it,
No matter how sad the sigh.

I wonder if God remembers
The murder of our Lord,
The ones that ruthlessly killed Him
Despised His precious Word.

Yes, 'tis true that God remembers
And when that great day comes,
Will act as justice prompts Him,
His foes will He overcome.

O soul, as you think of the future,
Remember, a day will come
When you will be tried by your actions,
For all that you have done.
—Selected.

Items of News and Comment.

The way of the wicked may have attractive and enticing windings, but it will surely lead downward.

Sunday, January 22, is the day set apart for special prayer in behalf of the institutions of learning—colleges, seminaries and universities.

It requires courage and strength to battle against the multitude. It is no easy matter to put up against political corruption, the oppression of the poor and weak, the mighty evil of intemperance. Remember God's promise, "Be ye strong therefore, and let not your hands be weak."

At a recent meeting of the National Liquor Dealers' Association, in Cincinnati, $50,000,000 were devoted "for the defense of the trade," more than one million for each State! What a vast difference is such an amount in its application, for real help, or "destruction"—the work of the liquor traffic.

Was Tolstoi a Christian?

If to be sincere, to do what you believe to be right and to help your fellowmen according to your own ideas, is to be a Christian, then doubtless Tolstoi was such a one as might well put most of us to shame.

But if to receive the Lord Jesus Christ as He is revealed in the Holy Scriptures, and to square one's character and conduct absolutely by that faith is to be a Christian, then, if we interpret him aright, Tolstoi was not such.

It is well to discriminate in such cases lest human souls be deceived and destroyed. There are other great teachers among men, and will continue to be, whom it would be dangerous to follow, except so far. And the loftier their conceptions and the cleaner their lives, the more we need to be on our guard against them.—Christian Worker's Magazine.

FROM OUR MISSIONFIELDS

Missionary G. A. Linscheid reports six baptisms at Busby, Montana, and one at Lame Deer during the past year. There are now 19 baptized Christians at these two stations and a number of others who have applied for baptism. The attendance at public worship was under the circumstances, fairly good, averaging about 40 per Sunday, a slight increase from last year. 38 Indian women attended the sewing class of Mrs. Lincheid during the season. 33 comforts were made of material bought by the money sent by Missionary Sewing Circles. Some women are reached by these sewing classes who seldom or never attend public worship. The latter are also better attended during the time when the sewing class meets than at other times, since during this time some of the more distant families pitch their tents in the vicinity in order to be at hand to attend the sewing class meetings. Upwards of 2500 persons came during the year for medicine, for themselves or for others, to have letters read or letters written and for various other purposes. Some of these came from 10, 15 to 20 miles, and it often occurred that they had to go away disappointed, in not receiving what they had come for, on account of the missionaries being away from home at the time.

Missionary H. J. Kliewer writes from Hammon, Okla.; "On December 18th, we had the pleasure of receiving one more person into the congregation of Christian believers by the rite of baptism. On December 31st, the child of one of our most faithful Christian families died. This was a severe stroke for them. But they did not sorrow as those which have no hope. The father said to me: "Write to my brother, telling him of the death of our child and that we are in great sorrow, but that we rejoice, to have a friend in Jesus who comforts us by the consciousness that it is He that has taken the child and that we shall find it again with Him."

A Third Mission Station in India.

During the last session of our General Conference, held at Beatrice, Nebraska, the Board of Foreign Missions was instructed to erect a third mission station in India. The Board therefore directed our missionaries in India to look around for a suitable place for this new station and, if possible, to procure the necessary land for the same. Brother Missionary P. J. Wiens, whom the Board selected to take charge of the new station, therefore went out prospecting with the result, that after some time he found a place which the brethren considered a suitable one. They endeavored to purchase the necessary tract of land, but after a prolonged delay the owner of the land refused to sell it for missionary purposes. It thus became necessary for the brethren to look around for some other place, which this time was crowned with better success. Brother Wiens writes on November 24th, 1910: "I am enabled to inform you, that I succeeded in purchasing a piece of land for the new station on Nov. 21st. To-morrow I intend to go and have the purchase registered. The tract purchased contains only six acres, but I think it will suffice."

Brother P. W. Penner writes on Nov. 22nd.: "Yesterday Brother Wiens returned from Mowardi, where he succeeded in procuring land for the new station. The place is about 25 miles southwest from Champa, at the confluence of the Hedon and Morannadi rivers. The place is beautifully located and the prospects for a missionfield are good."

No doubt all our mission friends feel grateful and glad that our field in India can thus be enlarged and that a place for a third station has been secured. The place being selected and the necessary land procured it now becomes us to have the necessary buildings erected, which, no doubt, will cause a draft upon our mission treasury of at least several thousand dollars. But we trust, that the Lord, who has graciously helped us in finding and securing a place, will also furnish us with the necessary means for the erection of the buildings.

The Mission Board in undertaking the erection of this new station in India is following the instructions of our General Conference, and it is the aim of the Board, if possible, to follow another instruction of Conference, which demands that no debts are to be made. The latter can, however, only be avoided if our churches and mission friends continue to supply the Board with the necessary means to meet the expenses connected with the erection of this new station. This the Board trusts they will do. Every contribution, either great or small, given for our work in general, or for this or any other specified purpose, will be gratefully received by the Board and used for the furtherance of the work of our Lord!

In love and in the interest of our Master's work, Yours,
A. B. Shelly,
Sec. of the Board of Foreign Missions.
Quakertown, Pa., Jan. 13, 1911.

If you would keep your reverence for the Bible, don't cheapen the Book by quoting it in jest.

The only proper way to ask for honor is to do something worthy of honor. Ambition of this kind is right and commendable.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.25 will pay the subscription to a new subscriber from now until Jan., 1912.

Convinced Too Late.

Jesus died on the cross to save you from sin and doom. He never would have left the purity, glory, and comforts of heaven, to live, suffer, and die amid the sin and anguish of earth, if you had not been in deadly danger. Can you not see the truth of this?

O that somehow you might be enabled to feel the exceeding sinfulness of sin, and realize the depth and breadth and awfulness of its results and penalty! If you would only pause to note the ill effects of sin, and consider the probability and reasonableness of its doom as revealed in the Bible, you would surely shun all forms of sin, and make haste to seek the closest acquaintance with Christ who alone can take out of your heart and life, and save you from its terrible penalty. Sin's havoc abounds on every side. Not all diseases, nor every case of any disease, is due to sin in the suffering one; but vice and crime are directly responsible for some of the most hideous and revolting forms of insanity, disease, and deformity!

Sin is a dangerous, repulsive thing, but has every feature skilfully disguised. It is such an insidious, cunning, evergrowing thing, that none but the allwise, all powerful Sin-Bearer has power to disentangle you from its increeping roots, keep you from its onsweeping, overwhelming tide, and save you from its deadly penalty.

"All have sinned, and come short of the glory of God," and only "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Reader, have you believed that Christ's righteousness is yours through faith, and have you praised God "in the great congregation" because Jesus' blood "cleanseth from all sin?"

Surely sinners would be wise enough to "flee from the wrath to come" if they could once realize their swiftly nearing doom; but men and women in authority fail to execute human law properly, and so men scoff at any impending penalty for broken divine law. When I look forward to the awful doom of sin my heart cries out, "Oh is there no way to show our generation their danger? Is there nothing that can convince them that for the ungodly wrath is treasured up against 'the day of judgment and perdition of ungodly men'?"

How can we see the alarming multiplication of frivolity, selfishness, and crime, and note the startling increase of shocking casualties and overwhelming disasters, and fail to understand that once again Jehovah's judgments are abroad, and men need to be exhorted to repent lest final judgment overtake them unprepared?

Listen! Above the Slocum disaster, the Iroquois holocaust, mine and fire and ocean and plague disasters, and the untimely deaths of indifferent or unholy workmen or gay pleasure-seekers, we should be able to hear, "the still small voice" whisper, "Love the Lord thy God with all thy heart, ... and thy neighbor as thyself." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And out of groaning earthquake, roaring volcano, and rushing cyclone, we may hear a loud voice saying, "All have sinned, and come short of the glory of God," and "except ye repent, ye shall all likewise perish," for "the Lord cometh . . . to execute judgment upon all, and to convince all that are ungodly . . . of all their ungodly deeds . . . and hard speeches."—*Selected.*

Thirteen Reasons Why Secret Societies Are Unchristian and False.

WILLIAM BRENNER.

1. Their insurance rests on an unsound basis.
2. Their creed is deistic.
3. Their prayers are Christless.
4. Their initiations are degrading and dangerous.
5. They divide society and promote an exclusive, narrow and clannish spirit among the people. They divide men on a basis on which they ought to be united, and they unite men on a basis on which they ought to be divided.
6. They destroy mutual confidence in the home, peace and order in the church, and subvert and undermine the principle of general sympathy, charity, friendship and brotherhood in the community.
7. Secret orders tempt men to injustice, idleness, violence, murder, untruthfulness, irreverence and extravagant and luxurious habits of life.
8. Secret orders keep men out of the church, and encourage and abet those who are members of the church, in the violation of their duty to worship God and to encourage and help others, by their good example, faithfully to perform the same duty.
9. Lodges require unlawful oaths, attach a wrong importance to morality, and inspire false hopes of heaven.
10. Lodges do not draw a clear and definite distinction between truth and falsehood, belief and unbelief, sin and grace, salvation and condemnation.
11. Lodges reject the Bible as the inspired word of God and the only standard and rule of faith and life, the one authentic source of information as to the nature and requirements of the supreme and only saying religion in the world—our holy and blessed Christianity.
12. Lodges hinder the impartial administration of civil law, causing men to bear false witness, and to perjure themselves, and judges to pronounce unjust sentences.
13. Secret societies approve and practice forms of amusements objectionable to, and condemned by the church.

The whole character, teaching, and tendency, of the lodge system is such that a person joining the lodge, or remaining in the lodge after due instruction and admonition, or the pastor who officiates with lodge chaplains or fails in his public ministration or private conversations to condemn and resist them, sins against Christ, against the church, against himself, and against the world.

There has been assigned me, on the program of this conference, I will not say a very simple, common or pleasant subject, but a very interesting and timely one. The man who speaks on lodges is always sure to get attention. I am not merely to give you my personal opinion or individual convictions on this topic. So far as that is concerned, I might as well sit down, for that you know. Our aim is simply to state a few facts in regard to one of the burning questions of the day, and to have every one give those facts the consideration which their importance demands. To do more than that, would be an extravagance; to do less than that, would be to charge myself and you with cowardice and insincerity. To multiply words would be useless and tedious. It is always a good thing to say what you have to say, and then stop.

The church and the lodge are two institutions that are exercising a most powerful influence on the social and religious life of America. They are alike also in this, that they both claim as the object of their existence, the honor of God and the welfare of man. Both count their adherents by the millions and are still increasing in number and power. Three hundred orders exist in the United States with a membership of five million. Eighteen hundred have ceased existence in the last twenty years. A sense of fairness and respect for the truth compels the admission that lodges have some good men in their organization. But there are more good people outside of the lodges than have ever been, or ever will be inside of them. And when we study the actual facts and hear and see how many, through the night feasting and drinking and dancing and outbursts of revelries of various sorts, have been turned away from a life of righteousness, truth and purity into sin and shame and moral degradation, we must declare that their great promises of improving and elevating the character of man—of raising him to a higher plane of virtue and excellence—of imbuing him with broader and higher conceptions of his capabilities for good—of enlightening his mind—of enlarging the sphere of his affections—of leading him to the cultivation of his true fraternal relations, designed by the great author of his being—of exalting his manhood—of increasing his means and measures of blessing others and himself—of opening for him a field beyond the limits of his party or his church—of developing his powers—of opening for man, wherever he may be, a school for moral and social culture—and of making him in every respect a better man, better in every relation he bears to church, etc.—are not fulfilled. They are nothing but high-sounding and alluring catchwords, sentimental gush. They are their stock in trade. We must demur and take exception to many of their claims as extravagant, irrational and misleading, and fitted only to increase the deceptiveness and danger of the entire system. The principles and practices of Masonry, Odd Fellowship, and all kindred fraternities, are in conflict with the principles of the gospel of Christ. Thousands of lodge men, becoming convinced of this, drop their membership, withdraw from the societies, and fearlessly bear testimony against them.—*Lutheran Witness.*

"The Mennonite" to a new subscriber from now until January 1912 for $1.25.

Prohibition in Kansas.

It is customary for the brewers, whenever fighting restraint of the liquor traffic, to misrepresent facts and figures from states that are under prohibitory or county-option law.

During the past year forty-eight of the 105 Kansas counties, with a population of 430,274, did not send a single prisoner to the state penitentiary.

Fifty-seven out of the 105 counties had not a single pauper.

Eighty-seven of the 105 counties did not send a single insane patient to an institution.

Kansas' death rate is the lowest in the world, 7½ in 1,000 persons.

The state still boasts of the lowest percentage of illiteracy.

Kansas bank deposits have increased from $70,000,000 to $190,000,000.

All of this has happened under ten years of prohibition.

Not being compelled to use their money for taxes to support prisons, poorhouses and insane asylums, which are largely filled by victims of liquor, the people of Kansas are able to put their money in the banks or to buy automobiles, and to use their taxes in building school-houses and improving health conditions.

Prohibition has been a success in Kansas because that state has elected officials who enforce the law.—Omaha News.

Home Circle.

Arnold Winkelried.

There was a great army marching into Switzerland. The country was in the greatest danger. The men of Switzerland knew they must fight for their homes and their lives. From the mountains and valleys they came armed with whatever was at hand. But they could not overcome their foes, because these kept in line as they marched along with their shields so close together that nothing could be seen of them except the points of their spears. "Alas!" said the Swiss, "our country will be lost."

Then Arnold Winkelried stepped out. "On the side of yonder mountain," he said, "I have a happy home. There my wife and children wait for my return. But they will not see me again, for this day I will give my life for my country. And do you, my friends, do your duty, and Switzerland shall be free."

Then he sprang forward. "Follow me," he cried; "I will break the lines, and then let every man fight as bravely as he can."

With no weapon in his hand, he sprang forward. He knew the act meant certain death. Right where the spears were thickest he ran shouting: "Make way for liberty!"

There were a hundred spears turned to catch him on their points. Then the enemy broke its ranks. The soldiers forgot to stay in their places. The lines at last were open, and the Swiss, rushing through, won at last and saved their homes. No one ever knew such a battle. Arnold Winkelried had given his life for his country.

Jesus gave His life for both His friends and His enemies. All through His ministry He was giving His strength for others. By and by He gave His lifeblood for them, and opened the way of salvation for all who will follow Him.—Ex.

The Preacher Would Not Give the Boys Away.

There was a District church convention in our village, and we had been requested to entertain at dinner two delegates. Just as dinner was ready to be served they appeared. The lay delegate was a man of about medium height, very thin, with a solemn visage, and the expression of one who considers it a sin to laugh, and who personally has no temptation to yield to that sin.

The clerical delegate, well known in Western Ontario, and whom we call Mr. Dee, was a big, hearty jolly-looking man, and his appearance was not misleading. The man of the house being away, Mr. Dee took the head of the table, carving the roast, and waiting on the family and other guests as to the manor born. His conversation was most entertaining, and his stories kept every one laughing from the beginning to the end of the meal—every one except the lay delegate. One story I recall.

"One night," said Mr. Dee, "my twin brother Tom and I, then lads of about fourteen, had been with father and the rest of the family to a tea-meeting three or four miles away. Father had brought the preacher home to stay all night. After family prayers father went out to the barn to attend to the horses. The spare bedroom which was downstairs just off the parlor, was being newly papered and painted, and was not available; so mother had prepared our bedroom, which was up-stairs and just over the spare room, for the preacher, and directed him to it. Tom and I were to sleep in a little room opposite.

We were wild in spirits that night, and after undressing engaged in an uproarious pillow fight, two of our younger brothers joining in the fray.

Father coming in from the barn, came to the foot of the stairs, and told us to 'stop that noise at once.' We subsided for a few minutes, and the two younger boys went to their own room. Then we commenced a tussling match, quietly at first, but as each became eager for the mastery, we made more noise than we realized, and again father's voice sounded from the foot of the stairs: 'Boys, if I hear another sound I will come up and give you a good thrashing.' For some moments after silence prevailed. Then Tom, bracing his shoulders against the wall, planted his feet in my back, and giving a mighty push, landed me in the middle of the floor.

Upstairs came father, two steps at a time, his soul full of righteous indignation, and in his hand the hickory stick kept for such emergencies. Tom and I ducked under the covers and prepared for the worst. It was dark. Father made straight for our room. 'I'll teach you to kick up such a racket, and the preacher in the house,' he exclaimed as he pulled down the coverlid and began belaboring the unfortunate parson. The preacher was game; he ducked and dived to escapes as much of the castigation as he could, but he made no sign that would give us away.

In the morning at breakfast mother served up the old chestnut: 'Did you rest comfortably last night, Mr. Freeman?'

"'Yes, thank you; as well as could be expected under the circumstances'; and he looked across the table with a laugh and winked at Tom and me.

Tom was in the act of drinking a cup of milk, and when little guileless mother in regretful tones said, 'I was afraid the boys would disturb you,' we both exploded, Tom choking over his milk and beating a hasty retreat from the table, while I, glad of an excuse to escape, nimbly followed after to pat his back."—Christian Guardian.

Marriages.

Ahlum—Landis. — On January 3, 1911, at Quakertown, Pa., by Rev. A. B. Shelly, Edgar B. Ahlum and Ada K. Landis, both of Haycock, Bucks Co., Pa.

Deaths.

Gerber. — On the 10th of January, near Pratum, Ore., Anna Gerber, wife of John Gerber. She has been sick for several years and confined to bed for over 1 year, and for a long time has been helpless. She was buried on the 12th, whereat S. S. Baumgarner spoke words of comfort on Rev. 7:9—17 and a great throng expressing their sympathy by song and aid.

Kline. — Stella W. Kline, daughter of Mr. and Mrs. John S. Kline, of Gratersford, Penna., departed this life January 6, 1911, aged 16 years, 6 months and 13 days. Funeral services were conducted from the residence of her parents by Rev. J. W. Schantz, further services and burial at the Old Goshenhoppen church. The funeral sermon was preached by her pastor Rev. N. F. Schmidt, of Schwenksville.

Moyer. — Joseph P. Moyer, a highly respected citizen of Souderton, Pa., and fellow member of the Zion Mennonite church, Souderton, died on Dec. 29, 1910, of thypoid pneumonia, aged 64 years, 6 months and 15 days. Funeral services were held from his late residence on Main St., Souderton, and burial on the old Mennonite burial grounds. The services were in charge of his pastor Rev. J. W. Schantz, of Schwenksville, assisted by Rev. Christian Allebach. Text, 2. Tim. He is survived by the beceaved widow and four married daughters.

Contributions.

For the Christmas Fund at the City Mission, Los Angeles:

David Niswander $10; Mrs. Catharine Krehbiel $5; Woman's Missionary Society, Upland, Cal., $20; dto. Halstead, Kan., $20; dto., Newton, Kan., $10; S. S. class birthday offerings, Anna Showalter, teacher, $1; S. S. class, P. J. Engbrecht, teacher, $1.20; S. S. class birthday offerings, Mrs. S. S. Haury, teacher, $3.75; S. S., Berne, Ind., $50; Anna Lehman $2; Paul Haury $3; Adolph Ledig $10; Y. P. S. C. E., Freeman, S. D., $5.90; Matilda Schmidt $2.50.

Mt. Washington Presbyter. church, Los Angeles, 1 bushel apples, 1 bu. potatoes, 18 cans fruit, 10 bats soap, 8 boxes raisins, 4 lbs. sugar, 10 toys, 7 pr. shoes, 14 pairs stockings, 64 garments.

Gratefully acknowledged,
E. F. Grubb.

For Home Mission.

In December, 1910, the following gifts were received:

a) **General Treasury:**

From Pulaski church, Iowa, $10; Bethany church, Freeman, S. D., $47.80; Hillsboro church, Kan. 21.28.

b) **City Mission Treasury:**

Bergtal church, Korn, Okla., $12.25; Neuhoffnungstal church, Menno, Okla., $8.16; Bethany church, Freeman, S. D., $6.11; Swiss church, Bluffton, Ohio, $100; J.A. Ruth, Hesston, Kan.., $25; Bethesda Society, Marion, S. D., $10.

c) **Special for Bro. Grubb to pay Dr. and Hospital Bills:**

San Marcos church, Paso Robles, Cal., $7.80; John Detweiler, Ioamosa, Cal., $5; Anonymous, $4.25; Sewing Soc., Hastead, Kan., $10.

Gratefully acknowledged,
M. Horsch, Treas.

For Indien.

From the Eastern Young People's Union for the Girls' School at Janjgir, $97.

Gratefully acknowledged,
Annie Funk.

From Daniel Ruth, Moundrdige, Kan., to educate Potenias (Anna Ruth), $10; dto., to all the mission workers for Christmas, $15.

Gratefully acknowledged,
P. J. Wiens.

Anonymous, Mt. Lake, Minn., $35; anonymous, dto., $25; Junior Mission Soc., Halstead, Kan., $13.01; Bethel church S. S., Mt. Lake, $20; D. A. Schultz, Avon, S. D., $12.

Gratefully acknowledged,
P. A. Penner.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free

The Mennonite.

An Experience and a Testimony.

On the afternoon of Nov. 14, 1910, I was walking on Spring street (one of our principal business streets) when I heard a loud voice across the street. I looked in that direction and saw a man with a big revolver. He at once began shooting—a man ten feet to my left dropped with a bullet in his breast; the second ball went through a store window over my head and a little to the right; three more bullets went into the air. The police took care of the crazy shooter, but I thought of how quickly the innocent passer-by was called from life. How certain yet how uncertain is death! "Eleventh hour repentance" is a device of the devil—it is simply putting off the time of our accepting salvation and we never know when is the so-called eleventh hour, that is the hour before death. "Now" is God's appointed time.

I thought of my own escape but little knew how Satan was aiming at me at that moment and planning my death. The next day I did not feel well and early in the evening went to bed certain that something serious was wrong. The doctor was called early next morning and said: "Appendicitis." For one week treatment was given me hoping no operation would be necessary, yet ready to operate on short notice. Then the physician advised the hospital and an operation.

My experience during this first week recalled Paul's voyage to Rome—darkness, danger, watching, hoping, praying, waiting—then out of the crisis all saved and safe. When I was taken sick all the family gathered about the bed and we all prayed for my healing; every plea was qualified by the thought that God should heal in His own way. All the week however there seemed to be no answer as I was not getting better. But on the morning I was to go to the hospital the clouds broke and I could see through. I was carried from the house to the ambulance with sunshine in my soul. I felt assured and told the others that I would come back all right.

On the second day after I was taken to the hospital (Thanksgiving) Bro. James Sprunger and Bro. Cornelius Jansen came to stand by me through the operation. Three of the best physicians and surgeons of the city performed the operation. As preparations were made I assured them that I would come out all right. As the ether was being administered I was saying, "Praise the Lord."

But the operation revealed a most serious condition; about the appendix was a large quantity of pus and gangrene had set in—death had claimed and marked me for his own.

Yet with this condition there had been after the first eighteen hours no pain, no variation in pulse and no rise in temperature. Of course there was weakness from lack of food and the thirst and hunger and inconvenience from the operation. Physicians and nurses said they had never known a case like mine. This gave me an opportunity to testify of the saving and keeping power of God. The attending physician is a Christian but the nurses knew not the Great Physician.

I believe in answer to prayer and in God's power and pleasure to heal the body in these days. After I was brought home and was told what my condition had been I realized the pit from which I had been raised and I said: "Jehovah hath done great things for us." Ps. 126:3.

God is able to heal and to restore to perfect health and strength in one moment. While I was not so healed other members of the family have been, yet I look upon my restoration to health as a special manifestation of the divine will and power in my behalf. If a man should plant a grain of corn on Saturday and ask God's blessing for the growth and maturity of the plant and if on Sunday it would be fullgrown with corn in the ear he would say he had seen God's power manifested. But if he plants in May and in October finds the ripened grain he still has seen a manifestation of the power of God. In each instance God has done what man is absolutely powerless to do.

When first taken sick I was much disappointed because I feared the work at the Mission must stop for a long while but only two Sundays were missed. I had planned to bring all the boys to our home for a Thanksgiving dinner but that could not be. But Mrs. Grubb gathered a few volunteers from our neighbors and took up the work. So because I was unable to work others came to help and we probably have more interested and helping than otherwise.

Then there seems to be interest manifested among our churches that is helpful to me. I received many cards and letters of sympathy (some letters containing extra slips of paper that helped to pay expenses) from persons I have never seen that gave me encouragement. But of most interest to me was the post card "shower" given me at the Mission. One Sunday morning when Mrs. Grubb unlocked the door for Sunday-school there were about one hundred cards that had been put in the letter box by the boys that attend there. The cards were nearly all the ones given away at stores to advertise and some not post cards and nearly all dirty and worn but the boys scribbled my name on them with sometimes a message "Hope you'll get well" and had brought them and pushed them through the door into the letter box.

Seeing all these things: the interest in the Mission district; the sympathy and helpfulness of the people of our churches and the great favor and grace of God I expect that the amount of work done in 1911 shall be much more than that done last year.

E. F. GRUBB.

Cor. Ave. 50 and Aldama St.
Los Angeles, Cal.

Correspondence.

FLATLAND Congregation, Lower Richland, Pa., Jan. 9.—Our Sunday-school held its Christmas festival on Christmas afternoon. The program was creditably carried out, and a well filled house attracted. Rev. Andrew B. Shelly, Rev. Frank Gabel and Daniel M. Landis, of Philadelphia, and student Albert Claasen, of Brooklyn, each made a short and inspiring address. Every scholar was presented with a book and package of candy.

On Monday afternoon, Jan. 2, we had our business meeting of the church, when the following officers were re-elected: Daniel M. Landis, deacon; John H. Landis, treasurer; Mahlon M. Diehl, trustee; Harvey D. Fellman, secretary; and Flora L. Fellman, organist.

The church gave to missions during the year $43.16. The Sunday-school $12. We have had for several years preaching in the German language every four weeks by Rev. Andrew B. Shelly and every four weeks in the English language by Rev. Harvey W. Shelly. It is desired by some to have Rev. Andrew B. Shelly preach in the English for us sometimes also, but no regular time has yet been decided. This coming Sunday, Jan. 15, we will have German services by Rev. Andrew B. Shelly.

MOUNDRIDGE, Kansas, January 12.—During the past year I read either in the Mennonite or the Bundesbote, among other interesting information, two items which were particularly interesting to me, and I intended earlier to make mention of them, but my time did not permit this.

One of these items stated that Bro. Gottschall of Ohio freely uses an automobile in making pastoral calls and that he made what to me appears an astonishingly large number. The large number as well as the use of the modern conveyance was an agreeable surprise to me, for it appears to me that in our strenuous days it is imperative that a pastor have very close touch with his church members which he can get only by seeing them in their everyday life. Then the use of modern improvements like the automobile appears quite pardonable when used in furthering the kingdom of God, surely more so than when employed to desecrate the Sabbath or for purely selfish indulgence.

The other item came from Reedley, California, and stated that the Mennonite church members of Reedley had given very liberally toward missions in the past year. The amount per member was so large that it appeared impossible, or rather improbable and I hope the rate will become a permanent one, for the current of our population toward the Pacific coast is steadily increasing, and good examples should thrive on new soil, and this degree of consecration as shown by our Reedley brethren, is instructive.

These Ohio and Reedley, California items coming almost from the extremes of our great country evidence that Mennonites in America have prospered, and they are growing with the times in various ways. Quickened methods are available to speed the gospel of Jesus Christ, in the prosecution of our home and foreign missions.

So the Pacific Conference call for a sanitarium on the Pacific coast seems a timely one and needs realization in time. For immediate usefulness it occurs to me that the General Conference should either appoint a special "Sanitary Committee" or delegate this work to one of its present committees; which committee should forthwith establish a correspondence organization by selecting reputed correspondents throughout the U. S., Canada, and also in Europe, so being prepared to give any health seeking brother or sister, as well as others, intelligent information on climatic conditions and probable accommodations for the sick. In this manner much good could be done and often hardship beyond expression avoided for our sick who move about without due information.

This can be accomplished without much expense and appears of such value to me that I hope the idea might be worked out to usefulness, and in course of time a sanitarium or sanitariums could evolve from this plan.

It is always easy to suggest though difficult to carry out, but God will provide ways and means where His followers are in need and diligent in consecration.

J. WM. KREHBIEL.

The Christian workman's deepest joy is not the dollar, it is the approval of the Lord, true and permanent success.

Editorial.

Just how far one should be urged to take up a special work against his wishes, is one of the perplexing problems of church administration. Those who are best fitted to do some kinds of work are sometimes not ready or willing to take up the work. The Lord occasionally does compel men to do certain things against their will, as He did Jonah, but, no matter what their abilities are, they are sure to become poor, troublesome servants who either need to be petted or driven into doing their tasks properly. The Lord wants cheerful workers and any work done in the church by unwilling hands had better never have been commenced.

There are calls to positions of trust in churches that come suddenly and unexpectedly. Some one is elected a deacon or a trustee and he does not know what to do, he is not sure of himself and fears he will make a failure of the office, therefore he declines the position. Cases of this kind are not always a bid for being petted or coaxed, generally they indicate a lack of confidence. A pastor's business is to get his people "*stirr up the gift*" in them and that minister has indeed a marvelous gift at his command if he is able to discover valuable material in the backward men of his congregation and inspire in them a sufficient amount of confidence to get them to do greater and better work. The backward man like Moses may go on for years before he is called but in God's service the most humble often finds himself placed in the front ranks and commanded to do his part like a man. G.

According to Custom House Statistics this last year was a banner year for the importations of precious stones, ribbons, and feathers. Two things are to be observed in this connection, the first is that these things have come into the country at a time when complaints about the high cost of living have been heard in every quarter, and the second, these articles, whose importations have exceeded by many millions the value of importations of the same kind in previous years are about the most useless and expensive articles that come to this country.

One naturally wonders how these extravagances are to be reconciled with the universal complaint about the high cost of living; but a moment's reflection is sure to clear up the mystery. The people who buy diamonds in noticeable quantities are those in a position never to need to cry about the high cost of living. They are the rich and have prospered a little better than usual because the path of the poor has been made harder. They have controlled the markets to which the poor have been compelled to come to buy and have raised the price on their customers without either raising the pay of their employees or paying more to those who produce the goods they have to sell. An increase of profits gotten by laying a toll upon everything that comes to them and goes from them cannot help but make the poor poorer and the rich richer.

The rich are human and like other mortals, the making of a display of their possessions is the joy of their life. If they have more wealth at their command the most natural thing in the world for them to do is to buy more diamonds. Now and then a rich man don't care for precious stones and his wife is not a butterfly of fashion. He lives simply and puts his surplus where it will earn more, but such a rich man is one of a few. If the average rich man does not go in for diamonds he generally is an enthusiast for some other costly luxuries like automobiles or game preserves or private yachts. Rich people generally are unhappy if they are deprived of the opportunity of showing all men that they are wealthy.

The demand of poor people for more of the unnecessary and costly luxuries of life, on the other hand, is almost as much of a reason for the increased cost of living as is the oppression of the rich. The rich do not have a monopoly on imported ribbons, willow-plumes or diamonds, really there are more of them sold to the poor because there are more poor people than rich to buy them. There was a time, not so long ago, when two young people became engaged in the simplest possible way. The young man popped the question and the young woman promised to become his wife. To-day even the poorest young woman will not be engaged unless it is with a diamond. Beautiful as may be the symbolism of the pure white stone it is a cruel custom that imposes such an unnecessary hardship upon the young man ambitious to make a home for himself. When the very poor feel that they cannot think about making a start in life without diamonds then the poor have a useless amount of display to pay for at the cost of comfort and happiness. A beribboned hat with its showy plume often covers the head of a young woman who had better invest her few dollars in warmer clothing, more wholesome food and health-giving recreation. Often the elaborate clothes and the home of the poor man in the stylish neighborhood is a sure sign of one long weary struggle in the vain attempt to make ends meet and keep the wolf from the door. The simple life about which the American public raved a few years ago seems to have been lost somewhere. Any one discovering it again will have found the key that solves the problem of the poor man living within his income. G.

Sketch of Miss Annie J. Allebach.

Annie J. Allebach was born in Green Lane, Montgomery County, Penna., on the 8th of May, 1874. She is the daughter of Jacob Reiff Allebach, a prosperous merchant and banker; her mother, Sallie Markley, a daughter of John Markley was a business woman and became one of the founders of the Lutheran church at Schwenksville. She died in 1881 when Annie was but seven years old.

Annie began her education very young but did not attend school until her younger sister, Laura, was old enough to accompany her.

On Oct. 22, 1892 she united with the Mennonite church at Schwenksville, of which her father was a lifelong member and an official. Here she continued her membership until this date.

At the age of fourteen she entered Ursinus College in order to fit herself for teaching which was her father's wish, although she very much preferred a business career. She took a normal course and began to teach when seventeen years of age. Four years she was engaged as a public school teacher. For two years she taught in her home town with an enrollment of sixty-four pupils. Her work was crowned with success, all due to her fondness for children, tact and faithfulness in the discharge of her duties.

After taking a course in Elocution and Oratory in Philadelphia she began teaching these subjects in Perkiomen Seminary where she was the first person to offer a gold medal to the young women in their yearly Elocution contest. Later she was engaged at Darlington Seminary and while there established a regular three years' Elocution course.

In 1903 Miss Allebach became Principal of the East Orange Collegiate School. After serving in that capacity for four years she began studying at Columbia and the New York Universities taking up the subject of Pedagogy and Philosophy.

During this time she was engaged as a church worker in one of the chapels of Trinity Parish in New York City where she established an extensive employment bureau, a stenography class, a clothes bureau, a large Kindergarden, Mother's Society, a church Monthly, and was assistant treasurer of the church and taught a large young Men's Bible class.

At the close of her first year's work just before leaving for Europe with her devoted friend, Elizabeth M. Griffith, the Vicar asked for a report of the Employment bureau for the weekly bulletin. Miss Allebach reported the following:—"The Employment society for the past year has had about 1500 applications for work and workers. In all about 500 positions have been filled." The Vicar added the following to Miss Allebachs report: "I want to call attention to Miss Allebach's too modest report printed above. It is one of our new works which has fully justified itself. There has been a very great amount of work entailed by it, all of which Miss Allebach performed with the greatest, cheerfulness and success, as she has also in her other fields of activity. She has now been on the staff for a full year and has won the appreciation of all in the congregation. She goes abroad for a short period of travel and study. I am sure every one will join me in wishing her a pleasant

journey and a safe return."

Miss Allebach holds the degree of B. E., M. E., A. B., and is studying for the Master's and Doctor's degree in Pedagogy. She has lectured on "The Speech Arts in Education," and is President of the New York University Philosophical Society and Vice President of the 23rd Assembly District Club of Woman's Suffrage in New York City. Her thesis "My Life's Philosophy" is held to be a good working Christian Philosophy of life.

A Sunday in the First Mennonite Church of Philadelphia.

January 15, 1911.

This day will long be remembered by those in attendance at the services both morning and evening. We had hoped for a clear morning, for we feel usually that we are helped by the bright sunshine of a fair day, and that it best typifies the sunlight that comes into our souls when we bring God a true heart worship and service. However, the mind of man may rise above the material drawbacks, and the rain that fell in the early morning and the murky atmosphere did not seemingly detract from the ardor of the occasion. The rain too may be regarded typical of the showers of refreshing and revival in spiritual things that we frequently so much need, and which we trust came upon us during the day.

The Sunday-school, the first service, was well attended. The superintendent, Bro. A. S. Bechtel was absent owing to the fact that he supplied in the charge of Rev. Schantz, who was with us and took part in the services here.

The regular church service was unique in that at this service, Sister Annie J. Allebach was ordained to the Gospel ministry—the first occasion of the kind in the history of our denomination, so far as we know. There were present at this service a number of strangers, several Mennonites from abroad, as also Miss Flora Heebner of the Schwenksfelder church, a returned missionary from China and a close friend of Miss Allebach. The sermon was preached by Rev. J. W. B. Schantz, pastor of the Schwenksville church, where Sister Allebach until now had her membership. He chose for his text John 20:17, 18. His discourse was a masterful argument for the admission of women into all fields where their talents and their devotion offer them opportunities for doing good. His presentation of the truth could not fail to convince those who have open minds to hear both sides and then weigh the evidence. The act of ordination was performed by our pastor, Rev. N. B. Grubb assisted by Bro. Schantz, which was most solemn and impressive. Every one felt that it meant a new departure, which, however, would lead to increased usefulness for the church and consecrated womanhood. Sister Allebach was always an aggressive, earnest and devoted church worker and for four years had been engaged in religious work in New York City where her work was crowned with success.

The evening service was preceded by the Christian Endeavor meeting in charge of Bro. D. M. Landis, which proved a helpful and inspiring preparatory service for that which was to follow. At the regular service the pulpit was occupied by Miss Flora Heebner, a very modest and unassuming young woman, but as a speaker is forceful and convincing. That the hearts of the large audience present were deeply touched by the simple story of missionary work and its great need was amply proven by the liberal voluntary offering for her work in China. Miss Heebner is home on furlough and will return to her field next summer. With Miss Heebner on the platform were three of our young women dressed in gorgeous Chinese robes. The address was punctured and aptly illustrated by various articles and idols by which the idolatrous life of the Chinese was clearly set forth.

Prof. S. M. Rosenberger, assistant Sunday-school superintendent, went out to Souderton in the afternoon to supply the pulpit there for Rev. Schantz, whose presence was desired with the brethren here.

By one who was present.

Notes on the S. S. Lesson.

January 29.

Jehoshaphats' Good Reign in Judah.

2 Chron. 17:1—6, 9—13.

GOLDEN TEXT: Matt. 6:33.

The 25 years of Jehoshaphat's reign mark a bright spot in the history of his country because he was a man after God's own heart. When good men are in power a nation sees its brightest days. Fortunately for us, in our day, we are not at the mercy of an accidental succession of good or bad men. We can, in our land, always have good men in the lead, if the people want them there. It is the goodness of the citizen rather than of the ruler that may bring brightness into our national life.

Jehoshaphat had the honor of his Fatherland at heart. While his father Asa was a good man, he seems to have been a stronger character than he, ready to make sacrifices for his nation and determined to raise its moral tone. The first thing he did was to strengthen himself against Israel. His people were in greater danger of corruption from their neighbors who professed to know Jehovah but did not serve Him than from the heathens about them. Friendship with those who have knowledge of God but neither fear nor serve Him is always a very dangerous thing to the spiritual life of the Christian.

Judah appreciated their king's goodness by bringing him tokens of their esteem and loyalty. Doing right, without fear or favor is the only way a ruler can reach the hearts of his people.

Ashtareths which flourished in the land, bringing Baal worship to the very doors of the people, were at once destroyed. No people can truly serve God while influences that would win them from Him are unmolested. Our service to Him will never be a true service so long as we permit anything to have a claim upon our affections which would draw us from Him.

The king and the people honestly and frankly felt that the fear of the Lord is wisdom and the Word of God is the only true lamp to the feet of the nation and individual. The wisest thing the king did was to provide for the systematic religious instruction of the people based on the true foundation of sound moral healthy religious life—the Book of the Law of Jehovah. A Bible studying people are the safest, the most prosperous and the most content. They are certain to win the esteem of their neighbors and the fear of wrongdoers. His zeal for Jehovah and His Word made a great man of Jehoshaphat. He had found the secret of true greatness.

Notes on the C. E. Topic.

Jan. 29.

A Missionary Journey Around the World.

I. Missions in the United States. (North and East.)

Jonah 3:1—10.

There is a crying need for greater missionary efforts in the North and East of our country and city districts. The complection of many countrysides is changing. New England, for example, once the centre of American protestantism and culture lost many of its sturdy rural inhabitants because farming didn't pay, the West was crying for men and the cities and manufacturing towns were glittering with opportunities. An epoch of abandoned farms followed. Now the thrifty foreign born have discovered that the vacant farm is their new opportunity. Old communities have changed, another language is spoken and another religion, if there is any, is exercised. In Pennsylvania very much the same change has taken place in many districts. What were once communities of churchgoing, Bible-reading German farmers are now, because of manufacturing industries or the mining of coal, iron or cement become Cosmopolitan communities drawing their population from nearly every European nation. The Latin cross or the Greek dome indicate that the form of Christianity has also changed. But the symbols of Roman or Greek Catholicism on the churches are too often the only evidences of Christianity one finds. Drunkenness and lawlessness are become alarmingly common. The spiritual and vital Christianity of Protestantism alone will save these communities. Will Protestants be awake to their opportunity?

The greatest and most complex missionary problem of to-day is the big city. New York, Boston, Philadelphia, Pittsburg and the lesser cities have their slum districts which harbor misery, poverty and crime to an alarming degree. These slums grow larger every year. The majority in these spots are either foreign born or negroes. (The Jewis quarters present a separate problem into which we have not space to enter.) There exists the greatest need for trained slum workers able to speak the languages spoken there. The present system of slum missions is alarmingly inadequate. The negro is best reached by workers of his own race. He is always an intensely religious person and his white brethren with their greater culture and wealth should provide the means for giving him sane and able spiritual leaders of his own race. The negro finds fewer opportunities for honest work in northern cities than ever before because he comes in competition with Italian and other foreigners who are his superiors in unskilled labor. Christian people who spend thousands of dollars for the conversion of the African negro need to realize that the negro at their door has a first claim upon them for their sympathetic assistance in his efforts to attain to higher spiritual and material thing.

All those who pay their subscription in advance for 1911 will receive the Mennonite Year Book or Family Almanac FREE as premium.

News of the Week.

Domestic.

NEW BANKING PLAN.

Aldrich Proposes Not a Central Institution, but What He Calls a Reserve Association.

Washington, January 17. — Senator Nelson W. Aldrich's long awaited "plan for the revision of the national banking legislation", as he himself calls it, was made public today. It does not contemplate the establishment of a central bank. It is so far from what most people have expected Mr. Aldrich to propose that to those who have not been in his confidence it may come a notable surprise.

What Mr. Aldrich does propose is the establishment of the "Reserve Association of America," representing what might be called a federation of local associations formed by national banks. Those in the confidence of Mr. Aldrich drew particular attention to the pains which they said he had taken to provide against control of the association by anybody. On this point, in his letter to the commission, he says he believes the association, organized as he proposes, could not be "controlled by ambitious monetary interests or dominated by political influence."

At the bottom, local organizations of representatives of banks formed by not fewer than ten banks each, each bank holding stock in the association in proportion to its capital.

Directors elected by these to the board of "branch" associations, one branch for each of fifteen financial districts into which the United States would be divided. Each "branch" board would include a certain proportion of men not bankers but representing industrial, agricultural, commercial and other interests.

The "branches" in turn would elect to the reserve association proper, directors, forty-five in all, among whom must also be a proportion of men representing in this other ten banks. There would also be six exofficio members of this board, namely, the secretary of the treasury, the secretary of commerce and labor, the controller of the currency, and the governor and two deputy governors of the association.

FOOD PRICES COMING DOWN.

Cold Storage Plants Must Unload Under Pressure.

Chicago, Jan. 15.—Millions of pounds of butter, eggs, cheese and poultry held in the cold storage warehouses here will be thrown on the market before May 1, and a general tumbling of food prices is expected at once,according to commission merchants. Numerous Chicago commission men are said to be facing failure as a result of their efforts to maintain an artificial price on the necessities of life. The inability further to uphold this price is said to be due to a combination of circumstances chief of which is the open winter of 1911 and banner crops of 1910. Three commission men failed in the last week as a result of holding great quantities of butter, which they purchased at an average price of 31 cts. a pound and now are unable to market for more than 27 or 28 cents a pound.

No public warehouse report is ever made here and the exact amount of produce in the hands of Chicago firms cannot be estimated. Thirty-two warehouses are known to have 44,000,000 pounds of butter, eggs and poultry.

Men familiar with the market conditions today said it would be impossible to say whether that figure represented nearly the total or whether it was only a small percentage of the entire amount. The increased sale of oleomargarine is given as an added cause for the situation the commission men now find themselves facing Thousands of consumers, unable to pay the price at which butter has been held have become users of oleomargarine. Butter is six cents a pound lower wholesale than it was a ear ago and is selling at the lowest figure in five years.

New York, Jan. 15. — Commission men in New York announce the same condition in the trade as outlined in the Chicago dispatches. In fact, it was made known here last night that the butter and egg men were greatly overstocked and that reductions to the retailer would be made immediately. The wholesalers were emphatic in their statements that substantial reductions would be made and they wanted the consumer might demand corresponding cuts from his dealer. In other words they feared that the retail men lathough buying from the jobber at cheaper rates would maintain their prices to customers.

According to the jobbers the finest fresh eggs would sell tomorrow from 33 to 35 cents a dozen as against from 50 to 55 cents last week. The finest grade of butter, they say should bring from 33 to 35 cents a pound, as compared with 50 to 52 cents last week. Overstocking is given as the cause of the proposed cut and it is said that milk is likely also to make a drop.

INSTANT DEATH ON U. S. BATTLESHIP.

Washington, Jan. 17.—Eight men met instant death and another man was so horribly burned that he probably will die as a result of a boiler explosion aboard the battleship Delaware today while at sea. The cause of the explosion is yet unexplained. The victims were on duty in the boiler room when the accident occurred.

GREATEST SEA FIGHTER, ARKANSAS, IS LAUNCHED.

Camden, N. J., —January 14.—The biggest thing afloat in the way of battleships in the United States navy, is the Arkansas, launched this afternoon at the yards of her builders, the New York Shipbuilding Company. The Arkansas will remain unequaled as a fighting machine, until her sister ship, the Wyoming, is launched within the next few weeks.

This vessel is the first of the 26,000 ton battleships authorized by congress, but she will be surpassed by others now on the building program. The Arkansas must make under contract a speed of 20.5 knots an hour. She is 562 feet long over all, and has a beam of 93 feet on the lower water line. Her horse power is 28,000, developed by turbine engines. The contract requires that she be completed by May 25, 1912.

The Arkansas will carry twelve 12-inch guns, mounted on six turrets of two guns each. Aside from her torpedo tubes, this will complete her entire offensive fighting strength. Her other guns, tweny 5-inch rifles, will be used for repelling torpedo boat attack only.

TRAINS CAUGHT IN THE SIERRA DRIFTS.

Sacramento, January 14. — With hundreds of men battling with the snow choked passages of the Sierras in an effort to keep the railroad lines clear and bring relief to the stalled overland passenger and mail trains, all the gigantic resources of the Southern Pacific and Western Pacific companies were being brought to bear today in fighting the worst snowstorm in the mountain districts in the last twenty years.

Realizing the impossibility of forcing a passage through snow drifts of six and eight feet depth, the Western Pacific railroad officials last night ordered its stalled east-bound overland trains at Belden and Oroville to return to San Francisco and annulled the overland at San Francisco, which was ready to depart for the east.

Tied Up in the Rockies.

Kalispell, Mont., January 14.—The storm which has been raging in the Rockies since Sunday was subsiding today, and it was expected that within the next twenty-four hours, trains stalled along the line of the Great Northern between Midvale and Summit would be able to proceed.

Not a wheel was turned east of Columbia Falls on the Great Northern railway yesterday, and the snow crews which were stationed at various places to take advantage of the first check to begin clearing the tracks, were unable to lift a shovel. Today, however, they went to work early and railroad men hoped to clear away the snow in a day or two. Several engines and snow plows are now dead between Essex and the summit of the mountain and must be withdrawn before the work of clearing can be accomplished.

FIVE DEAD, DOZEN HURT, HEAVY LOSS.

Connelsville, Pa., Jan. 12. — Five dead and twelve more or less seriously injured is the toll of one of the worst explosions ever recorded in the natural gas fields of the middle states, which today wrecked a crowded five and ten cent store here, setting fire to and destroying the building and before the flames were checked, damaging nine other structures.

The explosion blew out the front wall of the building, tearing down telephone, telegraph and electric light wires which hung about spluttering and hissing as they crackled fire, hampering all attempts at rescue work. Clerks and customers were buried in the collapse of the building.

Foreign.

RELIGION BLOCKS WAR ON PLAGUE.

Peking, Jan. 15. — Reports from Harbin say that the Chinese there are vigorously opposing the summary disposition of the bodies of those who have died from the bubonic plague. The authorities do not dare to burn them, the people desiring that they remain intact so that their ancestors may recognize them in the future life. They also oppose the burning of houses, some of which contain the bodies of entire families. Some of the corpses have remained in the city for days, but they are now being taken to trenches in the open country.

It is reported that the Russians in Harbin are not concerning themselves with the Chinese section, although they are dealing drastically with the Chinese within the Russian city. The Chinese newspapers are raising on outcry and bringing forward serious charges of persecution and burial alive. Members of the legations, who constantly recommend measures to the government are suggesting a censorship of the press.

The plague is of a very virulent type. Death usually occurs within forty-eight hours and not more than 1 per cent. of the cases have ended in recovery. Dr. G. E. Mesny, a French physician, who gave himself up to the work of combatting the disease, died heroically.

Already the doctors recognize the hopelessness of attending to those stricken and they are devoting their energies to fighting the spread of the contamination. It is feared that some of the Manchurian villages have been entirely wiped out. The intensity of the cold weather has caused the people to remain indoors, thus fostering infection.

MORMONS SECOND REQUEST.

London, Jan. 16. — W. F. Monson, chief of the Mormon missionaries in England, has addressed a letter to Home Secretary Churchill, seconding the request of certain English clergy that the home office investigate Mormonism in this country. Monson alleges that the Mormons are being persecuted.

An anti-Mormon campaign was recently organized at Liverpool by the bishop of Liverpool and other prominent churchmen. The object was the expulsion from England of Mormon missionaries, who were chatged with sending many recruits, chiefly girls, to the United States. The crusade has been taken up by the clergy of other cities.

BALLOON AND BODIES DISCOVERED IN LAKE.

Berlin, Jan. 16.—The German balloon, Hildebrandt, which had been missing since its ascent at Schmargendorf, on December 29, was found in a lake in Pomerania province, Prussia, today. The bodies of both aeronauts, Dr. Boehrer and his companion, were in the gondola.

The men had evidently struggled valiantly to escape from the morass into which they fell.

PREMIER BRIAND IS TARGET FOR PISTOL.

Paris, January 17. — The chamber of deputies was thrown into a panic today by an attempt on the life of Premier Briand. Two revolver shots were fired on the ministerial bench from the public gallery, but the premier was unhatmed.

The would-be assassin is a man named Gisolme, who was formely clerk of the courts of Bayonne. He was pounced on by police officers before he could use his weapon again, if he had such intention, and was hurried from the place.

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VOL. XXVI. BERNE, INDIANA, Janary 26, 1911. No. 4.

"JESUS, AT THY COMMAND."

I launch into the deep;
And leave my native land,
Where sin lulls all asleep;
For thee I fain would all resign,
And leave the world and sin behind.

Christ is my pilot wise;
My compass is thy Word;
My soul each storm defies
While I have such a Lord;
I'll trust thy faithfulness and power
To save me in the trying hour.

Through rocks and quicksands deep
Through all my passage lie,
Still Christ will safely keep
And guide us with his eye;
How can I sink with such a prop
That bears the world and all things up?

By faith I see the land,
The port of heavenly rest;
My soul, thy sails expand,
And fly to Jesus' breast!
Oh, may we reach that heavenly shore
Where winds and waves distress no more!

Whene'er becalmed I lie,
And all my storms outride,
Then to my succor fly,
He'll keep me near his side;
Far more the treacherous calm I dread,
Than tempests bursting o'er my head.

Come, Holy Ghost, and blow
A prosperous gale of grace;
Waft me from all below
To heaven, my distant place;
Then in full sail my port I'll find,
And leave the world and sin behind
—Sel.

Items of News and Comment.

In following the Lord there is great encouragement for all classes of people.

On January 7th Bro. J. J. Ratzlaff, of the Neuhoffnungstal congregation at Meno, Okla., was ordained to the Gospel ministry.

King Jehoshaphat had the right aim when he himself got right with God and then earnestly endeavored to promote righteousness in his kingdom.

A singing class of some thirty members will be organized in the Deep Run church, Pa., on Jan. 29, at 2 p. m. by M. G. Oberholtzer of Bechtelsville, a good teacher of experience along this line.

The Chortitz Mennonite congregation in Canada is numerically quite strong. The present membership is791 and 1114 children, a total of 1905 persons.

Eugene Fretz, a member of the Deep Run church, who on December 10th sustained a fracture of his backbone by a fall, is doing well in a Philadelphia hospital and it is believed he will be fully healed.

Dedication. The dedication of the new church of the Neufriedensberg congregation at Vona, Colo., is announced for Feb. 19, and a cordial invitation is extended to attend the services for this occasion.

Bro. N. F. Toews, of Mt. Lake, Minn., who for some time was laboring in Saskatchewan as itinerant gathered at Laird, Sask., a congregation of some seventy members, to which place he intends to move in February next to serve as their pastor.

By the fruit you will know the tree. This is especially true of the effect of strong drink. Three hundred convicts in the penitentiary of Alabama were asked by its chaplain how many of them owed their convict stripes to the use of liquor, and 281 rose to their feet.

Elder J. J. Flickinger, of the Pretty Prairie church, Kan., resigned in 1910 on account of failing health, after which he made an extensive trip to the West. This greatly improved his health, so that he is now able again to continue his work. To this effect he has recently accepted the call of the congregation.

Character. One would soon cut down a tree if the apples on it were as hard and sour in November as in the early spring. Just so should your character be ripening and sweetening as you grow older. But how many trees there are in the Lord's garden whose fruit is as acrid as it was years ago!—Wellspring.

Bro. J. S. Shoemaker writes from Dhamtari, India, Dec. 21: "The work is moving along as usual at the various stations. There is at present a class of 12 applicants for baptism, all orphan boys. The brethren, M. C. Lapp, G. J. Lapp and A. P. Friesen were appointed to look up a location for an evangelistic station. They are starting out on their mission early to-morrow morning. A five days' Bible conference will be held at Rudri next week for the benefit of the missionaries and native workers.—Gospel Herald.

What means do they use? Statewide prohibition is dreaded and hated by the liquor element, and they use every means in their power to prevent or break it down, by every sort of falsehood or misrepresentation of its effect when in operation. It is a great deal better to take the statement of responsible and respectable persons. We have such a statement from North Carolina, where prohibition went into effect two years ago. Chief Justice Walter Clark, of the Supreme Court of the State, furnishes the following facts from the court records for the same period "Crime has been reduced fifty per cent; murder in the first degree has declined thirty-two per cent; attacks with deadly weapons thirty per cent.; larceny forty per cent.; manslaughter thirty-five per cent.; murder in second degree twenty-one per cent.; minor crimes from twenty-five to fifty-five per cent., and a decrease of the violations of the anti-liquor laws of fifteen per cent." And yet, the liquor league men will say that crime has increased prodigiously and that more liquor is consumed now than ever before. A common parentage will explain the whole matter, for Satan is not only the father of lies, but also of the whole liquor business.—Herald and Presbyter.

The Carnegie Peace Fund.

The only practical method of preventing wars is through an international court. The tribunal at The Hague may, in time, grow into such a court. Mr. Carnegie has already given a large sum for the erection of a Palace of Peace at the Hague, for the use of peace tribunals. Such an international court could be formed by treaty between a few of the stronger nations. It would probably be impossible to secure the assent of all the backward nations, especially because it would be impossible to give them equal representation in the court, or to permit their ideas to rule the world. The court must be controlled by the few great modern nations, which, to a certain extent, must assume jurisdiction in international affairs. The court must, of course, have a means of enforcing its decrees, and this would be found in the strong navies of perhaps a dozen leading nations. The court could require that all disputes between nations, with certain exceptions, be submitted to it. If one nation attacks another, the navies of the strong nations would be at the service of the court to defend the attacked party, or to enforce the decision of the court, if the case were heard. Such a court could no more get along without the means of enforcing its decisions than we could exist without sheriffs and policemen. It is so well understood that there is force behind the decisions of our courts that nobody thinks anything about it. The sheriff or marshal, with his deputies, makes arrests ordinarily with no opposition, although the entire power of the State militia, or, if need be, the United States army, is in the background.—Journal and Messenger.

From Our Mission Fields.

Missionary R. Petter reports of the blessed time they had at the camp meeting held at Hammon in October. On account of the out of the way location of Hammon and of the fact that an "Indian Fair" was shortly to be held not as many Indians attended the meeting than on former occasions. Yet there was quite a number present. The fact that those present, to a great part heathen Indians, contributed about $360.00 towards a similar meeting during the coming year shows what an influence the gospel has upon these people. Ten years ago such a thing could not even be conjectured. One of their sorcerers made the assertion some two years ago that a whirlwind would arise and sweep away all the baptized Indians. When brother Petter and his

children were at Fonda one day during the past fall and went to a place where an Indian dance was to be held this same priest strutted about like a peacock and urged the people to take part in the dance while drums were beaten. Seeing brother Petter and his children he went to them speaking in English and Cheyenne, saying: "I possess seven spirits which are subject unto me, and they tell me hidden things, better than those contained in the Bible. The Bible is for you and not for us Indians. No, no, we have direct communion with the spirits—I am God!" Then he went to the drummers and called their attention to brother Petter, saying: "This man is your friend, our friend. He has come to preach the word of God in the chapel to-morrow. You should all go and hear him. What he says is good and true." The Indians were astonished as they heard this, as if a streak of lightning had fallen among them. Never before was such language heard at a dance, and especially not from one who has always been an enemy towards Christian services. After a while he came to brother Petter and said; "You did not ask me to announce your services, and I did not even know whether you would have any services to-morrow, but is it not true, that you have come for this purpose?"

After the distribution of the gifts at their Christmas festival one of the heathen priests got up and unsolicited said: "Year after year the Mennonite Christians by their gifts show that they love us and that they seek our welfare. They pray to the true God and we should fill this house every Sunday and learn to know the true way and to appreciate the great gift of God." Voices like the above show that the gospel has an effect upon this people and should encourage us in our prayers and our giving for the spreading of the gospel among them. Brother Petter writes: "The services have been fairly well attended at Cantonment and at Fonda quite well the year round. At both places the attention given to the word preached has been on the increase. The Spirit of the Lord seems to hover over the heathen darkness and may the time soon come when it can be said, it has become light."

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.25 will pay the subscription to a new subscriber from now until Jan., 1912.

For the MENNONITE.

Study Ourselves.

This is a great age for education. Parents aim to give their children the best possible education they can. Many kinds of benevolent societies are in existence to aid orphans or such children whose parents have no money.

Every chance is placed before us to study any subjects or objects we may want to or have a desire. The way we have if we possess the will.

Many a bright child starting on its mother's knee keeps on learning at a progressive rate until old age, possessing a knowledge on all subjects, they are at home and experienced with anything that confronts them, know foreign countries as well as their own, having traveled all over the world in search of knowledge, are always busy and yet may never have set down to study themselves.

To study ourselves to me seems all important. I do not believe we would be so indifferent if we knew ourselves or realized how we are standing. It is necessary for us to stand on the solid foundations of God.

Many of us readers have been so fortunate as to receive spiritual instruction from our youth up from pastors, Sunday-school teachers, various organizations connected with the church and some from true Christian parents, which I believe has the greatest influence of our lives. Parents who, together with their children, attend the place of worship trying to gain more knowledge and strength.

In the homes is where the general discussion takes place. Here is where many parents help or hinder the children. Children are apt to see only the outside where parents or people of a maturer age, if they have diligently walked through life, should see beyond that. If children remark about clothes, appearance, errors, inability. It is the parents' duty to remind them of the inward motive that these may possess, and reason, and explain that God does not look on the outward appearance but on the heart. Consequently it is very important for people who are responsible for the bringing up and rearing of children to study themselves. But I do not mean that those only advanced in life should study themselves, but all, each and every one.

There are so many things taking place every day, some exciting, some shocking, some humiliating, that I believe we should meditate more, think what or how would we have done if we were tempted as they. Be prepared to meet with strength, whatever may confront us, for if we faint in the day of adversity our strength is small.

Let us not be hasty in acting, deciding, or giving our opinions. Let us study ourselves at all times, let us examine ourselves and always be very slow to act or speak when our animosity is aroused. Wait until we are perfectly cool and sober before we act and then by all means act not to please ourselves, one, or a few, but for the good and betterment in general.

By examining ourselves, where we find ourselves weak, there we should begin to build ourselves up and become strong.

Read good books, study and have some one to aim at as our pattern and guide. The best book is the Bible. Read something that will benefit and broaden us, not only interest us and waste the time just for our own pleasure. Study Christ. He is our best pattern and guide. Let us spend our time well, not take part, or listen to those things, which only entertain and as soon as it is over all is over, but do that which helps others, strengthens them and uplifts them.

Let us ask God through prayers to help us on our way, to see us as others see us, to gain knowledge where is best, and to have mercy on us. May we study to show ourselves approved unto God a workman that needeth not to be ashamed.

FLORA L. FELLMAN.

Another Local Option Victory.

The Christian Guardian, of Toronto, Ontario, has the following encouraging report:—

Another local option campaign has been finished, and the liquor trade is trying hard to make itself believe that it has won a victory. But, while the results are not as favorable to the temperance side as most of us desired and hoped, yet the fact is very, very plain that the victory is not with our opponents.

There were contests in 84 constituencies, and we carried 26 of these by the required three-fifths vote. This means that some 65 bar-rooms will lose their licenses. Two towns, Alexandria and Bracebridge, will go dry, with 24 villages and townships.

Then, in 30 other municipalities we polled a majority of votes, but failed to overcome the heavy 50 per cent. handicap. In 25 places, including 1 city, 6 towns, and 18 villages and townships, we failed to secure a majority of the votes, but in most of these places the majorities in favor of the trade were remarkably small. In Guelph, for instance, out of a total vote of 2,625, the antis could secure a majority of only 45.

There were only three contests for the repeal of local option, and in not one case did the liquor men secure a reversal of the local option policy.

This contest but emphasizes again the fact that the temperance sentiment of Ontario is a force to be reckoned with. Even in the cities the trade is in terror for its life, and only the 60 per cent. handicap prevents some of our cities from launching a local option campaign.

The temperance forces are becoming more conscious of their strength, and they are to-day more united than ever, and there is a growing feeling of restlessness amongst the more aggressive element of the party, which would like to see the inauguration of a wider campaign than seems possible under the local option law. The goal of provincial prohibition may not be yet in sight, but there seems little doubt that we are nearer it than ever before.

Meanwhile the campaign of education in temperance matters is proceeding apace. The Dominion Alliance is pursuing a sane and aggressive policy, and is becoming more and more a rallying centre for all the temperance sentiment of the province, and it is naturally earning and securing the undying enmity of the trade to which it is opposed.

The Boy Scout Movement.

A number of letters have come to us making inquiries about the Boy Scout Movement, and asking what attitude shall be taken toward it by the friends of peace.

It is a difficult subject on which to give advice, for two reasons: first, because there are so many features of the Scout program which commend themselves strongly to all friends of boys; and, second, because there are several organizations calling themselves Boy Scouts which differ much in character. A few general observations, however, may help our friends to reach sound conclusions about the particular Scout organizations with which they come in contact.

First, the movement had a bad origin. It was started in England by Sir Baden-Powell with the express purpose of preparing the younger boys to become soldiers when older. Its purpose was distinctly militaristic, but in order to deceive the people and close their mouths about the military aim, a number of objectionable and even commendable features were put in, including many of the outdoor exercises which the boys are expected to perform. But these features did not blind the English pacifists to the fact that the central aim of the organization was to promote the militarizing of the English people and to open the way for universal conscription, just as were the rifle clubs and other similar things. The Scout Movement was a distinct and cunning device of the military party.

The friends of peace in England saw, however, that many of the features could be used in an opposite way, and so Peace Scouts have been organized, and we believe with considerable measure of success, just as were the Life-Saving Brigades, which were created in order to counteract the evils of the Boys' Brigades.

The general Boy Scout movement in this country has followed so far the original English model. It is distinctly militaristic in its purpose. It means to catch the boys and fill their minds with the love of military performances before they are old enough to discriminate, and thus to foster the war spirit in the nation and promote the further growth of the navy and the army.

With the movement in this form peace workers can, of course, have nothing to do, except to expose it and oppose it at every turn. Nothing could be more deadly and disastrous than to have a whole generation of boys brought up to feel that war is still the same necessary and supposedly glorious thing that it was held to be in the past. The more prominent the unobjectionable and valuable features may be, the more insidious and mischievous the movement is sure to become. Our friends should not be led astray by the fact that ministers of the gospel are approving the movement and assisting in creating Scout Troops. The boy problem in the churches is an extremely difficult one, and ministers often jump at the opportunity to introduce anything that seems to render its solution more easy. Many ministers did the same thing some two decades ago in regard to the Boys' Bridade Movement, but most of them afterward discovered their error and were heartily ashamed of themselves. It will be so finally in this case, after, however, a lot of irreparable mischief has been done.

Wherever the Scout movement is organized on a purely non-militaristic basis, with everything excluded that tends to cultivate the love of "the pomp and circumstance" of war and through that the warlike spirit, with all that that means in perversion of the spirit of boys, there the friends of peace should lay hold and help wherever they are able to do so, or make a sincere effort to do something for the boys in directions which will attract and interest them, and at the same time lift and ennoble their spirits in truly Christian and humane ways.—Advocate of Peace.

How to Preach so as to Convert Nobody.

I will present some ideas from the teachings of Charles G. Finney on this subject:

1. Let your supreme motive be popularity and pelf rather than salvation.

2. Study to please and thus draw an audience and make a reputation.

3. Take up popular, passing and sensational themes to draw and avoid the essential doctrines of salvation, and spice them with jokes.

4. Denounce sin in the abstract, and especially unpopular sense, but pass lightly over sins that prevail in your congregation.

5. If asked: "Is it wrong to dance, play cards, and attend the theater?" answer very pleasantly: "Oh, that is a matter for private judgment; it is not for me to say you shall or shall not."

6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.

7. Reprove the sins of the absent and distant, but make those present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send any one to hell, even if there is any hell.

9. Preach the universal fatherhood of God and the brotherhood of man so that no second birth is really needed.

10. Do not rebuke the worldliness of the church and try to make it peculiar, but fall in with the amusement heresy and cooking stove apostacy.

11. Avoid seriousness, alarm and earnest efforts to pull sinners out of the fire, and the old-fashioned idea that the church is a rescue mission.

12. To make religion attractive, and to make the church progressive, up-to-date, split it up into worldly clubs and trumery societies, to cultivate worldly sociability, fun and merchandizing; instead of meeting for prayer, let them "sit down to eat and rise up to play."

These principles and practices have been tried and the results are sadly apparent.—E. P. Marvin in Christian Conservator.

It is only those things that make us better that are really blessings.

Dr. Scovel.

We deeply regret to have to record the death of Dr. Sylvester F. Scovel, ex-president of Wooster University, Wooster, Ohio. Dr. Scovel had been for many years a vice-president of the American Peace Society, and manifested continually that sort of vital and active interest in the peace movement which is one of its very best assets. He studied carefully the history and principles of the movement, that he might be able to guide intelligently the young college men with whom he was in close touch as head of the Department of Ethics. He founded a peace society in Wooster University with some fifty members. He organized peace meetings for the students and secured the best speakers that could be had. He used his best efforts to get the subject of peace presented at summer religious gatherings and at the regular church general assemblies. He was particularly desirous that the Christian church should take the prominent place in the leadership of the movement which her constitution and principles demand of her. Three years ago he was one of the delegates of the American Peace Society to the International Peace Congress held at Munich, where he took an active part in the proceedings. And again at London in 1908 he was one of the American representatives. We wish that every American college and university had in its faculty such a vigorous and tireless worker for peace as was Dr. Scovel. Work done from the inside of the institution is so much more effective than mere occasional addresses by outsiders, however able.—Advocate of Peace.

Sow friendship and you reap a friend. Be true, and truth shall you defend.

All those who pay their subscription in advance for 1911 will receive the Mennonite Year Book or Family Almanac FREE as premium.

Home Circle.

Redeeming the Time.

'Time 's a band's breadth; 't is a tale,
'T is a vessel under sail;
'Tis an eagle in its way,
Darting down upon its prey;
'T is an arrow in its flight,
Mocking the pursuing sight;
'T is a short-lived, fading flower;
'T is a rainbow on a shower;
'T is a momentary ray
Smiling in a winter's day;
'T is a torrent's rapid stream;
'T is a shadow; 't is a dream;
'T is the closing watch of night
Dying at the rising light;
'T is a bubble; 't is a sigh;
He prepared, O man, to die.

—Exchange.

Take Time to Consider.

A young mother who is given to punishing her children for disobedience more often in anger than in kindness, was told the following incident by an older mother who chanced to be an unwilling witness when the young mother unduly punished her eight-year-old son for a slight act of disobedience. The older mother said:

"When my boy Fred was about twelve years old, he had an attack of measles in the summer which left him weak and fretful. One very hot and trying day, a friend called to ask Fred to go with him to the beach. The distance was short and the road shady, and, thinking the outing might do Fred good, I consented to his going, cautioning him, however, not to go in swimming as his friend intended doing. When the boys returned, one look at Fred made me ask: 'Have you been in swimming?' He hung his head for a moment, then looked up and answered: 'Yes, mother. I was so warm and the water was cold and I couldn't help going in.'"

"Of course you punished him severely," the young mother interposed.

The older mother smiled gently. "I was tempted to do so in my momentary anger at having my authority ignored. But I held my temper in check and simply bade Fred go to his room, deciding that I would take up the matter with him when I felt calmer. I sent his supper to him, and, when I retired, stepped into his room and found him asleep. About the middle of the night, Fred called me, saying he felt ill. For two weeks he was very ill, indeed, and during this time, when I nursed him night and day, not a word was said about his disobedience. One day, when he was convalescent, he looked at me and said: 'Mother, I've been wanting to tell you how good you are not to punish me for going swimming that day, and you're so kind and patient, for all the trouble I'm making you, and I'll never, as long as I live, disobey you again.' He was a little fellow to make such a big promise. But he has kept it faithfully, and he is nearly twenty-four years old." Then the elder mother added earnestly: "My dear, if you must punish, never do it in anger, and take time to well consider child-nature, before you punish in kindness."
—Selected.

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Correspondence.

COLFAX, Wash., Jan. 13.—It is quite a long time since anything appeared in the columns of the Mennonite from this section, and it may be of interest to some of our friends to see a sign of life from here.

Another year with its joy and sorrow has passed into history and we just stepped over the threshold of a new one. What it may have in store for us God only knows. The year 1910 was notable for many events, especially in this Pacific Northwest. In the early spring we had the greatest floods ever known through this part of the country, then the other extreme followed, one of the longest droughts ever experienced here. And last but not least the awful forest fires through parts of this State, Idaho and Oregon, when many people lost their lives and homes, and billions of feet of lumber went up into smoke, so that the atmosphere was full of smoke to such an extent that the sun could hardly be seen for many days.

Although we had so to say hardly any rain from April to October, the crops were by no means a failure, at least not through this section. Farther west and north of here where the soil is lighter they were not so fortunate. There were some good yields of grain here, while the average was of course lower than the year before but many millions of bushel of grain were shipped out of this county alone. Fruit was very plentiful and of excellent quality, even apricots and peaches were raised on high ground. Very much fruit was shipped East, and some even to the Old Country. This is especially true of winter apples. A great quantity of apples went to waste, because the expenses to gather and ship them would not justify any profit. Vegetables were only fair. The prices for grain were not as good as the year before, but more satisfactory to the farmers, because many that had refused over $1.00 per bushel the year before, kept it over and sold 2 crops for 30 cts. less per bushel.

The fall of the year was very nice. Seeding and plowing could be done in good shape, and fall grain looks quite well so far. We had a very mild winter so far. The coldest we had is about 12 or 14 degrees below the freezing point and very little snow, not enough for good sleighing. The general health is quite good with the exception of some colds and lagrippe.

Brother E. A. Aeschliman and wife just returned from a short stay in Idaho looking after business interests there. Bro. P. R. Aeschliman returned some time ago from an extensive trip through the states of Washington, Oregon, California and Idaho.

Christmas was celebrated with an interesting program and very much enjoyed, especially by the young folks. The interest in the church and S.-school work is quite good. It is quite encouraging to see so many young people attend these services. So taking it as a whole we have surely more reasons to be thankful than to complain. With best wishes to the editor and all readers.

S. R. AESCHLIMAN.

Reasons Why I Have Not Joined the Masonic Fraternities.

Upon personal request by Mr. Wm. I. Phillips, secretary of the National Christian Association, Chicago, Rev. Torrey gives the following statement which undoubtedly will interest our readers:

BINGHAMPTON, N. Y., Dec. 29, '10.

Dear Brother Phillips:—

Yours of December 27th received. You ask for my reasons why I have not joined the Masonic Fraternity. They are:

First, Because God expressly commands believers in Christ, "Be not unequally yoked together with unbelievers" (II Cor. 6:14). This is the passage that decided me once and forever on the lodge question. There are many unbelievers in every Masonic lodge. By unbelievers, I do not mean infidels, but I mean unbelievers in the Biblical sense, any one who has not that kind of faith in Jesus Christ that leads him to definitely accept Jesus Christ as his Saviour and Lord. Furthermore, the Masonic lodge, if I am correctly informed, explicitly rules out, at least in its lower degrees, the name of Christ. I could not join any organizations that ruled my Lord out. Some of the most wicked and godless men I have ever known have been members of the Masonic lodge, even though their character and conduct were well known to others in the lodge. I could only join a lodge by definitely and knowingly disobeying God.

Second, I have no time to be a Mason. I could only give time to a lodge by taking it from the church, and the church of Jesus Christ needs all the time I have. I have learned by experience that a large number of those persons who are both Masons and church members neglect the prayer meetings and other church obligations for the sake of the lodge. If I had three times as much time as I have, I should want to give it all to the church. I could not be a faithful Mason without being a faithless church member.

Third, I consider what is called "the work" of the Masonic lodge to be childish and foolish. I once took time to study "the work" of the lodges up to the Royal Arch degree. At that time I knew exactly what they did, and I could never understand how a serious-minded man could give time to such tomfoolery. I could understand a child's doing it. When I hear Masons talking together about "the work" of the lodge, I can scarcely refrain from laughing. It is difficult for me to see how any man who has a proper amount of self-respect and manly dignity, can go through what a man goes through when he becomes a Master Mason and then ever go back to the lodge again to take part in the initiation of another candidate. To my mind it is belittling, degrading and disgusting. My attention was called to it when I was about 22 years of age by a man who had been initiated at the Masonic lodge but came out completely disgusted with his experience and who never went back to the lodge again. How any Christian minister can submit to what a minister is compelled to submit to when he is initiated into the Blue Lodge, I cannot understand. I do not question that there are many excellent men who are members of Masonic lodges, but to me it is incomprehensible how any Christian man can be.

Fourth, To my own personal knowledge, Masonry has been used to protect criminals and other evil-doers from the just consequences of their wrong-doing. In one city where I lived, the proprietor of the vilest and most notorious place in the city could not be touched by the law because he was a Knight Templar. Every other place of the sort was run out of the city but this. I have known similar things elsewhere that have come under my personal observation.

Fifth, If there was nothing else that kept me from being a Mason, the oaths required of those joining the fraternity would make it absolutely impossible for me to join the Masonic lodge. Some of these oaths are simply shocking, indeed appalling. Either these frightful oaths are meant to be taken seriously and literally, or else they are not. If they are taken seriously and earnestly and literally, words can scarcely describe my horror that any Christian man should take such an oath upon himself. If they are not taken seriously and literally, and in a large proportion of cases they are not, then they are profane and blasphemous in the extreme.

There are other reasons why I have not joined the Masonic fraternity, but I think these will suffice.

I was very glad to hear that Dr. Blanchard was getting better. I have been much concerned about him.

Sincerely yours,
(Signed) R. A. TORREY.

Editorial.

Those of our readers who have been watching the original articles appearing over the names of the writers have been very much disappointed if they expected to find many contributions from our ministers. It is the ministers upon whom the publication interests must depend for support. If he does not bother about bringing them to the attention of his people, the chances are his people will not subscribe for our papers or buy literature from our Book Concern. Many of our ministers have yet to realize that they ought to be responsible agents of our missions, publications, and other interests to their people. These interests are now entirely at their mercy. They can either weaken them by neglect or discouragement or they can strengthen them by the help they give them. A pastor should present the claims of the church paper from the pulpit about three times a year at least. Occasionally he should preach a sermon on church literature. He ought to know what our publications represent and what they need and urge it upon his people in that sermon. There is no excuse for any of our ministers being out of touch or out of information with any of the interests of our General Conference and particularly the needs of our church papers. Pastors should read the church papers carefully and recommend the study of the articles that appeal to them to their people. A reference to something specially strong or interesting in the paper is not beneath the dignity of the pulpit and is sure to add spice and interest to the sermon. When making his visits the pastor should urge the taking of the church papers by those families whom he discovers to be without them.

We hold that "The Mennonite" has a claim upon our pastors greater than a mere business interest. Our paper must represent Mennonite ideas and thoughts. It must stand for the things our church stands for and the ministers preach about. It is important to keep the reader in touch with our pastors because they are expected to shape the ideas of our communicants and defend the things which it is the business of our church to assert. It is our conviction that the church paper has as much of a right to claim an occasional article from the minister as his congregation has to expect a sermon from him at stated periods. "The Mennonite" is in a position to place a great congregation before the preacher. He may, by writing an article on some live subject, speak interestingly to that congregation and every one of his hearers (rather readers) will be awake and follow every word. That's more than can be said of most congregations.

Sometimes when we request an article from a brother minister he comes back with the question "About what shall I write?" No preacher asks his people to tell him about what he is to preach next Sabbath. He is expected to be so full of his subject that he is ever ready with a message. His interest in Christ and His kingdom should make him anxious to preach at every opportunity. The church paper offers unusual opportunities for presenting the different phases of gospel truth to a large and appreciative audience. To neglect such an opportunity is to turn one's back upon a plain duty. Let the ministers of our church wake up to a realization of the opportunities our church papers offer to them.

"The proceeds are for missions, all are invited to patronize this most worthy cause" read an announcement which recently fell into our hands. The affair was to be one of the silliest ever given in a church, and no one will deny that there are many silly things done in churches in the name of some worthy cause. No one ever thought of protesting against the foolish announcement. Things of that kind are quite the usual thing in most churches just now.

They amuse people and that is all people care about them, but what a shame it is to pretend that money paid for being entertained is really given to the Lord for missions. The thing has become so ordinary that even the habitual scoffers scarcely notice it or remind church people that being entertained or attending lectures at so much per ticket, is neither giving to the Lord nor doing anything worthy of praise. Entertainments, etc, given for raising money for the church or anything the church is interested in are on a par with the so-called charity balls where people make the needs of the poor an excuse for gathering to dance away the night. They appeal to the selfishness in people rather than to a feeling in them to specially help a worthy cause.

Church entertainments are not worth the bother they make and are costly for the ones promoting them, because after they have sold tickets to all their friends, their friends are sure to come to them at some later time, expecting them to return a good turn and buy tickets for other schemes in which they are interested. Most of the so-called church socials cost the patron twice as much money as the church gets out of it. Mrs. B. decides to give a cake social for the benefit of the church. She invites all her friends from B to X to bake a cake and come to the social. Mrs. B. bakes a cake, the material costs her fifty cents. At the social it sells for thirty-five cents. Before Mrs. B. goes home she buys a cake baked by some one else for which she also pays thirty-five cents. The two cakes baked by Mrs. B. and her friend cost one dollar to produce. They are sold to themselves for seventy cents. The total cost to the buyer for her part in the social then has been eighty-five cents. Notice, the church only gets thirty-five cents. It has cost Mrs. B. and her friend each fifty cents to give away thirty-five cents. Had they each given a half dollar, the cost of the cake, and stayed away from the social both the donor and the church would have been better off. Yet these two good women persuaded themselves that they had done splendidly in patronizing a worthy cause. This is not a supposed case. It has happened. Things more absurd than this often occur. It does not at all surprise us that there are some people who think that anything but straight giving is not giving at all. The reason why there are plenty of people who are disgusted with churches and church methods for raising money, is because church people too often do foolish and disgusting things in their efforts to raise money.

G.

"The Mennonite" to a new subscriber from now until January 1912 for $1.25.

The Matter of Theological Training for Our Ministers.

A paper read at the Ministers' Meeting of the Eastern District Conference.

Many years ago our whole church was making a mighty effort to establish a denominational school. Enthusiastic agents of the committee having the work in charge were moving from church to church fanning the fires of interest and collecting funds. The purpose of this school was the educating of our young people and particularly the training of ministers and missionaries. That those who were establishing the school were anxious to provide the best possible training is proved by the fact that they sent to Europe for the erudite Prof. van der Smissen. Unfortunately the best of plans "*Oft gang agla*," as the Scotchman would put it. But the Wadsworth experiment was not the failure some would make of it. The influence and leadership of many of the former Wadsworth students in our conferences and in our churches show that the money invested there was well spent even though the work did not obtain the permanency hoped for.

In the early nineties the agent of the proposed Bethel College came East to secure financial assisstance for the institution to be established at Newton, Kansas. He was cordially received and a considerable sum of money was pledged to support the work. Bethel College to-day is past the experimental stage and is in its broadening period. Its numerous departments, its able instructors and its many successful graduates prove that the Kansas brethren did not underestimate the need of such an institution or the extent to which the Mennonite people would be willing to go to support it.

The Middle district was not long behind the Western brethren in its endeavor to establish a strong educational institution and Central College at Bluffton, Ohio, soon saw the light of day. Central College is, as its name indicates, advantageously situated for some purposes and if the friends of the institution and the community in which it was located had been as quick to discover the advantages of the institution as they were their differences the great amount of good work to the credit of the institution to-day would be considerably larger.

These institutions were not established merely as schools for giving secular education. Had secular instruction alone been the wish our brethren might have found plenty of well established schools, better equipped and better financed, with whom satisfactory arrangements might have been made for taking care of the education of our young people. I am of the opinion that, if it had not been an understood fact that these schools were to train those who were to become the spiritual leaders of our church, they would not have been supported by the people to whom the appeal was made. Our people were led to believe that their preachers and missionaries would in future years be the product of these schools.

We have now had more than fourty years of effort in this direction, and yet, in spite of these attempts to produce an educated ministry, those of our ministers who have more than a mere Academical education, received it somewhere else and generally under influences that tended to unfit them rather than fit them for a Mennonite pastorate. If they came back from the theological seminary untainted by forms of criticism unacceptable to Mennonite people (which some did not), and if their loyalty was unshaken (which unfortunately it sometimes was not), we still have often been compelled to endure the humiliating spectacle of a Mennonite minister better trained to defend the doctrines of another church than those of his own and being more familiar with the history, doctrine and polity of a church in which he does not believe than of the Mennonite church in which he professes to be a leader. If then we have been trying for more than 40 years to get a training place for our ministry, and if we have two so-called colleges, why do our candidates go elsewhere for their training? Why was there such a sentiment at our last General Conference in favor of doing something that would get us a trained ministry? The answer is plain. The institutions we now have are not yet in a position to undertake to do for our ministry that which will produce for us a ministry equal in training in Bible knowledge, church history, dogmatics and the science of preaching to the ministry of most other protestant denominations. Both Bethel and Central colleges give promise of some Bible work in their catalogues but these branches are only secondary to the regular work done there. The work done in these courses is splendidly done but it is not to be compared to a course of instruction under experts in Bible studies covering a period of three years or more.

A queer conglomeration of various kinds of theology would result if we were to get the graduates of the various denominational schools in our conference

together and have them work out a confession of faith for the Mennonite church. When the task would be completed we would be compelled to name it the Congregational — Evangelical — Lutheran—Methodist—Reformed Episcopalian—Baptist–Reformed —Mennonite Confession of Faith. It is hard to tell just what influences these various sympathies will have upon our church in fifty years, but I fear that unless something is done to check them the General Conference will die fighting rather than live to unite the churches of the Mennonite family as its founders hoped it would.

It seems to me that it should not be necessary for me to emphasize the fact that our ministers ought to be able to hold their own with the ministers of other churches. Other churches insist that their ministers prove that they have more than an ordinary knowledge of the Bible. They are expected to be sufficiently acquainted with it to be able to defend the doctrines for which they stand and to be able to give a reason for the faith that is in them that will resist successfully the attacks of critics. Moreover they demand that the minister possess an intimate knowledge of their church history and its attitude toward all the great problems of Christendom. Can we get along with a ministry that needs these things less than other churches? I think not. The best way to be sure that men know their Bible well is to have them trained in Bible knowledge under men who lead as Bible students and expounders. It is an insult to the intelligence of our people to tell them that they need men of inferior ability and train ing to teach them the Word. Our people insult their ministry when they expect it to remain inferior to the ministry of other denominations. Because there has been such a lack of culture in our pulpits we are beginning to realize that our church has been playing into the hands of other churches and other churches have long ago come to regard young people of Mennonite families as their legitimate prey. As a matter of self-preservation, we need to hold all we have, especially at this time when most of the smaller denominations are made to feel that they are on the toboggan-slide.

Having endeavored to show that we need a theological seminary my next attempt will be to show what a theological seminary needs. The first need is money. Theological schools are not cheap but they are worth all they cost. An institution of the size our church requires should have at least a dozen scholarships, bringing no less of an income than $150 each per year, so that young men of promise would at least be able to pay their board during the three years of their course. Such an institution should have no less than four endowed professorships. These endowments should be sufficiently large to pay the professors a salary of $1500 a year. To keep the equipment running there ought to be enough of a special income to meet the cost of repairs, light, heat and janitor service. The library, too, should have a guaranteed income in order to be kept up-to-date and have a trained librarian in charge. There are two ways of housing such an institution. The first having a sufficient number of living rooms to accommodate all of the students and the family of one of the professors. This is the most costly kind of a school, but, experts tell me that it is the most advantageous because the students can be better controlled and live in an atmosphere of the library, the cultured society of the professors and the company of fellow students. Among the students life-long friendships are made much to the advantage of greater loyalty to one another and to the church. An institution of this kind requires a wisely selected site,—a location adapted to its work and the needs of those who make it their home. The other plan for conducting such a school is a cheaper though less satisfactory one. It does not undertake to room the students or make a home for them in any way. One suited to our use according to this plan would need four class rooms, an office, a study hall and room for a library. Because under this p l a n students would be compelled to live outside the institution the school would not g e t a strong control over them and they would be exposed to the temptations of social pleasure and would be likely to devote only as much time to study as their inclinations might suggest.

(To be concluded.)

Notes on the S. S. Lesson.

February 5.

Elijah the Prophet Appears in Israel.

1 Kings 7:1—16.

GOLDEN TEXT: Ps. 30:10.

Elijah appeared without warning before the wicked king Ahab to denounce his sin and announce the curse that sin brought with it. He was fearless because he was the messenger of God. The faithful servant of God has nothing to fear—not even the wrath of a blood-thirsty tyrant. Fear indicates a lack of confidence in God. The reason there are so many timid Christians is because there is so little confidence in God.

The people of Israel had to feel the curse as much as their king, because they shared his sins with him. Guilt for sin is personal. The wicked leader in sin will suffer for it, but so will those who follow him. A nation's unrighteousness is more glaring when its rulers are conspicuous sinners but a nation need not have unrighteous rulers. The people should refuse to serve those who refuse to serve God.

God did not show Elijah how he was to escape the wrath of Ahab until he had performed his duty, then he opened the way to safety. God's servants need not bother about a hiding place. He sends them about their tasks, when a hiding place is needed He provides it. The birds were kind to the man whom the king sought to destroy. The brook furnished all the drink he needed. When man cannot help man and cannot help himself God finds a way of helping. We come out of our sorest needs because divine help is greater than the resources of men.

The drying up of the brook was a trial of the prophet's faith. It was not until after the last drop was gone that God opened a way to another refuge. We may rest assured that if God is helping us to-day in His strange mysterious way, He will care for us to-morrow. Why should we worry about a future when God is taking care of our present.

The demand upon the widow seemed, at first, unreasonable. Why should one, face to face with starvation, be expected to provide for another hungry person? But Elijah had God's word to give that the sacrifice would be rewarded. The Gentile woman's faith was as much tried as was the prophet's. She believed God and took care of both her and the prophet. God always cares for those who believe in Him. All He expects is that men believe on Him so that He can take care of them. Later the faith of the woman was rewarded by having her son restored to life. Life is the reward God gives for faith. With us it is more than life. It is life eternal.

Notes on the C. E. Topic.

Feb. 5.

Why do you Believe in Christian Endeavor.

(Christian Endeavor Day.)

Prov. 22; 6:8, 12—17, 32, 36.

1. Christian Endeavor places the divine Christ above everything. In this age, so prone, either to forget, ignore or deny Him, the best step for any young person to take is to identify himself with a movement which aims to build up His church by confessing Him before men and leading the unsaved to Him.

2. It makes one personally responsible for doing certain definite things, such as praying, Bible-reading and regularly attending church service. An Endeavorer cannot be in doubt as to what he, a Christian and a church member, ought to be doing.

3. A useful Christian must be a Bible-student and a Bible-teacher. He will not progress in the Christian life without regular and frequent devotional Bible reading. One must believe in Christian Endeavor if he values the increased usefulness and spiritual growth which systematic Bible study promotes.

4. If I believe in prayer and the power of united prayer I must avail myself of the opportunity for making much of prayer in the daily prayer and weekly prayer-meeting program provided by the C. E.

5. Regular church attendance is a duty which I am frequently tempted to slight. I need a check upon such a neglect. The C. E. pledge provides that.

6. One cannot make enough of church loyalty. Anything that will make me more loyal to my church will add to the power of the Kingdom of God. Church loyalty is one of the things upon which the society insists.

7. Missionary enthusiasm is one of the ear-marks of a healthy Christianity. Christian Endeavor "does things" in the missionary line. An active C. E. society means more money for missions. A church with a C. E. society often means a church without a member who does not believe in missions.

8. True Christianity is not confined to a single denomination. Churches are trying hard to get together to forget their differences and find out how much they are alike. Christian Endeavor has inspired the inter-denominational idea. If I approve of inter-denominational brotherhood, why should I not be identified with the organization largely responsible for it?

9. It is a movement that compels attention because of its size. It is a satisfaction to be one of a great number that has impressed the world with its stand for personal righteousness, temperance, political purity, etc.

10. It has "made good." It has trained thousands of workers for greater usefulness. Nearly every nation on earth has been influenced by its inspiring cry "For Christ and the Church." C. E. has done a great deal but I should believe in it for what it is going to do. The power of sin is still mighty but C. E. will have a conspicuous part in its overthrow.

News of the Week.

Domestic.

EXPORTS SHOW BIG GAIN

Washington, January 23. — The exports of the United States increased in the principal articles of trade more than $126,000,000 during 1910 over the outgoing commerce of the previous year, according to figures compiled by the bureau of statistics of the department of commerce and labor. Exports in manufactured articles showed increase in nearly every line, while the exportation of foodstuffs decreased in all classes The total exports of principal articles for 1910 reached the total of $1,827 100,000, while those of 1909 amounted to $1,700,700,000.

Among the articles of manufacture showing an increase are: Agricultural implements, boots and shoes, automobiles, scientific instruments, typewriters, sewing machines, electrical machinery, metal working machinery, leather, naval stores, lubricating oils, naphtas, lumber, sheets and plates of iron and steel, pipes and fittings, steel rails, wire, patent medicines, cotton wearing apparel and furniture.

On the other hand, flour, wheat bacon, hams, lard, cotton seed oil, fresh beef, live cattle and other food articles showed a decline. The one article of natural production which showed a marked increase was cotton, of which the exports in 1910 were $531,000,000 against $462,000,000 in 1909, this increase being due, however, the reports show, solely to higher prices. Corn also showed a slight increase in value, $28,000,000 in 1910 against $25,500,000 the previous year.

PRESIDENT'S FIGHT APPEARS HOPELESS IN CONGRESS.

Washington, January 21. — With congress to adjourn six weeks from today, it looks as if the whole of President Taft's legislative programm will fail. This week brought no improvement in the general legislative situation. There is yet time to do most of the things the President wants done, not for his personal glorification, as he says, but for the good of his party, if the leaders in congress were disposed to follow his advice, but they are not. The President is now making a last stand against heavy odds in his fight for the creation of a permanent tariff commission.

It seems to be a hopeless fight. The old time leaders in both senate and house are now telling the President that all he can hope for is an appropriation that will enable the existing tariff board to continue its work another wear. It is barely possible that even this appropriation may fail. If it should not be made, the tariff board would go out of existence the last day of next June, and all the work it has done in investigating the schedules of the present tariff law would be lost.

The tariff is at the bottom of the trouble the President is having with the legislators. The standpatters are still in control of congress. They do not want a tariff commission any more now than they did last year, or the year before that. The promise they made to the President early in the session that they would help put through his tariff commission program, was not made to be kept.

As the situation stands today, the insurgent Republicans are the only dependable backers of the President's program, but they are in the minority, and nothing can be done so long as the standpatters maintain their present attitude.

TAFIFF BOARD OF FIVE PROVIDED IN NEW BILL.

Washington, Jan. 24. — A permanent tariff board of five members, to investigate all questions for the benefit of congress, is provided for in a bill unanimously agreed on by the house committee on ways and means today. The bill, effective July 1, contains substantially the provisions of the Longworth and Dalzell bills.

PEARY WAS NEAR ENOUGH.

Washington, Jan. 21.—That Captain Robert E. Peary came within 1.6 miles of the north pole—near enough to establish his claim of having been at the exact spot is the decision of the house committee on naval affairs, which has been considering the bill to retire Captain Peary with the rank of real admiral. The basis of the committee's finding is the chart prepared by Hugh C. Mitchell and C. R. Duvall, of the United States and geodetic survey, and based on Peary's observations.

This chart shows that Peary went to the left on nearing the pole due to an error in his instruments. Later he crossed toward the pole his nearest point being 1.6 miles. Representative Bates, of Pennsylvania, presented the mapority report of the committee recommending that Peary be retired with the rank of a rear admiral.

A minority report submitted by Representative Roberts, of Massachusetts, does not question Captain Peary's performance, but arraigns the National Geographic society's committee which he claims, announced its findings after only a cursory examination of Peary's proofs.

WILL ALSO PROBE ELECTION OF LODGE

Boston, Jan 23.—Criticism on the part of a Boston newspaper of the ballot by which Senator Henry Cabot Lodge was recently re-elected for another term, today led District Attorney Pelletier to call upon Foster Coats, managing editor of the paper, for such evidence, if any as might be in his possession to substantiate charges which had been made.

The paper stated that a federal officeholder, and a Boston city official had secured the votes of two democrats for Senator Lodge by promises.

It is understood that if any evidence warranting an investigation is forthcoming it will be placed before the grand jury.

VOTE PROBE IN CANNON'S CITY.

Danville, Ill., Jan. 24. — The developments in the vote buying scandal here threaten to loom larger than those recently in the expose at Adams county, Ohio, where almost the whole male population was discovered to have been corrupted. The fact that Danville is the home of Speaker Joseph G. Cannon lends additional interest to the proceedings here When it became known that two-thirds of the grand jury were behind Foreman Isaac Woodward in demanding a rigid investigation of the traffic in votes that has been a matter of public scandal for years in Danville those politicians and precinct workers who were inclined at first to scoff at the general demand for a cleaning up began to be worried. Hurried meetings were held between politicians and those employed by them in the last three elections to discuss defensive plans. The grand jury, it was discovered, would issue summonses for every politician and worker known to have been engaged in procuring votes at the recent elections. It is stated that some of the most active political workers have forestalled possible action by the grand jury by taking hurried trips across the Indiana line, only five miles east of this city. Although considerable money was spent at the November election, a much greater amount was used in the primary last summer.

FINES AND CELLS FOR OWNERS OF DISTILLERY.

Chicago, Jan. 23.—Severely criticising the rule which permits the secretary of the treasury and the collector of internal revenue to compromise a crime on payments of cash, Federal Judge K. M. Landis today imposed fines of more than $50,000 and prison terms of thirteen years on the proprietors of the Illinois Fruit Distilling Company and the allied saloon keepers who pleaded guilty to defrauding the government of large sums in internal revenue frauds.

WOMAN RESCUED FROM TRUNK WHERE NEGRO STUFFED HER.

Cincinnati, Jan. 24. — Police are searching for a negro who, after binding and gagging Alma Lammers, a servant girl, in the house of her employer, stuffed her into a chest, clamped on the lid and left her to smother to death.

That the lid did not fit tightly and that passersby noticed the open door and an overturned water bucket caused her rescue in time to save her life. The girl is in the Muuicipal hospital tonight in a serious condition.

OPTION LAW CHANGED IN INDIANA

Indianapolis, Jan. 24.—By a vote of 29 to 21 the Proctor-Keeney township and city option bill passed the senate at 4:45 this afternoon and was immediately sent to the house, where it went to first reading and will probably come up for final passage next Thursday.

$10,000,000 MORE GIVEN BY CARNEGIE

New York, January 20.—Andrew Carnegie today announced a gift of $10,000,000 to the endowment fund of the Carnegie Institute of Research, of Washington. This brings his endowment of the institution up to a total of $25,000,000.

This is Mr. Carnegie's second large gift this winter. Only a few weeks ago he contributed $10,000,000 for the promotion of world peace.

New Worlds Discovered.

The discovery of sixty thousand new worlds by Professor Hale at the observatory on Mt. Wilson, Cal., also was announced, The observatory was established by the institution.

Mr. Carnegie also announced that a telescope far more powerful than man has ever made is now under construction for the Mt. Wilson conservatory. With it he hopes to make possible the discovery of still more celestial bodies. The new telescope will have a lense of one hundred inches diameter.

Mr. Carnegie declares that "the whole world is going to listen to the oracle on the top of Mt. Wilson, and in a few years we shall know more about the universe than Galileo and Copernicus ever dreamed of. "I hope I shall live long enough to hear the revelations that are to come from Professor Hale on Mt. Wilson."

PENSION FOR WAGE WORKERS.

Milwaukee, January 21. — An old age government pension for wage workers, the ideal of the Socialist, would become a reality if a law which Congressman Victor S. Berger, the first Socialist ever elected to that position, is enacted into law. That the government lawmakers will be called on to place themselves on record on the proposition is assured, for Berger expects to introduce such a pension plan immediately he takes his seat in congress.

Foreign.

BUBONIC PLAGUE SPREADS.

Peking, Jan. 22. — The bubonic plague is spreading its silent, deadly way across the Chinese empire and inside the city walls, and the crowded, unsanitary neighborhoods have of course been the worst sufferers. Spread by rats which carry the germs of the malady, the plague is most difficult to stamp out or even restrain within given limits, and the lives of American tourists, business men and mission workers are endangered. The unhealthful towns along the river, like the Yangtsekiang, Yellow river and the Hoangho are prolific breeding places for the disease, and in and about Mukden, in Manchuria, the authorities seem utterly incapable of successfully fighting it. The foreign missionaries, chiefly the Americans, are leading in promoting effective means of combating the insidious malady. Owing to the spread of the plague in Manchuria there has just been held in Peking a conference of physicians of the foreign legations and missions and a number of Chinese, who decided to recommend to the government the institution of a five days' quarantine of first-class passengers at the great wall until observation camps can be established at Harbin, Mukden and Stankihwan and the immediate cessation of second and third-class passengers. All passes through the wall will be closed and guarded by soldiers. There are almost no doctors among the afflicted in Manchuria, and a large majority of the sick are dying unattended. Segregation is not being practiced. The first death in Peking since the outbreak of the present epidemic of bubonic plague occured in a missionary hospital January 20. A number of Americans and Europeans, most of them women and children, are leaving the country.

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VOL. XXVI. BERNE, INDIANA, February 2, 1911. No. 5.

TRUE RECORD.

"Four things a man must learn to do.
If he would make his record true;
To think without confusion clearly;
To love his fellow-man sincerely;
To act from honest motives purely;
To trust in God and heaven securely."
—Henry van Dyke.

Items of News and Comment.

The right man at the proper place, used by God, will do great things.

A person's influence may go far, for good or for bad. For which is yours?

The 13th International S. S. Convention will be held at San Francisco, Cal., on June 20–27, 1911.

There were seventeen new members added to the church at Wayland, Ia., on Sunday, Jan. 29th, seven by baptism and ten by letter.

The 25th anniversary of the Moody Bible Institute, 153–163 Institute Place, Chicago, will be celebrated by special meetings, on Feb. 5—10, 1911.

Church Union.—Union based upon intellectual, moral and spiritual conviction is made strong by vital bonds. Union based on a mere counting of noses is a delusion and a snare.—Presbyterian of the South.

The anniversaries of the Christian Temperance Society, and the Womans' Mission Society, of Berne, Ind., will be celebrated at the Mennonite church, on Feb. 8 and 9, 1911. Dr. A. J. Bucher, rector of the Bethesda Hospital and German Methodist Deaconess Institute, Cincinnati, Ohio, will be the speaker.

The "Gideons", The Christian Commercial Travelers' Association of America, are doing a very important and commendable work by placing gratis Bibles in the hotels. Up to Dec. 20, 1910, they have placed 58,377 Bibles. In addition to this there have arrangements been made for 2,103 Bibles in Denver, Colo., and 1,320 in Omaha, Nebr., bringing the total to 61,810.

"The Mennonite" to a new subscriber from now until January 1912 for $1.25.

Quarterly Report of Our City Mission During the Last Quarter of 1910.

Brethren:—The fourth quarter of 1910 was marked by my abscence from the field half the time—from Nov. 15th to the end of the year.

In October it was our privilege to attend the Pacific District Conference at Reedley. It was a week that gave us new strength and courage, a better understanding of the interest in the work, and an acquaintance with a larger number of our churches.

I had planned to bring the boys of the Mission to our home for a Thanksgiving dinner, but said plans were spoiled by my sickness.

The relief work has increased as the winter came on. We have three families that we are supplying groceries and some articles of bedding. It certainly is more blessed to give than to receive. I wish I could tell of the need and the joy of these people. Many of our Mennonites do not realize how conditions are in some homes in the city. As a rule we do not give money to people but buy the things ourselves and see that the articles are delivered. However we do occasionally put a dollar into hands that will use it right. Sometimes people know best what they use and need, and cash given them would be better than to order goods. Some are backward in saying they are in need and in telling what they need. This relief work helps to get hold of people of the Mission for they see the church is doing just what every one knows it should do: help the poor and needy; and these people will listen to what we preach after they see we practice.

The Christmas services were of interest and influence. Of course there was the largest attendance since Mission has been open. For about a week before and after Christmas Mrs. Grubb spent nearly all of each day in the mission district.

Because of my being sick the Wednesday night services have been dropped, but I hope to begin soon. Two Sundays the Mission was closed but then the Lord raised up workers to help Mrs. Grubb and now we have helpers that make the work go better.

A special Christmas fund of $144 35 was sent me by various persons for the work here. This goes to the regular Christmas supplies and to helping the needy homes.

I am now able to do some work and there is so much to do. I praise God that he restores my health, and that He promises to be with us and bless the work in this needy field.

Yours in His service,
E. F. Grubb.

N B. We certainly feel glad for this report. We join our Brother and Sister Grubb in their praises to God for restoring him to health and strength. We pray that their efforts may be blessed and that additional help may soon be installed. Let us all unite in prayers for our City Mission.

Jacob J. Balzer, Sec'y.

The Moody Bible Institute, After Twenty-Five Years.

By Howard W. Pope.

D. L. Moody was once seen standing in a vacant lot in the rear of The Moody Church with his head bowed in prayer, and being asked what he was praying for, said that it was for money with which to erect a building for a Bible Training School. This

D. L. Moody.

prayer was answered in part by the erection of the present men's building. Continued answer was given in the purchase of buildings on LaSalle Avenue for women's dormitories, and still further in the men's new building dedicated February 5th, 1910, and the women's new dormitory which is in course of construction, the outside is now complete and the contractors are busily working on the inside construction in the hope of its partial occupancy by Founder's Day, February 5, 1911.

These buildings born of prayer, and built by prayer, have been consecrated by the prayers of nearly 9000 students, who have here learned the deep things of God, and especially, "The exceeding greatness of His power to usward who believe."

Some one has said that a boy without a fortune is a fortunate boy. However this may be, it is certainly fortunate for many young people that Dwight L. Moody was born poor, for it led him to sympathize heartily with every other young man who like himself had small means and large aspirations.

Need of Lay Workers.

He early recognized that a considerable part of our religious work must be done by lay workers. He also saw that there were thousands of young men and young women to whom a college education was impossible but who with a year or two of training in the English Bible, personal work and music might be able to fill many positions of usefulness which their gifts and calling might indicate.

This led him to found The Moody Bible Institute of Chicago, which affords perhaps the most remarkable combination of study and practical work that the world has ever seen. It is in no sense a theological seminary or rival of the seminaries. It does not teach Hebrew or Greek, but it has five different methods of teaching the English Bible. The training is so practical, and the religious atmosphere so inspiring, that hundreds of ministers and theological students come here to supplement their seminary course. Some Missionary Boards also advise all their candidates for the foreign field to spend at least a few months at the Institute.

Method of Training.

The method is to combine practical training with lectures and study. Mr. Moody being pre-eminently a man of one book and having achieved his marvelous success with that alone,

naturally felt that the English Bible ought to occupy the first place in the training of men for Christian work. Accordingly the students are required to study the Bible as a whole, and each of its parts in particular. They are taught to analyze the books, and to dissect each chapter so as to discover the principal subject and leading lesson.

Furthermore they are shown how to use the Bible in leading men to Christ, and in meeting the various excuses which arise in Christian work. Each student has from three to five assignments a week for personal work in jails, missions, Gospel wagon or other services, and they are examined on their personal work as well as on their studies. In this way they get an all-round experience which the classroom alone could never give.

Effect Upon the Students.

Nothing develops a worker like meeting difficulties, and if one can conduct an open air meeting where every other door is a saloon, or brothel, or a five cent theatre, and arrest the attention of such a crowd with the simple story of the Cross, and actually lead men to Christ, he is bound to grow in grace and knowledge and spiritual power. Work like this drives men to their knees, and no student who is living a careless, prayerless life will dare attempt it.

This combination of religious work with classroom training is very helpful to the spiritual life of the students, and the result is that the atmosphere of the school is like that of a continuous revival.

No object is more constantly emphasized than the importance of courtesy and tact in approaching strangers, or in introducing the subject of religion anywhere. The manner of presenting truth is often quite as important as the matter, and every ambassador for Christ should be first of all a Christian gentleman. The Institute cannot furnish common sense of course, but it aims to develop and train the gifts of each student, and it is doubtful if any school can show a greater contrast between its raw material and its finished product.

The Distinguishing Feature.

The Institute has often been called the "West Point" of Christian work. Certainly many Christian warriors have received their training here and have gone out to fight valiantly in the army of the Lord.

But it is also a great *spiritual power house*. This is shown in several ways. In the first place, the day starts with The Quiet Hour. Then comes public devotion after breakfast, and a general prayer-meeting after supper. Furthermore, every lecture, faculty gathering, or business meeting is opened with prayer.

Again, on Monday mornings special prayer is made for all the donors of the Institute, and on Friday evenings for all former students, and on the first Tuesday in each month a whole hour is set apart for prayer by faculty and students.

To this should be added the weekly hall-meetings on each floor, and the half-dozen or more weekly band-meetings composed of those who are going to various mission fields, and the group meetings which spring up spontaneously at all hours and season.

In view of all this, and much more known only to God, are we not justified in designating it as above?

God Still Calling.

The number of students is constantly increasing, and we never had so many applications as at present. All over the world God is calling men from the farm and factory, the office and store, and in some cases from the legal and medical professions, and is filling them with such a passion for souls that secular work no longer satisfies them. Many of our students have made great sacrifices to come here. One student walked eighty miles to reach the Institute and arrived here with fifty cents in his pocket. He graduated as president of his class. A young girl came all alone from Bulgaria, worked her way through Oberlin College, and then came here for training in the English Bible and Music.

While here she worked up an interest among the Bulgarians of this city so that she had an attendance of over two hundred men each Sunday.

Last year the enrollment was six hundred and fifty-one, of whom about four hundred were men and two hundred and fifty were women. These came from twenty-two foreign countries, represented forty denominations and we could send out men to conduct services in seventeen different languages. Ninety-two of our men had received college or theological training.

What of the Future?

That depends upon two things —first the world's need, and second our ability to supply the need. If we read the signs of the times aright the greatest need of the world is consecrated men and women, who can present the Gospel in the power of the Holy Ghost and exemplify it in their life.

Does The Moody Bible Institute turn out that kind of workers? That is for others to say. One thing however is sure, and that is that the three things for which we stand are Individual Study of the English Bible, Individual Responsibility for Soul Winning, and World-Wide Evangelization. These are the ideals that are kept before our students constantly and, the response is so eager, so hearty, and so general that it is often hard to keep them here until they have finished their course of study. If then, our judgment of the world's need is correct, and if we supply the kind of workers that is needed, may we not reasonably hope to see, within a few years one thousand students in residence at The Moody Bible Institute.

The object of this anniversary week is not simply to mark off another milestone of the history of the Institute, but also to inaugurate a vigorous campaign for awakening interest in Bible study and in individual effort to win men to Christ among Christians generally.

It is also hoped that thousands of young men inspired by the example of the great founder of the Institute, D. L. Moody, and encouraged by the success which God bestowed upon a humble, consecrated layman, may be led to devote their lives to some form of Christian service.

Every mission field in the world is crying for trained workers, and there are ten calls for every man that can be supplied.

If Christian young men and women knew these facts and realized the urgency of the need, and the richness of the reward which every faithful worker may hope to gain, it is believed that many of them would choose this form of lifework.

Furthermore, pastors can render no better service than to send young Christians here for a short time, even if they have no intention of devoting their lives to Christian work.

A single term has often resulted in giving one such a working knowledge of the Bible, such a deepening of spiritual life, and such a discovery of his own spiritual gifts, that he has returned to his home church a dozen times more valuable than when he left.

It is a great thing for one to ascertain his spiritual gifts, and to find his own proper place of service in the kingdom of God, and the Moody Bible Institute is well calculated to render that service.

There is no higher praise than to say of a man, "He did his best." But not many of us are worthy of that praise.

Proverbs and Quotations.

Righteousness exalteth a nation, but sin is a reproach to any people. This is as true today as it was three thousand years ago.

Blessed is the man that walk-not in the counsel of the ungodly, nor standeth in the way of the sinner, nor sitteth in the seat of the scornful.

No man becomes fully evil at once, but suggestion bringeth on indulgence; indulgence, delight; delight, consent; consent, endeavor; endeavor, practice; practice, custom; custom, service; service, exercise; exercise, defense; defense, obstinacy; obstinacy, boasting; boasting, a seared conscience and a reprobate mind.

Vice stings us even in our pleasures, but virtue consoles even in our pains.

There are three things necessary to become strong in our Lord: 1. To study our Bible; 2. Prayer, and 3. Try to get others to come to Jesus and be saved.

Arise, my soul; arise, shake off the power of darkness. See, a shining crown awaits thee, for thee. Your sins He pardoned on the tree. He loved the cross, for me, for thee.

Once to every man and nation comes the moment to decide, in the strife of truth with falsehood, for the good or evil side.

The severest trials are our best tests for faith and God's best opportunity for showing that He never forsakes His own.

Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

When pride cometh, then cometh shame; but with the lowly is wisdom.

The rich man's wealth is his strong city; the destruction of poor is their poverty.

If thou faint in the day of adversity thy strength is small.

The sleep of the laboring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

To err is human, to forgive is divine.

Life is but half spent before we know what it is.

Early to bed and early to rise, makes a man healthy, wealthy and wise. C. F. M.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.25 will pay the subscription to a new subscriber from now until Jan., 1912.

Wise and Otherwise.

It is amazing how wise and yet how ignorant the critics can be. Professor Sanday says that there is an element in the Pentateuch derived from Moses, and adds: "However much we may believe that there is a genuine Mosiac foundation in the Pentateuch, it is difficult to lay the finger upon it, and to say with confidence, here Moses himself is speaking." With the Jahvist and other crititious writers of the Pentateuch it is different. He can lay his fingers on their work and tell just what each one wrote. He can divide up whole books and separate chapters and verses and even clauses. He can do this so minutely and positively that it becomes a burden to repeat the names of the alleged writers so often, and they must be known by their initials "J," "E," "P," "D," etc.

Some years ago an attempt was made to meet the difficulty by the publication of "Genesis in Colors,' a book in which the words assigned to the supposed writers were printed in different colored inks. It was an interesting book. One did not need to put his finger on anything. There it was before his eyes, all marked out and certain as the laws of the Medes and Persians, or the assertions of the destructive critics. If there were seventeen words by the alleged Jahvist, and six by the imaginary "E"lohist, and two by the supposed "P"riestly writer, and a line by the fictitious Redactor, that settled it, and the man who did not believe it was an ignoramus.

We have not seen this remarkable book for some time. When we last opened it the inks were beginning to fade, as colored inks will. This fading will go on until time finishes the work and the fictitious distinctions are gone. But the plain, old-fashioned Bible, with its story of what the Lord said to Moses, printed in honest black, will stand, and men will believe it and be helped and saved and strengthened and comforted by it.

However, we did not start out to argue against the destructive criticisms, nor predict the end. Our only thought is to emphasize the fact that these critics who are so infallible in judging as to the literary styles of different writers, that they can lay their finger on a single word and say "J wrote this," and on the next and say "P wrote this," and on the rest of the verse and say "E wrote this," and on the next and say "R wrote this," but when it comes to Moses, a real and not an imaginary person, who they admit did write part of it, they can not put their finger on a single word and say "Moses wrote this." As we said at the start, it is amazing how wise and yet how ignorant they can be.—Herald and Presbyter.

Silent Preaching.

The atheist who spent a few days with the saintly Fenelon said: "If I stay here much longer, I shall become a Christian in spite of myself." Fenelon had used no word of controversy or solicitation. It was but the quiet, convincing argument of a holy life—a consistent walk and conversation.

"I tried to be a skeptic when I was a young man," said Cecil, but my mother's life was too much for me."

"My brethren," said an old African preacher, "a good example is the tallest kind of preaching". And he was right. "There is an energy of moral suasion in a good man's life," says Doctor Chalmers, "passing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels."—The Evangelical.

Home Circle.

THE HOUSEKEEPER'S ALPHABET.

Ammonia removes orange or lemon juice.
Burns are soothed by olive oil.
Cut warm bread or cake with hot knife.
Disinfect sick room with burning sugar.
Equal parts of sweet oil, vinegar and turpentine make a good polish.
For felon apply rennet soaked in milk, renew until relief is found.
Grease spots removed from a carpet by using chloroform, or ammonia and water.
Hot sunshine will remove scorch.
Ink spots may be removed from white goods by soaking in milk or lemon juice.
Jars holding a pint are economical for preserves in a small family.
Kerosene will loosen rust.
Lamp burners should be cleaned by boiling in strong soda water or with ashes, then polished.
Mildew is removed by soaking the spots, covering while wet with whiting and laying in sun.
New iron vessels should be heated gradually.
Orange and lemon peel should be dried, pounded and kept in bottles.
Pour boiling water upon fruit stains in linen or cotton.
Quince seed will make a good curling fluid.
Rub men's soiled coats with equal parts ether, ammonia and alcohol.
Soap injures oilcloth; it may best be cleaned with milk and water.
Tinware is cleaned by scouring with soda.
Use cream and ink for defaced boots.
Variety is the culinary spice.
Windows should be polished while the sun shines on them.
Xantippe was a scold; don't imitate her.
You will do well to lay out work the night before.
Zinc can be cleaned with kerosene.
Unknown.

Wise Words to Girls.

The girl who desires to make a good wife must know something of the practical side of life; and if she does not possess this knowledge she must learn.

Leave love and romance out of your reckoning altogether. It may cover a good many faults and help you over some styles at the beginning of your married life; but, after the first glamour has worn off, then the real trials will begin.

Only the practical girl will surmount these trials. She it is who will be able to make home bright and happy when a curtailed income necessitates economy; who will be able to help her husband as well as console him when troubles arise, and who will prove the most successful mother by knowing exactly how to manage her children.

Every girl should ask herself this question: "Am I training myself for the duties of a wife?" It is no good frittering away your time in making the best of your appearance if you do not improve your mind. Men of to-day do not want to marry dolls, they want a wife who can cook, sew, and manage servants; not a drawing room ornament.

You can either be the guiding star and helpmate of a man's life, or you can be a clog and a hindrance, dragging him to failure. So, when you are building your castles in the air, add a practical touch to your day dreams by asking yourselves: "How am I preparing myself for this happy dream, should it come true? Am I training myself to fit this vocation properly?"

The good wife should be her husband's comfort, strengthening him when he is weak, walking proudly with him to success, giving him tenderest love and sympathy in adversity. She must be able to spend his money wisely, remembering that every penny represents work and thought on his part.

It is a big responsibility. Girls, see that you are fitted for the task before deciding to marry.—Selected.

Deaths.

Musselman. — On January 17th, 1911, at Milford Square, Pa., Lydia Musselman, relict of the late Joseph Musselman, nee Shelly, aged 86 yrs., 8 months, 28 days. Funeral services held and interment made at the West Swamp Mennonite church on Sunday afternoon, January 22nd. Funeral services conducted and funeral sermon preached from Psalm 42, 3, by A. B. Shelly.

Shelly. — On January 21st, 1911 near Spinnerstown, Pa., William H. M. Shelly, aged 50 years, 4 months, 4days. Funeral services held and interment made at the Trinity Reformed church, Spinnerstown, on January 26th. Funeral services conducted by Thomas Bachmann and A. B. Shelly, the latter preaching the funeral sermon from Job 19, 10.

Shelly. — On January 22nd, 1911, quite suddenly of heart disease, Samuel N. Shelly, of Pennsburg, Pa., aged 74 years, 6 months, 2 days. Funeral services were held and interment made at the West Swamp Mennonite church on January 27th. Funeral services conducted and funeral sermons preached from Job 37, 21 in German, and from Isaiah 64, 4 in English, by A. B. Shelly. The deceased leaves a widow, one son, Rev. Elwood S. Shelly, one brother and two sisters.

Schmidt. — On January 20, 1911, in Halstead, Kan., Jacob E. Schmidt, aged 65 years less four days, from kidney trouble. He was born in Kernerhof, Bavaria, Germany. He came to America with his parents about 1857 and two years later the family moved to Summerfield, Ill. On Oct. 15, 1856, he was united in marriage to Elizabeth Bear. This union was blessed with five children, one of whom died in infancy. In 1879 he moved and settled on a farm at Halstead, Kan. Brother Schmidt was a very active member of the Mennonite church. He served faithfully in the capacity of a deacon for twenty-six years, as S. S. superintendent nine years, and many years as S. S. teacher. He is survived by the widow, 3 daughters, 1 son, and 2 brothers. Funeral services were held on January 22. Rev. Oliver spoke at the Mennonite church in English and Rev. J. H. Langenwalter in German.

Wiebe. — On January 20, 1911, Beatrice, Nebr., John G. Wiebe aged 76 years and 4 days. He was born at Botebude, Prussia. On April 7, 1864, he was married to Lissette Penner. This union was blessed with 7 children. The deceased was one of the leaders of the large colony of Prussian Mennonites who came to this country in search of religious liberty. In 1876 he came with his family and friends to Mount Pleasant, Ia., and in 1877 located permanently at Beatrice. He soon acquired the English language and became well posted on local and national affairs. He was an intensely religious man, but not fanatical. He contributed to every good cause irrespective of denomination. Trusting firmly in his Savior he passed peacefully to the reward above. He is survived by the bereaved wife, 1 son, 3 daughters, 1 brother, and many relatives and friends. On January 22 funeral services were conducted by Elder Gerhard Penner and Rev. John Penner, and interment was made in the Mennonite cemetery.

Contributions.

For India.

From Y. P. S., Winkler, Man., for an orphan boy $25; J. K. Penner for a servant $10; Sister M. F. Penner for a grindstone $10; from friends for Christmas $8; H. D. Ewerts for general use $5.

Gratefully acknowledged,

P. A. Penner.

The Mennonite.

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Correspondence.

WADSWORTH, O., January 29. —Rev. W. W. Miller from Pulaski, Iowa, delivered a very able and instructive sermon at the local Mennonite church on Sunday morning, January 29th. He chose for his text the last three words "Rich toward God," found in Luke 12:21.

Rev. Miller's visit to Wadsworth was primarily in behalf of the Central Mennonite College at Bluffton.

Our pastor, Rev. W. S. Shelly, filled the pulpit at Sterling on the same day.

Progress of Church Federation. (*

BY E. B. SANFORD, D.D.

The Federal Council of the Churches of Christ in America stands for Christian Unity. Its Constitution, officially ratified by National Conferences, Assemblies and Synods representing churches with a membership of over fifteen millions, voices the conviction that the time has come to manifest more fully than ever before "the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Saviour and to promote the spirit of fellowship, service and co-operation."

Neither permitting or desiring authority over the Constituent Bodies adhering to it, this great Council is already proving its efficiency as a unifying force illustrating the federal conception of Church unity as contrasted with ecclesiastical uniformity.

History that has been in the making since the dawn of the 20th Century bears testimony that the time was ripe for this correlation of Christian forces. It is only nine years ago (Feb. 5, 1902) that action was taken in Washington, D. C., that brought together in New York in 1905, 400 officially appointed delegates representing 32 denominations. The Plan of Federation adopted at this meeting during the years 1906-1908 was presented to and approved by the national judicatories and Conventions of 31 Denominational Bodies representing by far the larger part of the Protestant Church membership of the United States. Two years have passed since the meeting in Philadelphia in December 1908, where the Council completed its organization and the work which it approved and mapped out was placed in the care of an Executive Committee until as a delegated body it comes together again in December, 1912.

I confine my report to things *done* and *doing*. In the record of the year 1910 the achievement of a plan of Co-operative Advance in Home Missions deserves a high place. Suffice it to say that upon the basis of an investigation of religious conditions in Colorado, a report was formulated in a most careful way by a Joint Committee composed of the Committee on Home Missions of the Federal Council and a special Committee appointed by the Home Missions Council. This report with its recommendations was sent to the Home Mission Boards of all the Churches connected with the Council.

These recommendations have already been adopted by Boards aiding over 5,000 of the 6,066 listed missionaries west of the Mississippi River. If the Federal Council of the Churches had achieved nothing more than the linking of forces represented in this plan of co-operation and comity in Home Mission work, all of the time and money thus far expended in furthering its objects would be more than justified.

As regards the work of the Commission on the Church and Social Service, it would be difficult to measure the influence national and inter-national that has followed "The Churches' Appeal in Behalf of Labor" and the report Concerning the Industrial Situation at South Bethlehem, Pa. Plans of organization and equipment for a larger service have been under discussion and we may hope that the Commission will soon be placed in a position where it can fulfill a mission that already has attracted general attention. We are under great obligation to the religious and secular press for wide publicity that has been given to this work through editorial comment and the publication of special bulletins sent from the National Office.

It is interesting to note the progress of State Federation work.

The Interdenominational Commission of Maine, now in its 21st year, has in 1910 been more fruitful of large results than ever before.

The New Hampshire Interdenominational Commission is in the stage of practical co-operation.

The Vermont Interdenominational Commission is broadening the scope of its work and has already become the Inter-Church Federation of Vermont.

The Federation of Massachusetts and Rhode Island have had a fruitful year. Some of the competing churches of the smaller communities are practicing methods of federation for work and worship under one pastor. Such federations are already formed in Vermont, Wisconsin and Maine.

The New York State Federation has in its history been a notable force for civic righteousness. Plans looking to renewed vigor are under way.

The foundations are being laid in New Jersey for a State-wide Inter-Church Federation.

West Virginia has recently formed an Inter-Church Federation and Delaware, together with the Eastern portion of Maryland, has an Inter-denominational Council representing leading churches, which is undertaking the constructive re-direction of forces in many needy localities.

The work in Pennsylvania is developing by cities, counties and selected districts and a State organization will soon follow.

Ohio, Michigan and Minnesota are ready to take up their work with renewed interest under the direction and with the help of the Secretary of the Central District.

Wisconsin has recently held the most remarkable State Federation meeting in the history of the movement.

A strong Inter-denominational Council has been formed in Indiana and North and South Dakota have Federations that have good work to their credit.

The recently organized Inter-Church Federation of Arizona is inaugurating a State-wide investigation.

Colorado, Wyoming, Montana and Idaho in the last six months have completed organizations similar to the Inter-denominational Commissions of Northern New England. There are their Councils on Home Missions, composed of the leaders in the Home Missionary work of those States and having for their special function the carrying out of the program of comity and co-operation adopted by the Home Mission Boards.

The Second Annual Meeting of the Nebraska Federation of Churches, to be held Feb. 6 – 8 at Lincoln, will open with an all-day Conference of Field Superintendents and representatives of church work throughout the State.

Interest in many sections of the South is increasing and Kentucky has already taken steps looking to the formation of a State Federation.

As regards local federations, a mere mention of the names of the places which have such instances of co-operation would require several minutes for their reading.

With reverent gratitude we recognize that "gracious operation of the Spirit of God that has knit together" Christian bodies, representing by far the larger part of the church membership of these United States, in such bonds of fellowship that they have declared to the world "their essential unity in Jesus Christ as their Divine Lord and Saviour" and pledged their support "in the prosecution of work that can be better done in union than separation."

Plans for promoting this spirit of fellowship, service and co-operation are now an active co-ordinating force in the life of the churches.

The year 1910 has in many ways been the most fruitful in the history of the Federal Council. It is a record of achievement. A working program, providing practical methods of co-operation and substituting comity for rivalry has received such wide official sanction that the danger of unhappy divisions and waste of spiritual energy has been decreased and such an object lesson of Christian Unity given to the world, that all the Churches of our Country, holding to historical and evangelical Christianity, it is to be hoped, will desire to join in this correlation of Church and missionary forces.

Rejoicing with you that this report of progress can be made, we look forward with anticipation to even larger achievements that will witness a unity and purpose that will give increasing testimony that the great fellowship represented in this Federal Council, "being many, are one body in Christ, and every one members one of another."

*) Part of a report made at the meeting of the Executive Committee of the Federal Council of the Churches, held in Washington, D. C., Jan. 24-26th, 1911.

All those who pay their subscription in advance for 1911 will receive the Mennonite Year Book or Family Almanac FREE as premium.

The Matter of Theological Training for Our Ministers.

A paper read at the Ministers' Meeting of the Eastern District Conference.

(Concluded.)

The question naturally arises, Cannot such an institution grow up in connection with one of our regular colleges? It could, but I am of the opinion that to unite it with a college would be a mistake. Princeton Seminary, I have been informed by some of its friends, has been more hurt than helped by its connection with Princeton University. The tendency to-day is to separate colleges from denominational control. The conditions of the Carnegie Pension Fund for College Professors are a weighty factor influencing colleges to make this move. It was the late Prof. Wedel who privately expressed the opinion that it would be wise, if we are to have a Theological Seminary, to have it separate from any of our existing colleges. Many of the important theological schools are not in connection with colleges. e. g. Crozer, Union, Mt. Ary, General Theological, etc. etc.

It is out of the question to expect the immediate establishment of a school like either of the kind just described. Permit me to suggest a plan by which a good working seminary may be established without the great cost that such institutions usually impose. The plan is this: Use men who are in charge of churches for professors, so locate your school that these men can get to it easily and quickly from their respective parishes. To be sure a pastor may always have his hands full with work in his own congregation but my suggestion is that he specialize only in one subject or a part of a subject. Under such a plan a large teaching staff is necessary. The plan has this advantage, you have pastors with a practical knowledge of real problems, instead of moss-backed specialists interested only in one thing, instructing your future pastors. The plan is a very cheap one because the professors look to their churches and not to the school for their living. It has the advantage of keeping the school in close touch with the pastors and their churches.

My next endeavor will be to suggest a place which in my judgment, would offer an advantageous location for such a school. I have already expressed my opinion on this matter in print and in a circular letter to the ministers of this conference. From most of them I have a written statement in which they express themselves favorable to my suggestions. I might also inform you that in connection with work along this line on a committe appointed to report to our next General Conference I have sought the opinions of many of the most influential members of the churches of this conference, most of them persons likely to be called upon to give such a work financial support and all but one of those whose opinion I sought in this matter have given me written opinions favorable to the establishing a theological training school of some kind. The person who did not respond had nothing to say in opposition, he simply wished to be excused from expressing an opinion which might be quoted as coming from him. I am satisfied that whatever opposition to such an institution may develop in this conference it will come from our clergy rather than from our lay members.

First of all then, in regard to location, I believe that such an institution should be located in the East. Great sums of Eastern money went to Wadsworth and to Bethel. As a matter of fairness the Conference owes it to the East to give it a denominational institution. Parts west of Pennsylvania may be more central but a geographical advantage, other things being favorable, amounts to little. We do not want our men trained in the easiest place to get to but in the place that has the most advantages to offer for making them efficient ministers of the Gospel of Jesus Christ and of our churches. The middle conference has had two opportunities for demonstrating its ability to take up this work and forty years or more have gone by since it was started. The Kansas brethren have been in the school work for many years and yet the cry comes, we need something different from the work they are doing. There is need for a new and different kind of work in a new locality and the East offers the best facilities for doing that work.

In the East we have a cluster of churches close together, none of them more than two hours apart. We have men in the ministry here who might easily specialize on a subject and teach it several hours a week during the school year without imposing a hardship on any one. They should love the cause well enough to devote several years to this kind of work without expecting to be paid for more than their actual expenses. We have also a number of able men in the teaching profession who are holding positions in higher institutions of learning, several of them are ministers, these men might be brought to devote some of their unoccupied time to the work. To me conditions seem very favorable in the East to commence this work with every prospect of giving the candidates for our ministry the kind of a training that conditions in our church calls for.

Again, we have a number of small congregations too small to support a minister of their own. These churches must be bunched with other churches to be cared for when the pastors find time to do so. There is no hope of them ever becoming self-sustaining so long as they can only be served when somebody finds time to do it. The only way of growing they have is to grow smaller. Death by dry-rot will be their certain end unless something unusual happens to revive them. But what a boon would such churches be to men who are studying and need the chance to preach! And what a boon would such students who are willing to come every Sunday be to these churches. Eight or ten such young men would be the salvation of as many churches in our Eastern Conference and a half a dozen more of them would enable us to take up work in places we now neglect for no other reason than that we have no one to send there.

If in the East, where?

In historic Germantown, hallowed by associations made sacred by 227 years of Mennonitism in America, by the graves of pioneer forefathers and by the little handful of devoted brethren who have loyingly and loyally kept alive the mother church in spite of many heart-rending discouragements within and without. The plot of ground upon which the old church stands is sufficiently large to accommodate a building such as we would need and lies in one of the most beautiful spots of that historic old town. The community has always interested itself in the church and I am sure an institution in connection with it would get its sympathy and probably some financial assistance from the wealthier portion of it.

A theological school should be in a great city. The great problems that Christianity must solve today are in great cities. City missions, benevolent undertakings, evangelistic movements and the social uplift of the masses can only come from the church and the church must train the men she will use on the field of their future activity. These men have as much to learn by observing how the problems are worked out as they have by studying the theories. The city offers numberless opportunities for hearing great preachers, reformers and teachers. It has the advantage of offering not one but dozens of the best libraries. It has its social opportunities to offer to the students for the ministry, which must not be despised, for the church of the future will be largely what the wives of its ministers make it. The prospective minister should have every avenue open to him for the selection of a proper helpmate.

Again, a theological student generally needs an opportunity to earn some money during vacation in order to carry him over the school year. In the large cities there are numberless opportunities for working not only during vacation but at odd spare moments during the year. The country districts have only extra farm work to offer and that pays little compared to what can be earned doing odd jobs in the city.

We had been sending our missionaries to a missionary training school in Brooklyn, N. Y., and there is nothing to complain about the work done there but how long will it be before the school will be wondering why Mennonite money is not sometimes contributed to its support? Mennonite missionaries ought to have the training of a minister of our church as well as a missionary training. Of all the spiritual workers they should be in closest touch our churches, our ministers and the students who are to become our ministers. A missionaries' usefulness increases in proportion to the number of intimate friendships he has among the ministers because such friendships are certain to keep his work ever before the people. The Theological seminary presents the best opportunity for making such friendships possible. Could a missionary be fully equipped for his work in an institution such as I have proposed? The dean of one of the Philadelphia Universities informs me that courses can be arranged in their medical department for missionary students in connection with their studies which would give them necessary medical equipment for their work.

If we are only ready to begin very small, another way opens for a seminary course according to the needs of our church. The deans of two Theological seminaries, whom I know very well and with whom I have talked this matter over, have expressed their willingness to arrange for the instruction of Mennonite students in their institutions in those branches which need not be presented from our special point of view leaving it to us to arrange the simple problem of giving instruction in those

branches which must be taught from a Mennonite point of view. Such a course, of course, would be a make shift but would require no special building. The little Germantown church would be of sufficient size for the purpose. I understand the Dutch Mennonites have an arrangement something like this with the University at Amsterdam and it has worked well for over 100 years.

I would like you to remember that nowhere else in our whole church would such an institution get the generous sympathy of those in the community not in our fellowship. The Mennonite church there, because of its historic relation to the community, is held in highest esteem. The simple moving of a few modern graves in the church-yard would give ample room for a building of the size we would need if we did not intend to have living rooms for the students living in it included.

The question of a Training School for our ministers and spiritual workers is a vital one just now and it comes when the church is in the most critical period of its history. A strong ministry, fully equipped to meet the problems confronting us today will mean our church's future strength. A weak ministry must go down and when it goes down the church goes with it.

G.

Missions, Why?

In these days of general missionary activity in and by the Christian church, few of us stop to think or ask the question, why? We are glad that Christian people everywhere are taking it as a matter of fact to support missions, and yet, we are sure, it would strengthen our spirit and zeal along these missionary activities, at times, to think the matter through and be prepared to give a few good reasons for this great activity of the Christian church.

When we stop to think for a moment that of the more than one billion and one-half of people in the world, about 535 million are Christians, 175 millions are Mohammedans, almost 11 millions are Jews, and about 825 millions are heathen, of which 300 millions are Confucians, 214 millions Brahmans and 121 millions Buddhists, we may well ask the question, Will the Christian religion finally supplant all other religions and become the world religion? and if so, why?

Christianity is the only religion that can become a world religion, the others could not, even if Christianity would not. Now what is there in Christianity that makes it possible by its very nature to become this universal or world religion?

In the first place Christianity is the only religion that by its very nature is a universal religion both as to geography and time. It is not for one race, one age or one people. It can adapt itself to all people of all times. The teachings of Christ can be adapted to the tenth and twentieth century just as easily as to the first. Yea, even the more civilization rises and advances the more nearly it adjusts itself o that Christian standard—Christ.

Look at some of the ancient religions, such as the Greeks, Romans and Hindoo. These religions were built by the people themselves, and a people-built religion cannot adjust itself to all classes and times, and thus cannot become universal. Christianity is the only one that is not man-made but gets its principles and essence from the very God Himself, through Christ, and thus alone can become universal." A stream can never rise higher than its source."

Again, Christianity is by its very nature superior because no other religion has such a high conception of God. In the ancient heathen religions the gods were nothing more than gigantic beings in human form, with all the virtues and vices of human beings. This is amply illustrated by the Greeks who in several instances believed their gods to be away from Mount Olympus engaged in a banquet and in drunken revelry because they would not hear and answer when prayed to. These gods were imagined to have every human passion, to become angry, to avenge insult, even to the extent of killing. How different and inferior this is to the teaching of Christ.

(To Be Continued.)

Thou hast made us for Thyself, O Lord; and our hearts is restless until it rests in Thee.—St. Augustine.

Notes on the C. E. Topic.

Feb. 12.

Lessons from Great Lives. II. Joseph.

Gen. 41:14—41.

"The key to the typical history of Joseph is found in the two titles given to him. The one by Jacob the other by Pharaoh. The title given by Jacob (Gen. 49:24) "The Shepherd and Stone of Israel." That by Pharoh (Gen. 41:45) "Zaphanath—paaneah" which means the Savior of the World. In this history we have a type of Christ as the Savior in both His humiliation and exhaltation.

Look first at Joseph in his downward course: Envied, hated, rejected of his brethren, sold, condemned and put in prison, numbered with the transgressors for no sin of his, two offenders with him in his suffering, one is raised to honor the other dies in shame. This calls to mind the one who was "despised and rejected of men," those "He was not ashamed to call His brethren," who was sold for 30 pieces of silver, who for no fault of His was tried and condemned, and at last put to death between two thieves, one of whom was with Him that day in Paradise, and the other—passed away into darkness.

Look next at his exhaltation and you find the other side of the parallel carried out. Behold him, taken from prison and judgment; raised to majesty on the throne of Egypt; invested with power for the good of those under him; in intimate acquaintance with the present and prospective wants of the people. Behold, him with store-houses full, opening them in time of need and dispensing blessings far and wide; gathering around him his father's family that he may feed them proving himself indeed the "Shepherd and Stone of Israel" and "Saviour of the World". It reminds you of another "Prince and Saviour" who was taken from prison and judgment;" who was raised from the dead and exhalted to "the right hand of majesty on high;" to whom "all power is given in heaven and on earth:" who by His own sad experience has intimate knowledge of all our wants and woes; in whom "it pleased the Father that all fullness should dwell" and who is ever ready to dispense of that fullness to those who come and ask it. It reminds us of the one who in a higher sense is the "Shepherd and Stone of Israel" and "The Saviour of the World". When Pharoah gave Joseph the name they cried "bow the knee," the time is coming when "at the name of Jesus every knee shall bow and every tongue confess that He is Lord."—Gibson.

Notes on the S. S. Lesson.

Feb. 12.

Elijah's Victory Over the Prophets of Baal.

1 Kings 18:25—39.

Golden Text: Josh. 24:15.

The gathering upon Mount Carmel and the events taking place there is an evidence that one man with God is a majority. Ahab had called Elijah the troubles of Israel but Elijah had declared that the cause of the trouble was on Ahab's side. The events of the day were soon to prove whom God regarded the real troubler. The sinner brings trouble upon himself and his friend by his wrong doing. He is a fool when he blames God's people for the trouble he brings to himself. Elijah gave the Baal prophets all the opportunity possible. He was willing to wait to prove the might of his God until after Baal had failed. He is confident that Baal will fail his prophets and God will not fail him because he is a man of great faith.

The lesson demonstrates the vanity of false gods. No matter how devout or how persistent are their worshippers they are bound to fail them in their sorest needs. There are many worshippers of false gods to-day. Those who love riches or self or anything else more than God are bowing at an idol shrine and are doomed to disappointment and distress when they most rely upon them for help.

The power of Jehovah is illustrated in his immediate answer to the prayer of Elijah; his sending fire from heaven and his giving rain after the 3 years period of rainlessness he had promised. On the one hand the priests of Baal were numerous and mighty but their God was weak, on the other Elijah was weak but his God was mighty. The weakest servant of Jehovah may be calm in the face of great difficulties because he is certain of his God's might.

Because God was silent for 3 years was not a sign to Ahab that He would not again assert His power. God's silence often has a terrible meaning and when He does break it it is to speak doom to evil-doers.

The awful Baal worship was only possible in Israel because some were timid and many were halting in their faith, going once after Baal and then to Jehovah. The sign from heaven was designed to impress the fathers with God's might and strengthen the timid. There were 7000 true worshippers yet remaining in Israel, some of them occupying high places. These needed to be encouraged. The fire from heaven convincingly demonstrated the nothingness of Baal and brought the halting to a decision. Had they profited by the decision made upon Mt. Carmel the history of Israel would have been very different.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free

News of the Week.

Domestic.

PASS TARIFF BOARD BILL.

Washington, Jan. 30. — After considering the matter for more than seven hours, the house at 11:40 o'clc'c tonight by a vote of 186 to 93 passed the bill providing for a permanent tariff board of five members. This is the first of the legislation recommended by President Taft to be adopted in the house this session.

The bill creates a permanent tariff board in lieu of the present board, which is a creature of a provision of the sundry civil appropriation bill and which will expire by its own limitation on the 30th of June next. The board is to consist of five members, not more than three of whom shall be of the same political party. The term of office shall be six years each and those first appointed shall be for terms of two, three, four, five and six years respectively, to be designated by the president. The president is also to designate one of the members to be chairman. The salaries of the members are $7,500 annually for the chairman and $7,000 each for the other members. The board is to have its principal office in Washington and is empowered to sit in any other place in the United States or in foreign countries.

'FRISCO GETS BIG PANAMA FAIR.

Washington, Jan. 31. — The house of representatives today by a vote of 188 to 159 decided in favor of San Francisco and against New Orleans as the city in which an exposition to celebrate the opening of the Panama canal in 1915 shall be held. The advocates of San Francisco are claiming tonight that their fight is won and that the senate will ratify the action of the house.

San Francisco won by capturing the republican vote in the house. New Orleans' support came from the democrats. Only 30 republicans voted for New Orleans. Thirty-six democrats voted for San Francisco. The San Francisco resolution does not ask for government aid in any form. It simply authorizes the president of the United States to invite foreign nations to participate in the fair.

STORMY SESSION OF PROHIS.

Chicago, Jan. 27.—After a day of parliamentary quibbling and filibustering the deadlock between the "stand pat" and the "insurgent" members of the national committee of the Prohibition party remained unbroken last night.

Trouble started early in the morning when the national committee, which was in session at the Hotel Sherman, accepted the invitation of the Prohibition congress, in session at the Auditorium Hotel, to hold joint meetings.

As soon as the joint session began a motion was made to demand the resignation of Vice Chairman A. G. Wolfenberger, who is charged with having withdrawn the prohibition ticket in Nebraska last fall to aid the Republican party.

After much parliamentary fighting the national committee finally adjourned sine die.

In the evening the Prohibition congress adopted a resolution setting forth that one of the cardinal principles of the party in the future should be antagonism to the anti saloon leagues and county local option.

DEPOSITS DECREASED 191 MILLIONS.

Washington, Jan. 30. — Deposits of individual in the 7,200 national banks of the United States decreased $191,566,488 between November 10 and January 7—a situation proably unprecedented in the reports made to the controller of the currency.

Of that sum, more than $158,000,000was withdrawn from the thirty-nine national banks of NewYork city No two officials of the treasury agree on the puzzle as to where the money went. One peculiar aspect of the drop was that the New York banks alone lost as much as the combined banks of the country had gained in November. Another feature of the situation which greatly puzzles the treasury experts is that in spite of the enormous slump in deposits the banks are still holding a higher percentage of reserve than they were in November and the total loss in loans and discounts of the country has been only $48,000,000 while there has been a gain in cash of more than $20,000,000.

A GIDEON BIBLE SAVES A WOMAN.

Chicago, Jan. 24.—A Bible, put by "the Gideons" in a downtown hotel, converted a young woman, according to a letter received by W. E. Henderson, national secretary of the society.

The young woman says she opened the Bible first as a "joke," but that the seventieth Psalm, at which page the Bible fell open, changed her whole view of life after she had read it, that she resisted evil, fought her tempters, and became a better woman.

The letter, which was unsigned andwritten on the stationery of Hotel Grant, reads as follows:

"The Gideons, 601 Baltimore building, Chicago, Ill.—Perhaps a word will help you to realize that the little' good book' on the table in a lonely hotel room 'helps some'.

"Last night, after fighting the fight that every young woman with any appearance fights, I found myself in Chicago at this hotel. I had papers, magazines, books, and other reading matter, but for a joke—yes, joke—I picked up the Bible. It fell open at the seventieth Psalm. Can you imagine the impression it made upon me? I read it again and again. Needless to say it helped and I feel better, happier, and not so much alone.

"I hope that others may be helped as I was helped, no matter in what spirit the first words be read.

"You will, I am sure, pardon my not signing my name—not that it is known, but that I do not care to come before your notice any longer than to say keep it up. Believe me most gratefully, one more friend."

The seventieth Psalm, which the young woman read, is as follows:

"Make haste, O God, to deliver me; to help me, O Lord.

"Let them be ashamed and confounded that seek after my soul; let them be turned backward and put to confusion that desire my hurt.

"Let them be turned back for a reward of their shame that say Aha, Aha.

"Let all those that seek thee rejoice and be glad in thee; and let such as love thy salvation say continually, Let God be magnified.

"But I am poor and needy; make haste unto me, O God; thou art my help and my deliverer; O Lord, make no tarrying."

"The Gideons," which is a religious body of traveling men, distributed several thousand Bibles in the downtown hotels of Chicago a few weeks ago for the free use of guests.

MATCH PATENT CANCELLED BY U. S.

Washington, Jan. 28.—The patent office today took a short cut to the solution of problems which arose over legislation to prohibit the use of poisonous phosphorus in match; and cancelled the patent on sesquisulphide held up the Diamond Match company. Sesquisulphide is considered a harmless substitute for white phosphorus, which is claimed to cause necrosis and other diseases and the use of which in match manufacture a bill by Congressman Esch seeks to prevent. The cancellation was at the instance of the Diamond Match company and in line with a suggestion made by President Taft. The independent match manufacturers fought the Esch bill charging that it virtually would provide the Diamond company with a monopoly

President Taft in a letter to the trustees, urged the owner of the patent and the licensee to permit the cancelling of the patent, in order to insure to American workmen protection against what he termed "unnecessary and loathsome diseases."

RECIPROCITY IS SENT ON ITS WAY

Washington, Jan. 28.—To carry into effect the terms of the reciprocity agreement concluded by representatives of Canada and the United States last Thursday and which was placed before congress that day by President Taft with a special message urging legislation on the subject the first move was made today when Representative Mitchell, of Massachusetts, a member of the ways and means committee of the house presented the administration bill on the subject. The bill was referred to the committee on ways and means which will take it up next week.

AVIATOR M'CURDY DROPS INTO OCEAN.

Key West, Fla., Jan. 30. — J. A. D. McCurdy, the aviator who attempted to fly from Key West to Havana today, was compelled to drop into the ocean when within ten miles of Havana because his lubricating oil gave out. He was picked up uninjured by the destryor Paulding, which carried the aviator and his machine to Havana. Thedistance which McCurdy attempted to cover was 115 miles.

TIDAL WAVE KILLS NATIVES.

Manila, January 30.—Three hundred natives were drowned in the tidal wave that accompanied the volcanic outbreak af Mt. Taal, in Luzon, according to reports received here.

COLORED BISHOP LEAVES ESTATE TO SCHOOLS

Kansas City, Mo., Jan. 28.—By the terms of the will of Bishop Abram Grant of the African Methodist church, which was filed in greater part of his estate amounting to $250,000 was bequeathed to two negro educational institutions, the Payne theological seminary of Wilberforce, O., and the Paul Quinn college of Waco, Texas. The estate consists principally of real estate in Indiana and Texas.

Foreign.

KING GEORGE'S SECOND PARLIAMENT ASSEMBLES.

London, Jan. 31. — The second parliament of King George assembled today with little ceremony, the spectacular function being reserved for next Monday, when the king and queen will open the proceedings in state. Mr. Lowther was re-elected Speakcr.

PLAGUE HALTS ROYAL TOUR.

Berlin, Jan. 31. — It was officially announced today that in view of the plague epidemic in the far east, the tour of Crown Prince Frederick William will be terminated at Calcutta, from which city he will return home

German representatives have been instructed to express the regrets of the government and the crown prince at Bangkok, Pekin and Tokio and also to the United States and the Netherlands, to whose colonies a visit had been planned. According to the official communication the abandonment of the trip was determinco on the initative of Chancellor von Bethmann-Holweg, who made representations to the emperor setting forth that there was danger in its continuance.

8,000 RUSSIAN FAMILIES EVICTED

Harbin, Manchuria, Jan. 29.—Added to the horrors of the plague, 8,000 Russian workmen on the Eastern Chinese railroad, fearing the disease, have gone on strike because the administration refused to dismiss 1,500 Chinese laborers and provide passes to enable the families of the Russians to return to their own country. The strikers have been paid off and, with their families, will be evicted from their dwellings.

Troops have been stationed all along the line for the purpose of protecting the Chinese. 8,000 Russian workmen without homes and with infinite small resources are likely to prove a source of grave danger and it is probable that additional troops will have to be provided before long. There has been no let up in the spread of the plague. During the last 48 hours 40 deaths were reported in Harbin alone and probably there were many others that were not reported. In the same period 150 Chinese died in Fudziadian, a suburb of the city.

SPAIN ALARMED OVER EMIGRATION

Madrid, Jan. 29.—Spain is alarmed over the extent of emigration. It is estimated that nearly 200,000 persons leave this country annually for new homes in North and South America. It is proposed to begin large public works in order to give employment to those who might otherwise seek work in foreign places.

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VOL. XXVI. BERNE, INDIANA, February 9, 1911. No.6.

GRATITUDE.

Lord, for errring thought
Not into evil wrought,
Lord, for the wicked will,
Betrayed and baffled still,
For the heart from itself kept,
Our thanksgiving accept.

For the ignorant hopes that were
Broken to our blind prayer;
For pain, death, sorrow, sent
Unto our chastisement
For all loss of seeming good,
Quicken our gratitude.
—William Dean Howells.

Items of News and Comment.

Which have you chosen, God or the world?

The present membership of the Deep Run congregation, Pa., is 199.

Christians are aware of the great difference between the God of Baal and Jehovah, the only true God. But in spite of this there is at this time need of repairing Christian altars.

Rev. J. W. Kliewer, of Berne, Ind., on special invitation, is holding gospel meetings in several churches in Mountain Lake, Minn. "In spite of inclement weather on Sunday, Feb. 5th, the meetings were well attended.

Prompt warning. — Governor Aldrich of Nebraska: When the county option measure and the initiative and referendum come up for consideration, if the members of this legislative body will coöperate with me, the liquor trust lobby will find the city of Lincoln too hot for their personal health. And I warn you now that there is already organized a powerful combination, financed and backed by the brewery trust of this State, to defeat direct legislation. The recent election has taught them nothing.

Special efforts are being made by the national liquor organizations to repeal the local option laws in Indiana and Ohio. In Indiana they have succeeded. By looking "only" on these two states, the outlook for better temperance measures for the present and the near future is gloomy and ominous. But considering the movements in Alabama, Tennessee, Texas and other States, where the sentiment for temperance and advanced legislation is growing and deepening, there is good reason to double the efforts in the good cause. We trust that the law just repealed will either be restored or followed by state-wide prohibition of the liquor traffic. Taking the country at large, the prospect for better and advanced temperance legislation are far more favorable than those for the repeal.

The Tercentenary of the King James Version.

A very considerable interest has been awakened throughout the entire country in the coming celebrations of the Tercentenary of the King James Version. The American Bible Society has issued a Bibliography of the King James Version as the Tercentenary Leaflet No. 1. Copies of this will be sent free to any minister, or other public speaker, desiring to prepare addresses in connection with the Tercentenary celebrations in any part of the United States. Communications requesting this Bibliography should be sent to The Secretaries, Bible House, Astor Place, New York City.

Tariff Proposals.

The proceedings in regard to the recent tariff negotiations at Washington were watched very closely and guarded most carefully both in the United States and in Canada. The new schedules are of such national interest, and of such vast importance that they seem to mark a new era in commerce between the States and Canada. The chief feature of the new schedules is the removal of all duties upon the bulk of what we term natural products. Cattle, horses, mules, swine, sheep, poultry, fish, wheat, barley, oats, beans, potatoes, butter, cheese, milk, cream, eggs, honey, vegetables, fresh fruit, and several varieties of dried fruit, are all placed upon the free list. But the free list includes more than these. Hay, lumber, coke, type-setting and type-casting machines, cotton-seed oil, railroad ties, telegraph poles, wooden staves and pickets are also to be allowed to enter both countries free of duty. In addition to this the Canadian duty on agricultural implements is more or less reduced, while the duty on coal is reduced eight cents a ton.

Too Busy in One Direction.

The Advance notes the falling off in the membership of the dissenting churches in Great Britain —independant as well as Baptist —and it suggests one reason for it, namely, that pastors and people are giving more attention to what may be called "world-wide" work than to that over against their own parishes. English weeklies are saying that "the churches are becoming too busy with meetings and conferences which begin and end in discussions," so that "the mill is grinding straw instead of wheat." The Advance adds:

And this may be true here as well as abroad. There is almost no end of machinery, of organizations, reorganizations, new organizations and projects. Editors of religious papers realize this as few other classes can. Their desks are littered with publicity matter relating to these organizations and their multiplied conferences, rallies, banquets, etc. Sometimes it seems as if every other man or woman is trying to organize somebody else to start a movement to start somebody doing something. The "Acts of the Apostles' show us men preaching the gospel, converting their fellowmen and adding them to the church. This is a day of the Acts of the organizers, of committees, toast-masters and after-dinner speech makers. It is activity, but after all churches grow by additions, and activity to be productive must get down to business with the raw material

Will India Become Christian?

This is the question that the Rev. J. T. Sutherland discusses at length in the *Indian Review*. And he finds it exceedingly difficult to answer it enthusiastically in the affirmative, especially in regard to the educated and high caste classes. These latter classes in India, both Hindu and Mohammedan, have become so thoroughly skeptical in their attitude to religious truth that work among them seems almost hopeless. The outcast peoples and the partly civilized hill tribes offer a much more encouraging field to the Christian missionary, but even among these there are not too many encouraging features, Mr. Sutherland thinks. And among the most discouraging items is the alarming growth of drinking customs through all classes of society, the result very largely of European influence and example. There are at present 3,450,000 Christians in India, which seems considerable until we begin to reckon up the whole population, when we find that India's Christians number considerably less than one per cent. of the population. And yet, facing all these facts, can the believing Christian do anything else than answer this question with a most hopeful and persistent Yes? We trow not. In its two hundred years of effort in India Protestant Christianity has been sowing seeds that will bring a harvest that no man to-day can forecast. Notwithstanding Mr. Sutherland's rather doleful picture, India seems likely to see mighty movements within the next half century that will tell for the spread of the Christian faith in a way that no man can forsee. If Christ cannot conquer in India, why should we believe that He is able to conquer anywhere?—Christian Guardian.

Well-built Christians.

A well-built Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies—to-day devout, to-morrow frivolous, to-day liberal to one cause, and to-morrow niggardly toward another; to-day fluent in prayer, and to-morrow fluent in polite falsehoods. He does not keep the fourth commandment on the Sunday, and breaks the eighth commandment on the Monday. He does not shirk an honest debt to make a huge donation. He is not in favor of temperance for other folk, and of a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends, to make up arrearages for the more meetings which he neglects. He does not so consume his spiritual fuel during revival seasons, that he is cold as Nova Zembla during all

the rest of the time; nor do his spiritual fervors ever outrun his well-ordered conversation.

Cuyler.

My Experience With a Secret Order.

In the first part of that conference year (1840) two good men came to me urging me to join a secret order to which they belonged. One of these was a local preacher much older than myself, and I had much confidence in him. The other man was an experienced class-leader, and both joined in saying they had a large number of young men in their lodge, and with my zeal for soul-saving, if I would join, I would get the whole lot saved. I knew but little on the subject and the bait these good men put on that hook enchanted me. I said: "You can take my name," and in due time I was accepted and the night of my initiation came. I saw nothing bad in the initation, and some good things were said. I had been accustomed to special prayer and getting counsel from God on every important movement; but in this I took the counsel of the brethren. The Holy Spirit gave me no rebuke, and seeking I was depending on my own head, He gave me time to learn by experience.

Next lodge night came 'round and I, as a new convert, was on hand. I got on my little apron and sat down to take in the excellencies of my new brotherhood. I had not been seated long when the Holy Spirit suggested that I look around and see my brethren. I slowly and thoughtfully scanned the whole circle; and to my surprise, there were the most profane men in the city —drunkards and vile characters, mixed up with a few good men. Having made the survey and considered the heart relations I was brought into with these characters, the Holy Spirit, as by a pen of fire, wrote these words on my heart: "Come out from among them, and be ye separate, saith the Lord." I tarried not with flesh and blood, but obeyed the heavenly vision, and at the earliest opening let those dear souls know that I could not stay with them and go with God; took off my little apron and have never seen it since.

That little experience has led me through all these many years to a close observation as to the whole subject of secret orders, or oath-bound societies. I have known many good men who have gone with them, but not one spiritual man who has not sustained serious loss by remaining. I have known many ministers whose path was a shining light before they entered, but in no case have I failed to see that grow dim in proportion as the interest in the lodge increased. I have known many ministers to fall disgracefully, and on inquiry, I think nineteen out of twenty were first in the lodge. I have known many of the Lord's saints who were in the lodge, brought into experience of holiness, but have not known one who has retained it and remained in lodge fellowship. I have met thousands of boys and men who had profound interest in the church, the reading of the Scriptures, the prayer and class-meeting, and all the means of grace, but have not noticed one where such interest did not wane in proportion as his heart became interwoven with the lodge. I have seen the church prayer-meeting nearly desolate in every part of the country, because many of its members had their hearts divided with the lodge. I have demonstrated, in thirty years of evangelism, that it is well nigh impossible to have a wide, deep, thorough revival of religion in any community, town or city which has been honeycombed with the influences of the lodge.—*Evangelist M. L. Haney in "Story of My Life."*

Preparation for the Pulpit.

When a minister worthy to be called such has gone among his people as a minister, not as a friend or social acquaintance merely, but as a messenger from God, and has in sympathetic contact acquainted himself with their experience of toil, of difficulty and trial, of temptation and sorrow, so that he is in the heart touch with all; when such a man goes into his study he frequently has a text and a sermon well begun, and after securing all possible aid from every source in reach in the sphere of books and careful systematic thought, he goes from his knees to the pulpit so impressed with the awful responsibility of his position and the sublime possibilities of the hour that he looks out on the people through a mist of tears; when the burden of souls become an agony—then will he speak as the oracles of God.

And always and everywhere there will be success. Not always in the conversion or reclamation of some perhaps, but success of some sort and in some measure. Always there will be those in need of enlightenment, and the minister is a teacher or a failure. Always there will be weaklings in the congregation, and it is the province of the ministers to strengthen the weak, "to lift up those that are bowed down" and "to confirm the feeble knees," to say to them that are of a fearful heart: "Be strong." Always there will be the bereaved and sorrowing among those to whom he speaks; and it is his province, and it should be a joy to the sensitive and really consecrated soul, to comfort those that mourn, ministering to them the consolations of grace for time and the blessed assurances of unending peace in that land "that is very far off."—St. Louis Christian Advocate.

Lincoln As a Son.

Thomas Lincoln, Abraham's father, married a second time when the future president was a boy of ten. Stepmothers sometimes do not get along with the children of their husbands, but between Lincoln and his stepmother was a bond of affection and mutual regard which continued during their lives, and she, in the end, survived him. Here is her testimony given out after his death:

"I can say, what scarcely one mother in a thousand can say. Abe never gave me a cross word or look, and never refused in fact or appearance to do anything I asked him. His mind and mine —what little I had—seemed to, run together. I had a son John, who was raised with Abe. Both were good boys, but I must say, both are now dead, that Abe was the best boy I ever saw or expect to see."

He knew almost by heart the Bible, Life of Washington, Aesop's Fables, Robinson Crusoe, Pilgrim's Progress and the history of the United States.

One need not ask where this man got his instructions when we know what books he read. Pure, wholesome books make equal lives; when lived up to make life sublime. C. F. M.

Jews in Palestine.

A London paper published in connection with a Jewish mission sums up the rapid increase in the Jewish settlement in Palestine. In the year 1827 there were only about 500 Jews in Palestine. Now, it says, there are over 50,000 Jews in and around Jerusalem alone. The greater portion dwell in new suburbs outside the walls. "Little red houses have sprung up in the suburbs by hundreds." One cause of the settlement is the massacres in Russia. The Roumanian oppression of the Jews has also driven many of them out of the country. To this must be added the enormous sums of money expended by some wealthy Jews in aid of Jewish colonies. There are now a large number of agricultural and other colonies scattered over the country. Most of them have sprung up since 1890. Many of the colonies are engaged in the raising of grapes and the production of wine and brandy. But fig trees, olive, citron and orange trees have been planted, and vast numbers of mulberry trees for feeding silk worms. The largest of these colonies has 2,400 acres of land and a population of 1,100, but most of the colonies have less than a thousand and some only a few people. Yet each is a nucleus for larger settlement.

The recent revolution in Turkey naturally aids in the settlement of Jews in Palestine, since there is more safety and less danger of plunder by the government itself. The government of the Turks is far from ideal, and settlers of any other race and religion are likely to suffer more or less injustice, but nothing as compared to the past. Ordinarily, Jewish colonists will be permitted to gather the results of their labor with perhaps high taxes, but not spoliation.

The great majority of the Jews in prosperous countries have no desire to return to Palestine. They can make more money in the United States, and would rather live in England or Germany. But there are thousands of Jews in Russia and the Balkan provinces who would be glad to get out of their present conditions and dangers, and would go to Palestine if they could get there with any prospect of a living. With the financial aid of wealthy Jews and some influence of sentiment, there seems likely to be a large increase of the Jewish population in Palestine in the next few years. There is at present no indication of a separate government or Jewish State. The more prosperous the country becomes, the more closely the Turk will hold on to it. Still, revolutions and political changes can not always be foreseen. What seems probable is, that there will be a large increase in the Jewish population by immigration from Russia and the Balkans countries, and a crowding out of considerable portion of the present races, with fairly good government under Turkey. If the present regime in Turkey continues, we may look for a large improvement n local government all over the empire, and the administration of the local affairs of Palestine may, in time, fall into the hands of the Jews. But for a long time, at least, there will be more Jews in New York City than in Palestine.

What! You "cannot stand certain people?" You would if you had "standing grace."

"Happiness grows at our firesides, and it is not picked up in strangers' gardens."

Does Deviltry Pay?

Present profit often entails future loss. Men claim the privilege of making money as they please, but often their profits are offset by ten-fold losses which other people must meet. The cost of the drunkard's cups comes out of the sober man's pocket.

A western secular Journal says that, "The first Saloon licensed by their Board of County Commissioners, nearly nine years ago, paid fifty dollars for that privilege. It met a bitter opposition from the friends of temperance and good order, but the rum-men were alert, and by presenting a bogus petition asking for it, the thing was granted, and fifty dollars are supposed to have gone into the treasury.

A change at once came over over our town. Drunken men began to be seen upon our streets. Men who before paid their bills regularly, now paid so much for rum that their bills to honest tradesmen had to go unpaid.

The air of that saloon, night and day, was made black with profanity, vulgarity, and rum. Our young men went there and staid until the hour of midnight. What effect it had on them will never be written.

A poor, hard-working settler down on the river, who had opened up a farm, and up to that time maintained his family, began to visit the saloon and to neglect his home. One morning he was found outside, with his head fatally crushed by a drunken companion. A long and tedious series of trials followed, costing the county over one thousand dollars, resulting in sending the murderer to prison for fourteen years, and breaking up his family.

The murdered man's widow made an attempt to keep her family together on the farm, and to furnish them with food, but in two or three years she died—no doubt from privation. A daughter soon followed her mother, from the same cause, then the ragged children were sent to their friends in Ohio, at the expense of the county.

These facts are given from my knowledge of them, and just as they are. Now, let us see how this transaction paid:—

The county got for license,	$ 50
Paid to keep murderer fourteen years, say $200 per year,	2,800
Paid tax to convict murderer,	1,000
Sending children to Ohio, say	75
Industry of six children, lost to the State ten years, at $100 per year,	6,000
Total expense,	$9,925
Deduct license,	50
Loss by transaction,	$9,875

So much for this saloon speculation. This nine thousand eight hundred and seventy-five dollars must come out of the pockets of honest, hard-working men, as the offset to the profit made by a saloon keeper on the drinks needful to craze a man and make him a murderer. And this is only one item in an endless account of loss without profit, which stands against the gains of those who engage in this deadly occupation. They do it to support themselves, but others have to support their victims, and it would be more profitable for community at large, to support every liquor dealer and his family, in some boarding-house, hotel, penitentiary, or state prison, than to have them forage about as they do, and grow fat upon the vices, the weaknesses, and the crimes that curse the land.—The Safeguard.

The pillar of granite is no less granite because it is polished. A man is no less a man because he is a complete gentleman.

If you would win a man to your cause, first convince him that you are his sincere friend.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.25 will pay the subscription to a new subscriber from now until Jan., 1912.

Home Circle.

GOING THRO' THE LAND.

If a Christian meet a Christian,
Going thro' the land,
Just remember he's your brother,
Reach to him your hand;
For who can tell but on the morrow
You and he may stand
Before the great white throne up yonder?
Help him all you can.

If a Christian gets in trouble,
Going thro' the land,
Don't condemn your weaker brother.
Help him all you can;
For who can tell what great temptations
Press around the man?
He needs the help of Christian friendship,
Give him all you can.

If you meet a soul discouraged,
Going thro' the land,
Show him God's Word of promise,
Cheer him all you can;
For deeds and words in kidness given,
Mend the broken strand;
A little help when one is drowning,
Often saves the man.

Would you have a home up yonder,
In the better land?
Do to others as you'd have them
Do to you, my man;
And when the Master comes for jewels,
Searching thro' the land,
He'll take that weary, faithful spirit
Home to Beulahland.

—Sel.

"If I Could Only See My Mother."

"If I could only see my mother!"

Again and again was that yearning cry repeated.

"If I could only see my mother!"

The vessel rocked, and the waters, chased by a fresh wind, played musically against the side of the ship. The sailor, a second mate, quite youthful, lay in his narrow bed, his eyes glazing, his limbs stiffening, his breath failing. It was not pleasant to die thus, in this shaking, plunging ship; but he seemed not to mind bodily discomfort. His eyes looked far away, and ever and anon broke forth that grieving cry:

"If I could only see my mother!"

An old sailor sat by, a Bible in his hand from which he was reading. He bent above the young man and asked him why he was so anxious to see his mother, whom he had wilfully left.

"Oh, that's the reason!" he cried in anguish. "I've nearly broken her heart, and I can't die in peace. She was a good mother to me—oh, so good a mother! She bore everything from her wild boy; and once she said to me,

"'My son, *when you come to die you will remember this!*'

"Oh, if I could only see mother!"

He never saw his mother. He died with the yearning upon his lips, as many a one has died who slighted the mother who loved him.

Boys, be good to your mother.
—Selected.

Contributions.

Foreign Mission.

In the month of January, 1911, the following gifts were received:

General Treasury:—S. S. of Bethel church, Inman, Kan., $30; Gnadenberg church, Whitewater, Kan.$26.35; Friedenstal church, Gotebo, Okla. $21.75; Bethesda church,Marion, S.D. $24.25; Dorcas Soc., Wayland, Ia.$40; Neuhoffnungstal church, Ringwood, Okla., $9.58; Neuhoffnungstal church, Meno, Okla., $14.88; children of the Goltry church, Okla. $7.25; Ebenezer church, Mt. View, Okla. $3.25; Hillsboro church, Kan. $22.40; West Zion church, Moundridge, Kan. $20; Abr. Regier, Hampton, Nebr. 1.50; First Men. church, Reedley, Cal. $20.15; Neuhoffnungstal church, Meno, Okla. $38.10; mission sale, FirstMen.church, Newton, Kan. $152.50; Ladies' Sewing Soc., Halstead, Kan. $50; S. S., Friedensberg church, Avon, S. D. $15; mission friend, Avon, S.D. $5; Ladies' Sewing Soc. of Bethel College, Newton, Kan. $10; S. S., First Men.church, Reedley, Cal. $20; Sister Hillegonda's class, Newton, Kan. $3; Sewing Soc., Bergtal church, Corn,Okla. $70; Hereford church and S. S., Bally, Pa. $27.15; Hillsboro S. S., Kan. $4.25; Springfield S. S., Lookeba, Okla.$7.30; Burrton church, Kan.$9.35; Salem church, Dalton, O. $37.50; Springfield S. S., Weatherford, Okla. $6.75; Y. P. S. of W. Zion church, Moundridge, Kan. $29.31; John and Anna Doell, Henderson, Nebr. $1000; Y. P. S. of the First Men. church, Newton, Kan. $10; from Berne, Ind., the following: mission boxes, $3.91; birthday gifts, $.23; S. S. for 1910, $158.42; anonymous, $5; Sewing Soc. $65; — S. S., Pandora, O. $32.17; Bethel church, Marion, S. D. $10; Y. P. S. of Bethel church,Versailles,Mo. $9.27; Sichar and Salem churches, Cordell, Okla. $8; Silver Street church, Goshen, Ind. $75; Sichar church, Cordell, Okla. $8.35; C. W. Regier, Elbing, Kan. $2.57; mission friend, Gotebo, Okla. $100; Bergtal church,Pawnee Rock, Kan. $16.60; Chr. J. Kennel, Trenton, O., $50; mission friend, Newton, Kan. $50.

Society Treasury.

Dorcas Society, Wayland, Ia., for Bertha Kinsinger, $25; SukhwaraSoc. Bethel College, Newton, Kan., for India, $20; dto. for P. A. Kliewer, Birney, Mont. $10; S. S., Pandora,O., for the support of a native at P. W. Penner, India $36.

For Lepers.

Mrs. Jacob Wiens, Winkler Man $5; Ladies' Sewing Soc., Halstead, Kan. $10.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
JOHN G REGIER, Asst. Treas.

Mission, Los Angeles:

In the month of January: H. H. Wedel $50; C. E., Dalton, O., $8.73; S. S., dto., $6.87; Bernard Wall $10; Katie B. Schmitt and her S. S. class $1.50.

Gratefully acknowledged,
E. F. Grubb.

For Home Mission.

In January the following gifts were received:

a) For General Treasury: ..

Bethany church, Kingman, Kan. $7.65; S. S., Reedley, Cal. $20; Y. P. S. of St. John's church, Pandora, O. $10.04; Summerfield church, I'l. $20; Bethel church, Mo. $9.25; Paso Robles church, Cal. $13.

b) City Mission Treasury:

Jacob Dahlem, Ioamosa, Cal. $5; J. W. Kliewer, Berne, Ind. $14; Girls' S. S. class, Pulaski, Ia. $10; church at Dallas, Ore. $54; church at Dolton, S. D., Christmas collection, $7.30; S. S. of Bethany church, Freeman, S. D., $173.72; J.J. Engbrecht's S. S. class, Freeman, S. D. $.65; Sewing Soc., Halstead, Kan. $10; S. S., Berne, Ind., Christmas collection $137.75; mission boxes, Berne, Ind., $2; S. S. of Grace church, Pandora, O., $32.17; Paso Robles church, Cal. $10.15;Hereford church, Pa., $10; anonymous, Pretty Prairie, Kan. $16; Deer Creek church, Okla. $25.25; dto. S. S. $14.67; Y. P. S. of Newton church, Kan. $5; Y. P. S. of Grace church, Pandora, O. $11.25; gifts sent directly to Bro. E. F. Grubb, $77.10.

Gratefully acknowledged,
M. Horsch, Treas.
Upland, Cal.

For India.

Fred Shartner, Marion, S. D., for lepers, $109; Christ Mueller, dto., object not spcified. — Many thanks,
P. A. Penner.

All those who pay their subscription in advance for 1911 will receive the Mennonite Year Book or Family Almanac FREE as premium.

The Mennonite.

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Correspondence.

EAST SWAMP, Pa.—On Jan. 3, the annual business meeting of the church here was held when the officers were elected for the year, the pastor, Rev. Wm. Grubb for a term of three years. Heretofore services were held only every two weeks with half services in German. At this meeting it was decided to have services every Sunday morning, and German preaching only the first Sunday of the month.

On Feb. 5th we will hold special services, in the morning a missionary service, when Rev. A. B. Shelly will preach, and in the afternoon a service of song and praise and the new English Mennonite hymnals will be used for the first time. Rev. N. B. Grubb, of Phila., Pa., will speak at this service.

Address to President Taft.

On Behalf of the Federal Council of Churches by Bishop E. R. Hendrix, President.

Mr. President:

Our fathers in the very first amendment to the Constitution forbade Congress to make any law respecting the establishment of religion. wisely deeming it the duty of the Church to establish the state and not the duty of the state to establish the Church. Thus from the beginning, in the free exercise of their religious views, the various churches have expressed their devotion to the best interests of our common country, notably to Washington and Lincoln, when our national government began and when it was in greatest peril. The memorable responses to those greetings showed how grateful they were to the highest executives in our land in the two preceding centuries. Representing more than 100,000 ministers of the gospel and some 17,000,000 communicants, or nine-tenths of the Protestants of our country, federated in a permanent organization known as "The Federal Council of the Churches of Christ in America", we bring Christian greetings to the Chief Ruler of the greatest nation in history standing for self-government. Greatest alike in numbers and in territory, with more than 101,000,000 souls in Continental United States and in our possessions and dependencies, our experiment of self-government is closely watched in every quarter of the globe. A gracious Providence and not any national land hunger has made us a world-power as we face our unparalleled opportunities and duties in this the greatest of the centuries. As former greetings were made by individual Churches and were welcomed by our rulers when the fate of the nation was yet undecided, much more we believe will be welcomed this Christian greeting to our Chief Magistrate by the federated Churches as the sign of the compact and growing strength of our National Union. The late Mr. Justice Brewer declared that such a Federation of Churches was also an unmistakable proof that ours is a Christian nation despite the fact that we have no established Church.

We are happy to state that the growing spirit of catholicity and the belief that the work of the Churches could better be done in co-operation than in separation ripened into this notable and permanent federation, not of individual Christians but of Churches, and that by the authority and the unanimous action of the highest ecclesiastical assemblies of the land. It is a happy coincidence that the final organization of the Federal Council of Churches should have been effected in the good city of Philadelphia where by the adoption of the Constitution a hundred and nineteen years before the thirteen colonial states became a Federal Union.

Believing with Webster that what makes good Christians makes good citizens, we are glad to state that in addition to the distinctively religious work which is sought to be done by all the Churches as never before, such as Home and Foreign Missions and the vital work of evangelism, the Federal Council of Churches is doing in unison humanitarian and philanthropic work calculated at once to bless and to strengthen the nation. Thus through our large standing committees of some two hundred leading ministers and laymen, careful study is being given to the advancement of such great interests as Sunday Observance, Temperance, the Sanctity of the Home, the Church and Social Service, and Literature and Education. Happy results have attended these efforts in checking race-track gambling, in annulling loose divorce laws, in stopping twelve-hours-a-day labor and that for seven days in the week in certain industries, in bringing about kindlier relations between the Church and laboring men, in safe-guarding the physical and moral well-being of women and children who are bread-winners and in promoting wholesome literature and the better intellectual development of our youth.

In all this we are unitedly seeking the highest welfare of our great nation whose Chief Magistrate has our daily prayers and our loyal aid. We rejoice to recognize as President one who is exceptionally acquainted with our great and varied national interests, and who fully commands our confidence so that we are content to see through his eyes a completed Panama Canal and the conservation of the best possible good of the Philippines whose little brown men he delights to call brothers.

Golden were the years of the Hebrew Commonwealth, after which our own government is so largely modeled, when the people had a great judge as their ruler and prophet, and Samuel became to them what John Marshall was to our nation, not alone through one generation but through all later history, "the Chief Justice." May it be recorded of another great Judge that after he had served in the highest executive office with such notable wisdom and impartiality as the ruler of the whole nation, he, like Samuel, "judged Israel all the rest of his life." And all the people will say, Amen.

Address of President Taft

to the Executive Committee of the Federal Council of the Churches of Christ in America, in the East Room of the White House, January 25, 1911.

Bishop Hendrix, and Gentlemen:

You have honored me by coming here. I have listened to the address of Bishop Hendrix with a great deal of interest—listened to it because it confirms what has been deeply seated in my mind before from an experience with churches, that the spirit of Christian brotherhood and of tolerance has greatly increased in the last three decades, and that there is a disposition in all Christian denominations toward teamwork in the fight for better humanity, a fight that requires every effort that can be made, and an effort made as effective as possible by organization.

You have been good enough to refer to the Philippines. I have had considerable experience with that archipelago. I had at one time a great deal of responsibility, because when you are far away from home and you are the head of a government, there is a great deal you have to decide without aid from home; and never before did I realize how large a part of the life of a people, how large a part of their improved conditions, must depend on the influence of the church and the churches that surround them. It is true that we have no established religion here, and it is also true that that fact declared in the Constitution has led a good many people who do not understand our government and our people and our Constitution to think that the absence of a provision of that sort in the Constitution is dictated by some sort of hostility of the civil government toward the church and toward religion. Nothing could be farther from the fact. As a matter of truth you know that the attitude of the Government toward every church is that of as much friendliness and support as it can possibly give without actually adopting its creed and its tenets, or furnishing money to it for support. The result of that favorable attitude of the government toward the church in protecting every church in its rights and in the exercise of its legitimate influence, and at the same time not permitting any interference with it, or not forcing any of its views upon the church, has been to give the churches in this country an independence, a strength, and a power and force that I believe is exceeded in no no country in which there is an established church.

I welcome you here. I hope sincerely that your efforts and co-operation will result in your having additional influence as a combined force. There is today, I think, a stronger feeling toward the uplifting of humanity, toward sacrifice in effort and in money for the depressed and the unfortunate, than there ever has been in our country; and that feeling is certainly promoted and increased by church movements. Churches differ, as people differ, as parties differ. The truth is if we all agreed on everything, in tastes, in belief, there would be a commonness of ambition, a pursuit of the same thing, and a monotony in result that would ultimately kill us all of weariness. What makes man is that he is an independent being, with independent responsibility and with the power of independent thought, and therefore it must create differences of opinion; but it is very satisfactory to know that all the Christian peoples are coming closer together in thinking that certain unessential tenets are not of the highest importance, and that that which is most important is a union of all of our forces for the spiritual uplifting of all the people.

I thank you sincerely for coming here, and I wish again to testify to my earnest interest in the success of your meeting.

The Importance of Music.

I. FOR THE YOUNG.

Music dwells in Heaven. When this great soothe-sayer has come down to earth, Heaven is being transplanted in the soul of man.

We all long to be happy. In early youth we expect to be, as a matter of course. We look forward into the future with eager longing confident eyes, so impatient, that we can hardly wait for the vague, but glorious something we feel sure awaits us there.

The days, the months, the years slip away and we find ourselves living common prosy work-a-day lives like every one else we are constrained, hemmed in by circumstances against which we are helpless. Perhaps deprived entirely of music.

The burden of life falls consciously on the happy heart of youth with nothing to console or pacify. What shall we do under this new aspect of life? Shall we grow bitter, sneering, cynical? The soul is craving, yes thirsting for music. Satisfy it. Having done so we have reached the turning point in life. Happiness will follow. Life will no longer be a fleeting dream given for man's delusion. Not all its song is to endure and die. Youth is no longer a blunder nor manhood a struggle or old age a regret.

The Symphony Concerts for young people organized in 1898 by Frank Damrosch are proving to be a wonderful agency in satisfying the longings of youth, moulding their lives toward gentleness, patience and love.

The object of these musical concerts is to to teach children to be intelligent listeners. To stimulate the poetic and idealistic tendencies of young people.

Music will give us the "Speech of Angels." With it we know a happiness beyond the disturbing power of all the outward accidents and changes of life.

"O heavenly gift, that rules the mind,
Even as the stern doth rule the ship!
O music! whom the gods assigned
To comfort man, whom cares would rip!
Since thou both man and beast doest move,
What beast is he, will thee disprove?

A.

Sermon Preached

In the First Mennonite Church, in Philadelphia by Rev. J. W. Schantz at the Ordination Services of Anna J. Allebach to the Christian Ministry.

Text, John 20:17—Go to my brethren and say unto them I ascend unto my father and your father, to my God and your God.

When the Lord and Master arose from the grave, He chose as His first auditor, not a King, not a High Priest, not a Prophet, but a woman. A woman, who had loved the Savior most. It was Mary of Magdala, out of whom had been cast seven evil spirits.

The Lord favored her thus, because of her constancy in adhering to Christ through his agonies, and as a rebuke to the Apostles, who were not so close in attending on the dying Jesus.

Christ conferred upon her the honor of becoming an Apostle to the Apostles. Mary had wept because of her Lord's absence and longed to find him so early in the morning, before the apostles, she meets the rising Savior. The mission.

Jesus says unto her "go to my brethren." Undoubtedly she would have preferred to stay, but Jesus bids her go.

This was better for her. "Contemplation alone degenerates into the sentimental, sensuous and impracticable." What the child of God needs is work. Work strengthens Faith, as well as the spiritual life.

A child may be fed the most nutritious food, but without exercise its body will remain weak and flappy, and will be weak thereafter. Activity purifies life. Around this globe there is a film of air or atmosphere, if it is stationary it becomes impure, dusty, and burdensome; but when set in motion it changes.

Three-fourth of the earth's surface is covered with water. The waves, tides, ocean currents help it moving, warm and cold water interchange and the vapor arising is quite different to that arising from the pool you remember on the old homestead farm. Its waters never moved and man and beast dreaded its smell and taste, The mosquito only found its healthy quarters to thrive.

Dear friends, as air and water become injurious without action, so do God's children, both man and woman. What Mary saw she declared. What she heard she told.

Woman is communicative and more persuasive than man in secular things. So she is also in the Divine.

Christ used wisdom in His choice, when Mary was chosen to deliver His first message after the Resurrection.

Do the scriptures forbid woman to preach? Christ never did. Paul says, "Let your women keep silence in the churches."

I Timothy 2:11, "Let the woman learn in silence." Some one says, "Paul had no authority to do so."

Scriptures are binding authority in matters of faith and morals, but these and other injunctions are local, national and therefore transient.

It was not the design of Christianity to determine the manners, customs and forms of good and ecclesiastical institutions. Its aim is to build a new man in Christ Jesus and to this inspired manhood was left the utmost liberty.

Without a doubt the modern church is totally different to-day from what it was when the first assemblies of Christians met. The civil state has been revolutionized since the time of Christ. The family has changed and no one organization resembles the organizations of two thousand years ago.

The presumption is, when Christ was leaving everthing else to the wisdom and experience of after times He did not step in with a single exception and fix the position of woman.

Paul's words were addressed to the Greeks. To the Greek churches only were there such limitations of woman's rights and privileges.

Why did Paul speak thus to the Greeks? Look at the Greek women. The highest thought of womanhood was to remain at home and serve her husband and household. She was not to be known beyond her own family. Not permitted to go into the streets unless with a veiled face, otherwise her reputation for virtue was destroyed.

What would the Greek think if he were told that woman studied music, poetry, art and philosophy. What if he were to behold the Christian meetings to-day and see the unveiled faces, hear her voice in song and prayer. He would ask, Is this Christianity?

What was good for Greek customs does not harmonize with ours.

Shall we take a peculiar interpretation in one Province of the globe and make it the criterion for judging of woman's position and instruction everywhere?

Shall this be done where Christianity has raised and inspired woman and shall a manacle which belonged to the degradation of the Greek period be put upon the limbs of enfranchised womanhood?

Among the Hebrews, woman was far more nearly equal to man than among other Oriental Nations. She was a public instructor. We have representative women in Miriam, Deborah, Hannah, Hulda and Anna. Joel predicts, "your sons and daughters shall prophesy."

Peter comments upon it in Acts, the second chapter. So when the spirit of God rests upon them and they have a message to give if you undertake to set up the letter of Paul round about them, I will set up the passage which says, "On my hand maidens will I pour out my spirit and prophecy."

True in the synagogue it was forbidden woman to preach, but the service was not extemporary, but liturgical and expository. Woman had not the technical education for it. But outside the synagogue it was eminently in accordance with Hebrew sentiment, that woman should speak *out* and speak *in* meetings too. Laws applicable in one country and in one decade may vary.

(To be concluded.)

"The Mennonite" to a new subscriber from now until January 1912 for $1.25.

Missions, Why?

(Concluded.)

Again, when we look at the ethics of these ancient and heathen religious and compare them with the ethics of Christianity, we can at once see how impossible it is for any religion but Christianity to become universal. We need but recall that the Greeks considered it a moral and civic duty to kill every deformed child. The Romans as well as others offered human blood sacrifices. The Hindoo mother thinks she is making an offering pleasing to her god to throw her child into the Ganges for the crocodile to devour. By all these religions, almost all forms of intemperance, impurity and degradation of women are sanctioned and even stamped as a part of religion. How far short does such an ethics fall from that code laid down by Christ. How far short does such a system of morals fall in our even imperfectly civilized nations where the laws of the land have their foundation in the Sermon on the Mount.

For a religion to become universal it must have as one of its foundation pillars the principle of human brotherhood, the doctrine so emphasized and re-emphasized by Christ in all His teachings. No religion that recognizes caste, slavery and the degradation of woman can ever expect to gain any influence in civilized nations. Such religions will soon be the religions of history. Compare with the teachings of such religions the peace movement of the modern Christian nations or the recent attempt at Christian church federation, and they at once sink into nothingness.

Finally, the greatest principle that makes Christianity superior and universal religion, and because of this makes it also essentially missionary, is, that it alone is a religion of redemption and salvation. Christianity is first of all and centrally a religion of redemption, a redemption that was accomplished by Jesus

Christ. The missionary significance of this great central doctrine is, that Christ lived and died and rose from the grave for every man. Since He was the Son of God, and the Son of Man, and also at the same time the direct descendant from the first man—Adam, the unity of the race is epitomized in Him. He belongs to all men regardless of race or country.

Side by side with this truth goes another. Sin is everywhere present and everywhere the same. We may differ racially, socially and individually; we may sin in different ways, but the one important fact is, that we all are slaves of sin, and in need of what Jesus Christ alone can accomplish. It is a universal need and insists upon a universal remedy, and Christ, at the head of the one universal religion, alone can accomplish it.

After we see that Christianity is the only religion that can become a world religion, we may deduce the corollary that Christianity is the one essentially missionary religion. We may also go a step further and say, that without being missionary it would cease to be Christianity.

The new world conditions make it comparatively easy for Christianity to work its way into all nations of the globe. Commercially, politically and, in a deeper sense, intellectually, the nations are beginning to come to some kind of an understanding. The movement has just begun, but the tendency is everywhere evident, and the outcome is inevitable. Every part of the world is so closely in touch with every other part, that what affects one section is felt in all the others. Two antagonistic standards of righteousness, two mutually exclusive forms of religious belief, cannot continue to exist in a world which, in so many other ways, is holding things in common.

All this resolves itself into one great conclusion. It will mean, finally, Christianity for every nation. May the Christian Church recognize its opportunity, and prepare itself for the task of the age. H. Philada., Pa.

Notes on the C. E. Topic.

February 19.

Serenity.

John 14:1,27; 16:33.

The expression "Rest in the Lord" appearing in one of the Psalms is more expressive when given according to the marginal reading: "Be silent to the Lord". In life's adverse conditions we have no reason to dispute with Him. The greatest blessing is possible in our troublesome hour when we "Be still and know that I am God" and bow in loving submission before Him. We know that God's dealings with us are in loving wisdom and that He will always do the best for us no matter what sacrifice or suffering it will cost. Is it right that we should complain of anything our father might do? Is it right to utter even a word against our Sovereign Lord when doing our simple duty in unquestioning submission glorifies Him and brings us the highest possible good?

The serene life is the contented life. Contentment is both possible and a duty. St. Paul when a prisoner in chains could honestly write, "I have learned in whatsoever state I am, therein to be content". It is easy for us to say such a thing when everything goes on as happily as a summer's day but only when we can say it under trying circumstances do we give evidence of a victorious life. Remember that contentment did not come naturally to St. Paul, he says "I have *learned* to be content". Our troubles and trials are designed to teach us contentment. Every lesson may be difficult but it leads up to the complete mastery of the subject. The ladder that leads to serenity is a succession of quiet victories over life's problems.

The Shepherd Psalm beautifully pictures the serene life. "He maketh me to lie down" says the writer. Who of us can patiently lie down and wait until God sees fit to rush us into activity? Let us not trouble ourselves about why the Good Shepherd wants us to lie down, let us willingly wait for his directions. Henry Drummond says, "To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and must only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do; it is easier far to be working for Christ than it is to be willing to cease working. There is nothing rarer in the world today than the truly willing soul, and there is nothing more worth coveting than the will to do God's will."

Notes on the S. S. Lesson.

February 19.

Elijah's Flight and Return.

1 Kings 19:1—16.

GOLDEN TEXT Isa. 40:31.

Elijah permitted a wicked woman to frighten him. In her way she was as much in deadly earnest as was the prophet. Whether Baal was defeated or not she was not defeated and was determined that Elijah should not escape her fury. Her oath showed a tiger's spirit but the intense rage which led her to send the message defeated her purpose. The rapid movements of Elijah immediately after the events on Mt. Carmel are most remarkable exhibitions of human endurance. Elijah committed a great wrong, he prayed for death. Most men would have died going through all the hardships he had to pass since the fire-sign on Carmel. His mental condition is sad indeed when we recall with what confidence a little while before he faced Ahab, trusted the Lord for food and drink in times of greatest want, called fire from heaven and destroyed the Baal-priests. In his flight Elijah lost his power because his faith failed him. He was discouraged and wanted to die. Of what use was life any longer? He had fought for Jehovah and won and after all been humiliatingly defeated by a vicious woman.

Why, we ask, did his faith fail him? (1) He was physically exhausted. He had let go his hold upon God and trusted in self in order to preserve his life. When we rely upon self there is always a limit to what we can do, when we rely upon God there is no limit to His help. (2) It seemed to him that there was nothing more for him to do. He could put the queen's priests to death but he could not reach her and, at the same time, her fury was following him. (3) He was subject to the same reaction that people who pass through great and exciting experiences often feel. (4) He felt himself alone. It never occurred to him that there were others in Israel who served Jehovah. There are more good people in the world than some wise and holy men think. We should never take for gloomy a view of the prospects and position of the church. It might lead us to quit at just the time when we should be most active. (5) The sense of failure to which he gave way was most fatal to his faith. God never fails in His purpose, His servants are to do His bidding, not to fret about what is to become of His cause. When the servant runs away from his work because he fears the enemies of God he is helping them and making it appear as though they were more powerful than God—a thing which true faith says is impossible.

Note the steps by which God lovingly led the prophet back to his true self. (1) He gave him sleep. "The Lord giveth His beloved rest". Sleep is always a great blessing and prepares men to do their best mentally, physically and spiritually. (ii) He gave him food. The Lord recognizes that the human body has a claim upon his care and always thoughtfully and plentifully provides for it. (iii) Then, rested and fed, God let him go to Horeb to be inspired and encouraged by a sight of the place identified with so many sacred persons and incidents with whom God had to deal. (iiii) The question, "What doest thou here?" was God's way of pointing Elijah back to duty. He was not needed in the wilderness, he was needed where the idolaters, the murderers, the breakers of God's commandments, the temple of Baal and the Asherah shrines were. "What doest thou here?" is a question God puts to every one. Surely we are not here to complain of the failure of His cause or to hide from those who hate Him. We are here to speak in His name and to lead a life that rebukes His enemies, at least we are here for that purpose if we are Christians.

The mighty wind-storm which rushed and roared by, the earthquake which shook the rocky cliffs and the fiery lightenings, which in prophetic language are described as "the arrows of God" comprise the things in nature which are most terrible to man but God was in neither of these. He was in "A sound of gentle stillness" as the revised version puts it. Elijah was lamenting the failure of his mission which wind, earthquake and fire best represent. Such methods are not always wrong but he was to learn that there are other methods. Faith's greatest victories are often quietly won. The kingdom's growth has been compared by the Master to the influence of leaven and the growth of trees and grain. "The kingdom of God cometh not with observation."

Elijah believed that he was a necessary instrument without which God could not do in delivering Israel from Baal. He was to find out that God could do without him and the three-fold task given him to perform was a sign that the work of delivering Israel from Baal would be in other hands. (i) He was to anoint Hazael king of Syria. (ii) Jehu, by being anointed king, was to be selected to abolish the dynasty of Omri, to which Ahab belonged. (iii) Elisha was to be anointed to succeed him in the prophetic office.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free

News of the Week.

Domestic.

CALLS ELECTION OF LORIMER DISGRACE.

Washington, Feb. 3.—That Senator William Lorimer, of Illinois, holds his seat at the result of bribery, and on that account should not be permitted to continue in the senate, was the conclusion reached by Senator Elihu Root, of New York, and announced by him in an argument on the floor of the senate today.

Senator Root held the undivided attention of his colleagues as he discussed the report of the committee on privileges and elections by which Mr. Lorimer was exonerated. Mr. Root's position had been a question of much speculation, and so high is the esteem in which his opinion is held that it is known that some members of the senate have held in abeyance their own opinions until they could hear from him.

BRYAN LAUDS WILSON.

Lincoln, Neb., February 3. —W. J. Bryan, discussing the victory of Governor Woodrow Wilson, of New Jersey, over the "interests" which combined to electSmith senator from that state, says in a page editorial in the Commoner today:

"If Governor Wilson had known in 1896 what he knows today, he would have fought shoulder to shoulder with the Democrats of that year, rather than with the Palmer and Buckner forces that were working as aids to the Republican party.

"In the name of every lover of popular government, the Commoner thanks Governor Wilson for his patriotic efforts. It congratulates New Jersey on sending such a man as James E. Martine to the United States senate, and it expresses the hope that from now on the fine efforts of which New Jersey's Governor is so capable may be given on the side of those Democrats who insist that the way to win aDemocratic victory worth having is to keep the party to write its platforms with the heart beats of the people who believe in 'equal rights to all and special privileges to none."

"The final test will come in the efforts of the interests to control the Democratic convention in 1912. Let us hope in that great contest Governor Wilson will be found speaking the same language he spoke during the New Jersey battle and fighting the same fight for the upbuilding of a Democratic party that shall be free from the domination of special interests, and for real service in the popular government of America."

THAT GOULD TROUSSEAU.

New York, February 4. — With only three days remaining before she stands a bride in St. Bartholomew's church, 225 men and women were today working overtime to complete the trousseau of Miss Vivien Gould, which in many respects will be the most elaborate ever worn by a New York bride. On February 7, Miss Gould will be wedded to Lord Decies.

Miss Gould's lingerie, all made in Paris, has been delivered at the Gould mansion, 857 Fifth avenue. Fifty women embroidered the designs on the many evening and afternoon gowns of the future Lady Decies. One hundred women were stitching away on a wonderful array of waists and seventy-five men and women were fashioning trunkfuls of skirts, the women working on the soft skirts and the men on the tailored garments.

Those who have had a peep at Miss Gould's outfit have only been able to gasp their admiration for the marvelous "creations".

Lord Decies will give his bachelor's dinner tonight at the Ritz. He is forty-four years old, while Miss Gould is only eighteen.

GUN POWDER CAUSE OF BLOW-UP

New York, Feb. 3. — Ten thousand pounds of black powder on board the lighter, Katharine W., "contrary to the company's policy and orders," probably caused the explosion of dynamite at Communipaw, N. J., on Wednesday, according to Dr. W. G. Hudson, inspector for the Dupont Denemours Powder company.

This powder he said was part of a Dupont shipment for South America as was the dynamite; but it should have been delivered to a steamship he maintained, before the dynamite was taken on board.

The eight men charged with manslaughter and criminal carelessness accessory to the explosion surrendered to the authorities today. Four went voluntarily to Jersey City and agreed to appear in court there tomorrow.

"The eight arrests made are only a beginner," said Prosecutor Garven, of Hudson county. "It is not our intention to pick out little men in the employ of big corporations. We are after the men really responsible."

OLD GUARD BLOCKS RECIPROCITY'S PATH.

Washington, February 7. — President Taft did not hesitate to say to numerous callers today that he was greatly pleased with the action of the Democrats of the house, last night, in deciding to support the Canadian reciprocity agreement. While he would prefer to have the agreement ratified as a Republican measure, the important thing, from his standpoint, is that the agreement shall be ratified. Now that the Democrats have agreed to vote for it, it seems certain that it will go through the house by an overwhelming majority.

Of course the real obstacle to action in the senate at this session is the band of old-time standpat senators, led by Senator Hale, of Maine, Senator Hale is telling his associates in the senate that the agreement will not be approved at this session unless death removes him from the senate before the expiration of his term.

MISSOURI STATE HOUSE BURNS TO GROUND.

Jefferson City, Mo., Feb. 5.—The Missouri capitol building was destroyed by fire tonight. The total loss including the structure and many records and state papers in the offices of the governor, secretary of state and threasurer is estimated at one million dollars with no insurance Lightning which struck the cupalo of the dome shortly after 7 o'clock, spread the flames to the roof and in less than half an hour it was apparent that the building was doomed.

LORD DECIES WEDS MISS VIVIEN GOULD.

New York, February 7. — Colonel John Hope de la Poer Horsley Beresford, Baron Decies, led to the altar this afternoon Miss Helen Vivien Gould, the second daughter of Mr. and Mrs. George J. Gould.

They were married in St. Bartholomew's church. Members of the families of the bride and bridegroom and their friends in American and British society made up an audience that did not quite fill the edifice.

In the slushy streets were thousands of the curious, a majority of them women, eager to catch even a glimpse of members of the wedding party. Threatening letters sent by supposed cranks had been received by LordDecies and MissGould and extra precautions were taken on this account. No one not fully identified by the secretary of Miss Gould was allowed to enter the church.

TEN MEN DEAD IN POWDER MILL.

Marquette, Mich., Feb. 6. — Ten men met instant death in an explosion at the plant of the Pluto Powder company, in the outskirts of Ishpeming, late today.

All of the men were single except two.

The explosion took place in the gelatine powder house. Every man in this building was blown to pieces. What caused the explosion will never be known. Gelatine powder is largely composed of nitroglycerin and it is supposed that the mixture was being stirred in the big crucible within the house when the stuff let go.

About 1,000 pounds exploded. Only twenty minutes before the disaster 5,000 pounds of the explosive had been removed, otherwise the havoc would have been much greater.

GARMENT MAKERS LOSE WAR ON THE OPEN SHOP.

Chicago, Feb. .. — Thousands of garment workers, who have been on strike for weeks, esked for their old jobs today, admitting that they had been beaten in their fight with the employers and willing to accept almost any terms that would bring them food. Declaring that it was useless to continue the uneven struggle, the strike committee, last night, ordered the strike called off and the 25,000 garment makers who were still out, were today seeking their old jobs.

The effect of the calling off the strike is that the workers must return to work as individuals; that the "open shop" policy will be continued and that the employers will treat their employes' grievances as they please.

The strike has been on for twenty-two weeks, during which time 45,000 men and women have been out, involving 250 firms. It is estimated that the employers have lost $10,000,000 in trade and the workers more than $3,500,000 in wages. At least six deaths are directly attributed to the strike.

Foreign.

FISHING VILLAGE SWEPT OUT TO SEA.

Helsingfors, Finland, Feb. 5. — An entire fishing village of 253men which had been established on the ice outside of Bjorko sound, was carried out to sea in a gale on Friday night. The disaster was not discovered until morning when the village was already out of sight. Boats have been sent to the rescue but have not yet returned.

HONOR FOR DEAD SOCIALIST.

Berlin, February 6. — Deputations from all parts of Germany and from many foreign organizations and more than one hundred thousand persons took part yesterday in the procession at the funeral of Paul Singer, the Socialist deputy, whose death occurred January 31.

It was the greatest demonstration of the kind ever given in honor of a private citizen in Berlin. The procession took more than four hours to pass a given point. Admission to the cemetery could only be had by card. The police were out in full force, but perfect order prevailed.

Herr Singer's death and Herr Bebel's practical withdrawal because of ill health, from political activity, opens up the problem as to whom the Socialists will choose as their new leader in the reichstag. The indications are that the leadership will go to the new school of politicians, who favor a revision of the party's creed in the direction of practical present day problems.

FAMINE IN CHINA.

Fear Missionaries Have Been Killed.

Shanghai, February 4. — Great alarm for the safety of American missionaries in the famine districts of Anhui and Kiang-Su provinces is expressed by members of the relief committee, and efforts are being made to get into communication with those in the outlying districts. It is feared the missionaries may have become the victims of their charity, as numerous instances of hunger maddened mobs attacking and murdering persons known to possess even insignificant supplies of food are reported by field agents.

Orders have been issued that no relief be given by missionaries as individuals, but only as representing the organized relief boards.

Two millions of human lives at $1.50 each was the estimate of their task made today by officers of the famine committee. For this sum they declared they could save one person from starvation until spring.

Relief stations have been started by the foreign missionary committees in several districts where gruel is dispensed to all who apply.

In the famine districts many dead bodies lie in the streets. The well-to-do keep within their homes, fearing if they go out they will be surrounded by scores of starving men pleading for food.

The prosperous fear that if they give aid to a single famine sufferer they will be besieged by the rest of the population.

At Shuan-Chien a mob of desperate famine sufferers in the early stages of the famine sacked the town, killing a large number of the inhabitants.

The remainder, in fear of summary punishment by the authorities, have made their escape from that district.

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VOL. XXVI. BERNE, INDIANA, February 16, 1911. No. 7.

PSALM 30TH IN METER.

Lord, I will praise Thy name,
For Thou hast set me free;
Nor suffered foes to claim
A triumph over me.
O Lord, my God, to Thee I cried,
And Thou hast health and strength supplied.

Thou hast my soul restored,
When I was near the grave;
And from the first, o Lord,
Alive Thou didst me save.
O ye, His saints, sing to the Lord,
With thanks His holiness record.

His anger soon is past,
Life in His favor lies;
Weeping a night may last,
At morn shall joy arise;
In my prosperity secure,
I said, my peace shall still endure.

Jehovah, by Thy grace
My mountain standeth strong;
Thou hast withdrawn Thy face,
And troubles round me throng.
To Thee, O Lord, I raise my cries;
To God my supplications rise.

What shall my blood avail,
When to the grave I go?
Shall dust Thy praises tell?
Thy truth to others show?
Hear me, O Lord, and mercy send,
My God, to me Thy help extend.

My mourning now is past,
And songs my lips employ;
My sackcloth off is cast,
And I am girt with joy.
So shall my tongue through life adore,
And praise my God for evermore.

Items of News and Comment.

Sin hardens the heart.

Sometimes flight from danger is duty.

On January 29th Rev. H.Dyck, of Elbing, Kan., filled an appointment at Floris, Okla.

Good people may have times of doubt and despondency. Work and prayer are good remedies for it.

On January 22nd in the Brudertal congregation at Hillsboro, Kan., two brethren were chosen to the ministry of the gospel.

July 22 has been selected as the day on which the voters of Texas will pass upon state-wide prohibition.

Good knows how to handle those who are discouraged. His tired, troubled and exhausted servants are treated gently, patiently and encouragingly.

Bro. Henry von Steen, of Beatrice, Nebr., recently made a trip to our mission stations in Arizona. He reports encouragingly of the work there.

On January 5th the ministers John Gerbrandt, of Drake, Sask., and Benjamin Ewert, of Gretna, Manitoba, filled an appointment at the Brudertal church, Kan.

Elder John Gerbrandt, of Sask., formerly of the Johannestal church at Hillsboro, Kan., is for some time visiting relatives and friends, and preaching the gospel in many congregations in Kansas.

Missionary P. A. Penner, of Champa, India, reports: "I am in camp and will try hard to stay out six weeks, but of course if the load becomes too hard for Bro. Suckau, then I will return. Miss Braun goes to a sanitarium."

Random Shots.—I shot an arrow into the air, it fell in the distance, I knew not where, till a neighbor said that it killed his calf, and I had to pay him six and a half ($6.50). I bought some poison to slay some rats, and a neighbor swore it killed his cats; and, rather than argue across the fence, I paid him four dollars and fifty cents (4.50). One night I set sailing a toy balloon, and hoped it would soar till it reached the moon; but the candle fell on a farmer's straw, and he said I must settle or go to law. And that is the way with the random shot; it never hits in the proper spot; and the joke you spring that you think so smart, may leave a wound in some fellow's heart.—Sel.

Ashamed of Himself.—The editor of The Herald and Presbyter has made the following noteworthy remark:—Governor Marshall, of Indiana, evidently felt ashamed of himself, or had compunctions of conscience, in signing the iniquitous bill repealing temperance local option in Indiana, so far as the county unit part is concerned, thus setting back the hands on the dial plate of morality and civilization. The whisky men felt that the passing of the bill was an occasion for diabolical glee and wanted a souvenir of the disreputable transaction in the shape of a gold pen used by the governor in signing the evil bill. Governor Marshall declined to have part in any meretricious display, signed with a common steel pen, and refused to allow the pen to go out of his possession. Well he might shrink back from display. This bill opens up many of the county seats to the murderous saloons from which they had been shut out by the decent and Christian citizens of the entire county. It must be little comfort for a respectable man to think that he has participated in forcing saloons upon the Christian people of the counties in which are such towns as Marion, Martinsville, Princeton, Peru, Rushville and Elwood. Uneasy must be the consciences of men who aid and abet the liquor traffic.

ANNOUNCEMENT.

Triennial Meeting of the General Conference at Bluffton, O.

Having duly weighed the various questions that properly enter into the consideration in fixing the date for the triennial meeting of our General Conference, one of these questions being the preference of the congregation in whose midst the conference is to be held, the undersigned, being by the constitution charged with this duty as officers of the Conference, have concluded to appoint Thursday, August 31, 1911, as the day on which the sessions of the 19th meeting of the Conference to be held at Bluffton, O., shall be opened at such hour as the Program Committee shall name in their announcement of the program. This date is substantially the same as that of three years ago at Beatrice, which, as far as we are aware, was then generally acceptable.

It will not be amiss to call attention, in this connection, to several points, which need to be borne in mind in arranging for the coming meeting of Conference. One of these is the suggestion in resolution No. 9 adopted at the Beatrice Conference, viz., that the congregations should appoint their delegates to the conference in time that the names (with addresses) may be reported to the Secretary a month before the date of meeting, in order that he may prepare a printed list of all the delegates for the information and convenience of the officers and the members of the conference during the sessions.

Another point is that expressed in resolution No. 46, viz., that the burden of expense of entertaining the conference shall be, in a measure, shared with the local congregation, by paying for the meals served on the grounds at the rate of 25 cents for two meals. The resolution proceeds from the view that it is desirable to have two meals a day served to the whole body of delegates in close proximity to the place of meeting in order to expedite the work of the Conference, and that if the delegates, or their congregations, will bear a part of the expense of this arrangement smaller congregations will probably feel less hesitation to invite Conference into their midst.

A. S. Shelly, President.
H. D. Penner, Vice Pres.
G. N. Harms, Secretary.

FROM JANJGIR, INDIA.

Sister Anna Braun, one of our mission workers at Janjgir, India, has been afflicted with sickness since the latter part of October. She had been bedfast for about two months. And on account of the fact, that no regular physician is stationed at Janjgir, the government physician at Bilaspur, who treated her, requested that she be brought to the latter place so as to be under his regular attendance. She has now in so far recovered, that she was able to return to Janjgir on Jan. 11. But the doctor finds it advisable for her to visit a sanatorium at Puri on the eastern coast, for a while, and then spend the hot season in the mountains. May the Lord grant His blessing so that her health may soon be fully restored!

Brother P. W. Penner, our missionary at Janjgir, writes: "Our services and Sunday-school could be regularly held during the past quarter. But on account of the people being engaged in the harvesting and thrashing of their

grain the attendance at times was quite meagre. Our Evangelists and myself did the preaching, while the teaching in the Sunday school was done by the sisters Funk and Braun, my wife and myself. The division of the Sunday school into classes proved agreeable and beneficial. The children delight to come to Sunday school and their parents do not seem inclined to prevent them from coming. During the last quarter we adopted the plan of sending the wife of one of our Evangelists after the children and bring them to Sunday school. This has become customary here. Even some of the government schools must send some one to call the children and bring them into the school. Sister Funk has to make use of the same method for her school, otherwise fewer children would attend the same. Every country has its peculiar customs. Some of these seem entirely abnormal to us Europeans. But in order to procure success we must adapt ourselves to them.

"During the last week in Nov: I, in company with two Evangelists and a colporteur, made a tent-tour to our out-station Seorinarain. On our way we visited 51 different villages and preached the gospel to about 2000 persons, besides selling a number of books. These villages contain about 40,000 people, and yet so few came to our meetings. This is partly due to the fact that it is considered inappropriate for women to attend street meetings or to be seen where men are gathered. It is considered a serious violation of the rules and customs of society for women to appear in public. Besides this the people were engaged at the time with bringing in and thrashing their harvest and seemed to take more interest in their grain than in the message of the gospel which we brought them. But is it a surprising fact when we see such a spirit manifested among the heathen when the same, or a similar spirit, manifests itself among Christians? What the effects of our preaching have been is known only to God. In general the people were attentive and we met with comparatively few objections and contradictions. During such a tour through the villages one learns to know how comfortless the belief and the impressions of the Hindus are. And how satan has bound them with ideas entirely antagonistic to the teachings of the Bible. In thus witnessing their miserable, forlorn condition the question arises in one's mind when will the Lord break these mighty bonds for them? He only can do it.

"Rufus, our Evangelist at Surinarain, is doing a good work. He makes many visits to the surrounding villages. His wife visits the Sanana women and works among them to her ability. If we only had a requisite number of reliable native workers it would be a good plan to open out-stations throughout the entire district. A native can best adapt himself to the language and the customs of the people. The missionary, however, must superintend the entire work if it is not to fail, as the superintending seems to be beyond the capacity of a Hindu.

"The work in sister Funk's school was satisfactory, considering the circumstances. The number of children attending remained about the same. The same can be said of the school upon the compound. Here we have to combat with an irregular attendance, in its worst form. One day 20 pupils are present, the next day perhaps 25, or 10, or 5, while some days none come."

Brother Penner writes further that two of their orphans boys, Mina and Muni, left the Home and went to parts unknown. Both of them returned, but after a while they ran off again and are now no longer with them. Four new orphans have been taken in, two the sons of leper parents, one the son of a beggar, and one a brother of one of the Evangelists. The son of the beggar died soon after being admitted. There are now nine orphan boys in the Home, besides an old, decrepit man, who has been there for several years and who has since become a Christian. One orphan, Nandram, studies in the mission school at Raipur, where he will finish his course during the February. He wishes to become a physician and may thus become a great help to our mission. Amardos and Monahor will finish their course in the village school this spring. The former is intended as a teacher in one of our mission schools, and the latter shows capabilities for an Evangelist and will therefore be sent to some mission school for further preparation for this kind of work.

Brother Penner writes in conclusion: "May our churches and the Mission Board not cease to bring the great work of heathen missions day and night before the Lord. May they pray for the workers that they in all their difficulties receive their strength from above. The work among a people, who are totally buried in sin, is an almost inconceivably wearing one." A. B. S.

All those who pay their subscription in advance for 1911 will receive the Mennonite Year Book or Family Almanac FREE as premium.

HE WAS LIFTED UP.

Extracts from a recent sermon.
By Pastor A. M. Fretz.
Text, Psalm 30.

Paul writing to the Colossians, Chap. 3:16, admonishes them to teach and admonish one another in "psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord". This psalm may well be classed among those a Christian should sing whether in rhythm or in the form it is given in our versions, whether in lip melody or only in the melody of the heart. "I will extol thee, O Lord" is a personal, voluntary outbreak of a full, saved heart. To extol is to praise, glorify, to commend to others. As we sing these personal experiences it should be for this aim. "Thou hast lifted me up", may be regarded as the keynote of the psalm. In this expression the salvation through Christ is fitly figured:

1. From the power of his enemies, V. 1. No doubt the psalmist had in mind the deliverance God gave him over his human enemies, probably those of his own household, but the child of God sees beyond such deliverances and praises God for being lifted up above the power of the enemies of his soul.

2. From his diseases, V. 2. The Christian goes to God for help in sickness and when healed gives God the glory. He is especially filled with praise for the healing from his spiritual diseases.

3. From the place of death, V. 3. The grave for him has lost its terror. He has learned to know that "death is swallowed up in victory" and so he sings — "O death where is thy sting? O grave where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

4. From going down to the pit, V. 4. The dark pit—hell, prepared for the devil and his angels, is not for the child of God, for Jesus has rescued him out of the power of the lion and has given him the seal of the blood of the Lamb.

5. He has been lifted up from Divine wrath to Divine favor., V. 5. Wrath was momentary, but favor is life.

6. From night of sorrow to a morning of joy, V. 5. Sorrow while in sin and under wrath; joy in life and under favor.

7. From weakness and failure to strength, V. 7. There was a time when he was weak but now he is strong in the Lord and in the power of his might.

8. From mourning in sackcloth to joy and gladness, V. 11. Sackcloth was the attire of the leper, the ascetic, the penitent, the mourner. It represents therefore a conditon of affliction.

They whose lives have been made happy in salvation will best understand this, V. 11.

9. From praiseless silence to continual singing and thanksgiving, V. 12. This in word and life. This "lifting up", and its consequent happiness is again forcibly expressed by the same singer in Ps. 40, V. 2, 3. "He brought me up also out of an horrible pit, cut of the miry clay, and set my feet upon a rock, and established my goings. And hath put a new song in my mouth" etc.

II. We note what the saved did, toward bringing this about. — "I cried unto Thee." "I made supplication," Pleaded for mercy. V. 11. I felt my need, I learned to know a helper.

III. And now who. Who lifted him up? Who deserves praise? To whom shall we sing as Christians? What shall be the character of our hymns? Ans. "O Lord, my God." The one Lord and only Savior.

IV. A song of Christian unity. We sing not to Lords but to one Lord, one God. So our singing as God's children should unite us in love. There is nothing to spoil good music as discord, discord in love. Nothing so helpful to good music as harmony, harmony in Christian fellowship. Widely as Wesley and Toplady may have diferred in theory and in thought, their faith had one foundation rock, and the followers of Wesley sing: "Rock of Ages, cleft for me", as heartily as the friends of Toplady while the friends of Toplady sing: "Jesus, lover of my soul," as devoutly as did its author, Charles Wesley or any of his friends. The people of God, inspired by the Spirit of their Master, yearn for the unity for which their Savior prayed; and the sheep of the one flock, bleating on either side of the dividing fences, look up to their exalted Head, and anticipate with joy when "there shall be one fold" as there is now one "Great Shepherd of the sheep." And when the tide of holy song rises from assembled saints, no ear can detect the difference which may exist between the members of the one family, the followers of the one Lord. Hence we may hope that unity in praise may lead to unity in prayer, in labor, in hope, in love. Among the gray hills of New Hampshire there stands a stone fence which marks the boundary between two adjacent farms. Years ago the owners of these were at variance with each other and built the fence so they and their descendants may never trespass on each other's land and that they may remain strangers. Now the dust of these former owners lies mingled in one cemetery. And, busy as Satan is, he has not succeeded in fomenting strife between the future generations. The children yearned for playmates and friends. In each of these families was a little girl, and on Sunday still regarding the parental interdict in not passing over the fence they would come with their hymn books to their respective side of the fence and together sing a number of their hymns, then go home. Sunday after Sunday these little girls sang their hymns of praise, separated by the stone wall, but united in heart, and singing the same hymns made melody unto the Lord. Time passed and disease entered one of those homes and one of the girls was laid upon a sick bed. This changed the aspect of affairs. There was still a common feeling for suffering ones. And so the neighbors daughter found her way into the sick room of her companion, and ministered to her needs, watching by her death bed and wiping the death dews from her brow, comforting her amid the shadows of the dark valley, and finally assisting in robing her for the tomb. And in this grave was buried and forgotten the enmity between the families.

Oh, that the dear children of our common Lord, who have been separated by strives, may all Mennonites hear this, may through the unity which is found in sacred song, be brought so close together, that they may lose the memory of past estrangements of one family. That both their hearts and voices may be tuned, that even in this life they may "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ," and thus make a practical application of this text-psalm and then when the discord of this jarring earth shall end and there has been a lifting up higher they may with one accord unite to sing a new song, saying, "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Amen.

"The Mennonite" to a new subscriber from now until January 1912 for $1.25.

The Saloon in Our Town.

We thought we were getting the best of the bargain when we granted saloon license in our town for a goodly sum.

This was because we did not know the saloon.

But we got acquainted.

The little old jail that had been inhabited mostly by rats for ten years, was soon found too small.

The county poorhouse was enlarged.

A justice court was opened and a squad of policemen put on duty, and for these cosmopolitan fineries the taxpayer stood good.

The saloon also hatched us a fine crop of liars, hypocrites, thieves, and finally murderers, and when the only son of a widow had killed the son of our mayor in a drunken quarrel and she had spent her last cent to save him from the gallows and the county had spent three thousand dollars sending him to the pen for life, people began to count the cost.

The purpose of God and the plan of nature is development to better things.

That alcoholic drink used by the human animal thwarts the one and spoils the other, our town did not at first realize.

We learned, however.

Under saloon influence our men reverted back to the animal type.

There was the human hog with bristles on his face, grime on his hands, spittle on his chin and a grunt in place of intelligent speech.

There was a bear where once had been a kind-hearted father.

There was the wolf kind with a snarl and curse where once had been a considerate husband.

There were asses, and curs, and foxes, and snakes-in-the-grass, and jelly fish, these latter harmless in a way, but without sufficient will power to keep them reformed a week, though their habits cost them everything worth living for.

When our town had become known to the civilized world as the place of a crime worthy a devil and a scene of animal passion that would do credit to Hades, the climax of saloon sowing had been reached and our people cried "Enough!"

And because the saloon had proven itself the agency despoiling our homes, corrupting our politics, debauching our young men, destroying every good influence of home and church and state, and spreading in its wake destruction, poverty, dishonor, tears, pain, debauchery, mob law and general damnation, we joined hands with others who had likewise learned the lesson and with them voiced the fiat "The saloon must go!"

Then the South had to learn the hard lesson that it is easier to stick the head of government into the noose of saloon power than to get it out.

At a cost of years of disappointment, thousands of dollars to the taxpayer, a score of human lives and numerous foul blots upon the fair name of our state, we have learned that license is a flat failure.—Bernie Babcock in The Florida Journal.

Good old Bunyan spoke a truth of tremendous power when he said, "To play with temptation is to play with fire."

If we use not our gifts for the good of our fellow men, we are not using them for our own good.

Home Circle.

"IN MEMORY OF A LITTLE CHILD."

(On a City Fountain.)

Here in the city market-place
Around this granite basin's brink,
The thirsty pigeons whirl and dip,
And tired horses stop to drink.

And here the wagoner descends
To cool, at this perennial spring,
His sunburnt brow, and drain a draught
To throbbing pulses quieting.

The working lads and city dogs
Seek out this spot when parched with heat,
And here the barefoot gamin drink
And splash its waters o'er their feet.

And thus from daily sun to sun
Its sparkling waters ceaselessly
Upspring in limpid springs to bless
In cooling, grateful ministry.

"In memory of a little child"—
Such are the words carved in the stone—
Upon whose tiny grave the grass
Of full a score of years has grown

Was reared this granite monument;
O noble grief to thus transmute
Its pain and loss to others' good
And comfort give to man and brute!

Within the noisy market-place,
This fountain pure and undefiled
Shall chant for aye its rhythmic song
In memory of a little child.

—Our Dumb Animals.

MAXIMS FOR THE MARRIED.

Begin well and end better.

If you give and take, no heart will break.

Confession of a fault makes half amends.

Silence is often the golden key of happiness.

Trust in Providence, but keep the kettle boiling.

Make no display of the sacrifices you make for each other.

Never deceive; confidence once lost can never be wholly regained.

Don't both be angry at the same time; it takes two to make a quarrel.

An angry speech never with anger meet.

Bitterness dies before a temper sweet.

Avoid "touchiness," and cultivate cheerfully the give-and-take spirit.

Always remember it is better to hear the laughter of children than to see a tidy room.—Sel.

NOVEL READING.

It is ascertained that in New York city, during the last year, the whole number of volumes issued to readers from the Mercantile Library, was 177,936. Of these, 108,864 volumes were novels! Now, when it is remembered that probably far the largest proportion of these readers are comparatively young persons, may it not be feared that by this kind of reading, correspondingly light and fictitious, or unreal and false ideas of life and human responsibility, of virtue and of truth, of religion and all noble principles, are early given? and that the legitimate fruits are seen in the easy morality, the fraudulent business courses, and the flagrant crimes that are alarmingly multiplying every year? All this, too, is more and more seen in what have been deemed the cultured classes. May not the starting steps for these fearful things be often found in the reading which the young man or woman has? If so, what a call there is to beware!

—United Presbyterian.

Marriages.

Mory-Ackerman.—On February 4, 1911, at the house of the bride's parents, by A. B. Shelly, Jacob E. Mory and Emma Minerva Ackerman, both of near Steinsburg, Pa.

Mumbauer—Rosenberger. — On February 11, 1911, at Quakertown, Pa., by A. B. Shelly, Alwin S. Mumbauer and Ida May Rosenberger, both of Milford, Bucks Co., Pa.

Deaths.

Garber. — On January 29, 1911, Emma Barbara, daughter of Mr. and Mrs. William Garber, of Versailles, Mo., aged 12 years, 1 month and 4 days, of scarlet fever.

Pletscher. — On January 31, 1911, Rudolph Edwin, son of Michael and Barbara Pletscher, aged 24 years, 8 months and 25 days, of appendicitis. An operation was performed, however, postponed too long. The deceased was received on Oct. 1, 1899, as a member of the Summerfield church, Ill., where he lived a consistent Christian life, being also an active and helpful member in Sunday-school and C. E. society. At the funeral which was largely attended services were conducted by Bro. C. van der Smissen, assisted by Rev. Shutz.

Contributions.

For Lepers in India.

From P. P. Schrag, Galva, Kan. $2.00
Gratefully acknowledged,
P. A. Penner.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free

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EXTRACTS

From the Quarterly Report of Our Home Missionary, Rev. N. F. Toews.

Under date of Dec. 21 ult. Brother Toews writes as follows:
Beloved Brethern:—

When after a brief harvest vacation I made ready for my mission work for the last quarter, it seemed as though Idaho would be the field first to visit. How sincerely I wished to go there and be of some use, I am not to say, but to-day I am very glad that the board decided to send me to my former field in Saskatchewan.

What I reported concerning the needs and wants of this field and with regard to the hope I had for the town of Langham and vicinity, and what some month ago seemed possible but still very doubtful, has with the help of God come true.

Most of my time and strength I devoted to this thriving town and its vicinity. The Sundays I spent either at Carson 22 miles to the north where the little flock of Zoar-Congregation was gathered and organized in June and July, or in said town, Langham. The week-days I mostly worked between these two stations.

The work at Langham was very hard at first. When a town has been for years almost entirely neglected and without regular services and spiritual leadership, hearts seem to have become ice-cold similar to a northern winter. Thus it seemed at Langham. But praise the Lord they grew warmer till they became warm. The power of the Gospel was manifested as of old.

I made it a purpose to go out after the lost and estrayed and those who had become indifferent. I gathered quite a number and united them with the newly organized Zoar-church at Carson, and the flock now numbers 78 communicants. A number of families still not belonging to any church are awakened and undoubtedly soon will join this movement.

On Dec. 11, I had the privilege of baptizing 4 persons upon confession of faith after a week's instruction in the principles of a Christian life. One of them was a mother of 6 children, two were married men, and one was a sickly young man. After baptismal services we celebrated the Lord's supper and about 50 took part. In Carson the entire congregation took part at the Lord's table on Nov. 27 except two who were too ill to attend. Thus the dear Lord has richly blessed the work. All praise be to Him. If we do our part in the future — and the Lord is ever ready to do His share — we hope that in course of time this Zoar-Congregation in Sask. will be one of our active conference-congregations of this great northwest.

Ten or more young people are ready to form a catechetical class in spring and after due preparation will be added to the church through baptism. There are still a number of married persons here unbaptized and others there are who do not belong to any church. The number of our flock will soon reach the hundred-mark. I would suggest very heartily that we look at this place as one of our most hopeful mission fields and continue our efforts here for some time.

There is surely much work in this neighborhood and to the west. Help is needed everywhere. Invitations are extended to us more than we could ever reply to. We had the privilege to preach at mission festivals and church dedications and other occasions too many to mention. Some localities are entirely void of any religious opportunities and spiritual help. There is ample room for at least one more worker.

The newly organized flock is willing to support their minister as much as possible, but during the present year they will certainly need every cent of their offerings for the erection of a meeting place is one of the greatest needs. The board has already selected and bought a lot for that purpose.

I could add many more things to this report, but think that enough has been said. My health has been very good, and I must say, that the dear Father in heaven has treated me very kindly. With brotherly love, yours

N. F. Toews.

Dear Congregations:—

From the above report we learn, that the work of home missions has been richly blessed and bears fruit. A hopeful congregation has been gathered and organized, many tardy and neglected have been aroused, some been brought to Christ and are won for life eternal. We certainly feel grateful for such blessings.

The Board of Home Missions has decided to send brother Toews to this place and he will permanently locate at Langham, supervise this field and as acting minister of this new organization continue to work in that neighborhood, evangelize and create interest for our mission abroad, help the needy places and thus spread the Gospel of our Lord to save souls for His kingdom.

Many of us have indeed a very little conception of the needs and difficulties of a pioneer-settlement extending for many miles, where one may travel almost a whole day without passing a church building. Some localities are entirely destitute of any religious meetings like services, Sunday schools etc., and we do not appreciate the opportunities we have in the home church of an old settlement.

The harvest is great, but few are the laborers. Shall we not pray and work that the Lord may prosper our feeble efforts more and more and soon enable us to send another brother into this great and needy field? With brotherly love in the name of the board

Yours in the work
Jacob J. Balzer, Sec'y.

LAW HEAVEN'S FIRST ORDER.

Saint Paul, the apostle, writes, I Cor. 14:40, "Let all things be done decently and in order." And in verse 33 of the same chapter He writes, "For God is not the author of confusion, but of peace as in all churches of the saints." In popular language we say, "Order is heaven's first law." This, however, may also be reversed, reading, "Law is heaven's first order." Wherever we look we see law and order going hand in hand with each other. We have physical laws and moral laws, laws of nature and laws of the kingdom. Wherever these laws are observed order prevails, and wherever they are disregarded disorder will be the consequence. It would, for instance, be a calamity to the earth and the inhabitants thereof if the law of gravitation, by which all bodies are held in their places, were only for a moment suspended. This would cause chaos, confusion and disorder on all sides. The same would be the case if the law of revolution, according to which the heavenly bodies move in the heavenly bodies move in their orbits, were done away with. The greatest disorder would follow. One body would clash against an other and complete destruction would be the consequence. But these are things which will never take place as long as the present order exists. The God of creation, who has called all nature into existence and who has established these laws, will uphold them as long as nature exists. The heavenly bodies, which have moved regularly in their orbits for thousands of years, will continue to move thus unto the end. The law of gravitation, as well as all other laws of nature, will continue to uphold order until time is past. Other laws of nature are just as immutable. It will always remain true, that whosoever transgresses the laws of nature will have to suffer for it. It is by observing the laws of nature that our physical lives will be blest, while much of the suffering of humanity has its source in the transgression of God's natural laws.

Shall we regard this as a calamity or as a blessing? Is it not the manifestation of God's grace when He lets us feel the consequences of our transgressions? It is to be the means of reminding us of the fact, that in order to be happy and blessed in our physical lives we must observe God's natural laws.

What has been said of the physical laws applies with equal force to God's spiritual laws. These are equally as well established. The law which says, the soul which sinneth shall surely die, stands as firm upon God's oracles as it ever did. And although God in His mercy has prepared a way by which we, who have transgressed against His holy law, can escape judgment, the law proclaimed by Jesus is unalterable, when he says: "Except a man is born again he can not see the kingdom of God," and "whosoever does not believe in the Son of God is judged already." God's law judges the unrepentent and unbelieving sinner and declares the repentant and believer righteous and just. This the law of grace is as unchangeable as all other laws of God. No salvation without Christ. A complete salvation in Christ.

The same principle of law and order is applicable to God's kingdom, the church of Christ. It is true, believers are to be guided by their own convictions of right and wrong. Christians are called to "liberty". This, however, does not imply, that they are free from all law. It is the law of the spirit as revealed in God's holy word under which the Christian stands,

and which will either justify or condemn him as he follows or disregards his own convictions. There are certain moral and spiritual laws which are so plainly written in God's word and the heart of the believer that they are applicable to all. They are the laws of repentance, of faith in a divine Christ and of obedience to Christ. They are termed essential laws inasmuch as all who wish to be followers of Christ must necessarily observe them. They do not allow of any difference of opinion as they are definitely and clearly defined in the word of God.

But there are other points of doctrine, which are not so clearly defined, in regard to which every one must be "persuaded in his own mind", and follow his own convictions. These are termed non-essential, because the individual's salvation is not dependent upon them. But even here the believer should endeavor to arrive at the right understanding of the Word.

It is upon these so-called "non-essentials" that the different denominations of Christians differ. All agree as to the fundamentals of the Christian faith. All profess to build upon the one foundation, Jesus Christ. But while some build with gold, silver and precious stones, others are building with wood, hay and stubble. While the work of the latter will not endure, yet, if they are sincere in following their own convictions, their works, as well as they themselves will be acceptable to the Lord.

This, however, should not be the case among the members of the same individual denominations. Every church member should know for what his or her church stands and be able to give a reason why he or she is a member of said church. Every church has its peculiar dogmas, polity and practice. And while these may not be essentials in the wider sense of the term, yet they are essentials as far as the individual church and church membership is concerned. Church members must, above all, be loyal to Christ. But they should also be loyal to their own church. This implies that they should defend and uphold the doctrines of the church and comply with the rules thereof. As all loyal citizens will observe the laws of the country to which they belong, all loyal church members will observe the rules of their church. And in case they can no longer conscientiously do so the time has come for them to change their church relationship. As it will lead to a destructive anarchism when citizens take the law into their own hand and act contrary to the laws and customs of their country, so it will be productive of confusion and disorder when any one allows himself to act contrary to the teachings and usages of his church, or to introduce innovations without the knowledge and consent of the church. It is this ecclesiastical anarchism which has caused the greatest disruptions in the church in the past and which will cause chaos, confusion and disorder wherever it is practiced.

A. B. Shelly.
Quakertown, Pa.

Editorial.

It is always safe for one to take the position that things are not as satisfactory as they might be. Absolute perfection is the only thing about which there can be no ground for complaint. With modern Christianity, as with the Christianity of any period of its history, there are many glaring weaknesses The church of today might be more free from worldliness or its various forms of selfishness; its work and power is retarded because it is not free from them. So too it is to be expected that many weaknesses may be discovered in the various forms of Christian activity upon which the church depends to get results, for example in the Sunday-school. The Sunday school has been the strong right arm of the church ever since there has been a Sunday-school, without its part in the saving of souls and the building up of Christian character the church would today be far behind its present position. We are not so situated as to be able to pass judgment upon the Sunday schools as they are conducted in other lands, but according to a widely quoted article in "The London Times" the English Sunday school is admittedly weak. The Bishop of Londan, whom the American public remember by the great impression he made while visiting here a few years ago is especially frank in his confession of the weakness of the Sunday-school. "The Times" says:

"There is apparently great need, as the Bishop of London has shown in a recent address to his clergy, for the reform of Sunday schools. Their general inefficiency, their lack of system and discipline, and the scanty qualifications of those who, with excellent intentions, undertake the teaching, are well known. And if even in London, as we gather from the Bishop's recent manifesto, Sunday schools are at present of very little use for real religious instruction, what is likely to be the case in many country parishes? The present-day decline of religious instruction and Biblical knowledge in schools of whwatever grade, and in homes from the highest to the lowest, is matter of common knowledge and regret. In face of such facts, the revival and strengthening of the Sunday-school is an experiment well worth trying.

Few in America would make the assertion that our Sunday schools are of very little use for religious instruction. The power and influence of the Sunday school has grown because, beside religious instruction, it concerns itself in organization of classes; trained teachers and classes for training teachers, missionary interests, temperance and often reform efforts, and the raising of money to assist the church in meeting the many drains made upon its purse. In giving its attention to so many varied interests the primary purpose of the Sunday school, the giving of religious instruction, unfortunately, is sometimes slighted. We feel that a jar that would bring our schools to a realization that they are paying too little attention to their chief duty would be a healthy experience for them.

Our trouble is, that modern Christianity has become such a complex affair and modern life lends itself to so many worldly interests from which the church must try to win men by reaching out along as many lines as possible. In making these efforts to reach souls the teaching end of the Sunday school has not gotten the attention it deserves. Perhaps, we might say, the Sunday school has developed into something more than a mere institution for imparting religious instruction. It has become a social feature, a temperance movement, a missionary society and a financial assistant to the church. It certainly appeals to a larger and more varied constituency today than it did a generation ago. Then, the children of Christian parents, who came under religious instructions at home, were about the only ones patronizing the Sunday schools. Today children cometo Sunday school from homes of every kind. In some the atmosphere is decidedly Christian, the Bible is read and the family alter has a part on the daily program. In others the name of Jesus is never heard, at least never heard from reverent lips, and the children are permitted to grow up like weeds without care as far as their spiritual life is concerned. Those of this class who go to Sunday school go because they want to and not because paternal influence directs them there. Every school and every class in that school is made up of children from these two classes of homes. To those who come from Christian homes the school is likely to exercise a valuable part in their Christian development and open up to them great opportunities for doing the tasks that the church of Christ gives its people to perform, but the school is most likely to make its greatest number of failures with those who come from Christless homes.

A few hours one day, once a week is not enough to give proper religious care to those who do not get it at home. A well meaning person, without special preparation and without a knowledge of the child-mind may as a teacher create some favorable impressions and sow a few good seeds in the hearts of the little ones under his care coming from godless homes, but after all has been said the result is pitifully small. With no encouragement from the parents for the child and with so little equipment on the part of the teacher it cannot be otherwise.

With all this talk of having tranied consecrated teachers in the Sunday school and with all the emphasis now placed upon the social features of the school in order to make it attract those who are outside of the influence of Christian homes, it seems to us that the effectiveness of the Sunday school could be increased as a winner of children for Christ if more attention were given to proper grading—a grading according to the home training the children get. The child coming from the Christian family should have the kind of instructions that takes his Christian surroundings into consideration; the child brought up in the non-Christian home should have careful instruction that takes into consideration his Christless surroundings and this instruction should be given, not by just any well-disposed person who is willing to take a class, but by one who has devoted time and effort in carefully preparing for the work. We are confident that with such a system there would be an increase of accessions from the Sunday school to the church because in response to the better and more thorough individual attention given to children the number of conversions would be sure to increase.

To corrupt the faith of a generation is worse than to corrupt the reservoirs of a city.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.25 will pay the subscription to a new subscriber from now until Jan., 1912.

Sermon Preached

In the First Mennonite Church, in Philadelphia by Rev. J. W. Schantz at the Ordination Services of Anna J. Allebach to the Christian Ministry.

(Concluded.)

Washington had slaves. He knew no better. Would he live to-day, we question not but he would be opposed. He controlled his affairs according to the light God had given him.

Asa and his people decreed to return to Jehovah and those who would not, should be killed. Would we to-day enforce such a decree in our church and stated?

Scriptures commands a r.e "Honor the King," but what where there is none? You may as well say that what the physician prescribes for the leper in dark, benighted India is the same treatment you must give your child. Scriptures commands are binding only where they apply.

If in the providence of God women are called to preach, if their discourse is accompanied with power from on high and blessed to the salvation of souls then the spirit itself bears witness to the right of woman to speak.

Paul's doctrine of the future in Gal. 3 applies to us, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female. For ye are one in Christ Jesus." Faith, hope, love, learning, eloquence, have no sex.

Whoever can bring the kingdom of God nearer to man has a right to do so. Women can sing and speak in the secular sphere often to mightier effect than men. Why not in the Divine?

Christianity has made woman a prophetess and no false interpretation can ever close her mouth.

Exceptions are always allowable, as a rule women are not fitted to preach. As a rule women are not best fitted to man a life boat; but when a ship is in distress and women come to the rescue no questions are asked. It is folly to ponder which is the better, convex or concave, night or morning, east or west, greenland or glancing water. Florence Nightingale says, "Keep clear of all jargons about man's work and woman's work and go your way straight to God's work in simplicity and singleness of heart, each one to do what each one can do best."

When we call at each others' homes we enter by being welcomed to the answer of our rap or ring. But when a house is burning and the family is suffocating we drop all formality and force entrance for rescue. The ones in danger will not express their preference as to sex. What they want is to be sayed. Preaching the Gospel of Jesus Christ, is telling people their souls are doomed to destruction by sin and man or woman may do it. The Roman said: "I have broken the law but I saved the State."

Mary of Magdala had a mission she may be modeled after. Tell the Brethren, "God is the Father, head of us all. *Your God*, as if you were the only one. The blue-eyed violet in the meadow seemingly exclaims: "Thou art my sun," and so does the stately pine in the forest. God is our Father. We His children must fulfill our mission and tell the Brethren. Whether man or woman, tell Lords Brethren what the Lord hath told you.

Mary Fletcher and Priscilla Gurney publicly launched the lifeboat of gospel and snatched souls from the sea of sin and rocks of death. We say well done. God will say *well done*, when this sister about to be ordained will fulfill the mission that God has given to her.

NOTES ON THE C. E. TOPIC.

Feb. 26.

A Missionary Journey Around the World. II. Missions in the United States (South).

Isa. 55:1-13.

While the whole world is amazed at the amount of money, energy and men the Christians of all denominations in America are putting into foreign missions it is well for us at home to remember that the whole of America is not evangelized. Throughout the mountains of the southern states are the mountaineers, over 3,000,000 of them. For generations they have been struggling to work out a mean existence on their barren farms. "Poo' white trash" they have been called. They are superstitious, ignorant and often without any religious care whatever. Immorality and drunkenness are common among them and blood-feuds have often occurred. The only profitable occupation that seems to appeal to them is the manufacture of "moonshine" whiskey. This illegal occupation often brings them into conflict with the United States revenue officers with fatal results. The manufacture of "moonshine" has cost many lives and made the enforcing of the excellent temperance laws of some of the states practically impossible.

Since the South is beginning to develop industrially there has been a considerable demand for the labor of these people in the mills. Ordinarily this would be a blessing, but the southern states are slow to protect the children from the greed of the mill-owners who have been able to successfully fight good legislation for the prevention of child labor. Because of this condition it is common in some mills to find children under the age of ten toiling all night in unhealthy factories. These grow up without education, morally and physically stunted. The Christian people of America owe it to these little ones to provide them with spiritual care, a healthy moral atmosphere, education and a happy childhood. Very little has yet been done in their interest.

The negro problem is as old as the South and demands the sympathetic interest of the whites. The negro has not been altogether neglected. Efforts for his spiritual care began in 1701. when "The Society for the Propagation of the Gospel in Foreign Parts" sent Rev. Samuel Thomas into the south to work among the slaves. Christian people, both north and south, have continued their efforts until this day. The work of such institutions as Hampton and Tuskogee Institutes has been blessed with great success. The assistance given by the various freedmen's societies has been worth all it cost but the amount of money at the command of both institutions and societies is limited and by no means enough to supply their needs. The friendly interest shown by the several denominations of which the colored people maintain a separate branch is often proved by valuable assistance given to them. In his efforts to rise higher the negro needs assistance and sympathy. He is only 40 years from slavery and a few generations from savagery. The inclination to indolence, to immorality and superstition lurks in his blood. If we need the saving grace of Jesus Christ to save us from these sins, as we certainly do, surely the negro needs it to lift him up.

NOTES ON THE SUNDAY SCHOOL LESSON.

Feb. 26.

Elijah Meets Ahab in Naboth's Vineyard.

I Kings 21:11-20.

Golden Text: Luke 12:15.

Ahab desired to possess the vineyard of Naboth in order to add it to the gardens about his summer palace. Naboth, although having gotten a fair offer for his land, refused to sell because he knew it would be wrong to do so. The selling of inheritances was forbidden by the law of the Lord. Num. 36:7; Lev. 25:23. In obeying the law he offended his king, missed a rare business opportunity and endangered his life. Naboth was evidently one of the 7000 who had not bowed the knee to Baal. He proved his loyalty to God by obeying His law—the best way one can show God his loyalty. He knew that the best thing to do was to do right even though he endangered his life. The loss of money or life or human favor is not to be compared with the loss of divine favor.

Like an overgrown sullen boy Ahab was displeased, flung himself on a divan, turned his face to the wall and refused to eat because there was something he wanted and could not get. Most crimes grow out of such dispositions. People want things which they may not rightfully have.

The conduct of Jezebel in taunting Ahab with being king and yet not able to get what he wanted, in seizing the power and opportunity to have Naboth murdered and the cunning with which she carried out the scheme characterizes a strong-willed, manish, tiger-spirited woman. When women of this type get control in the affairs of men and of the nation ruin is certain. Fortunately for the human race such a spirit in woman is abnormal.

The men who willingly committed murder to please Ahab thought they were serving their master. Jehovah was their real master, in killing Naboth they sinned against Him. It would have been safer for them to have obeyed a heavenly power than an earthly power.

The real murderer was Ahab. Covetousness was at the bottom of his crime. It is the root of most crimes. It got him into trouble. It led him to murder and it resulted in the ruin of his entire family. The meanness of the man can be observed in the fact that while he had nothing to do with the actual killing of Naboth he was perfectly willing to take advantage of the issue and went and took possession of the coveted vineyard.

Ahab, from his past relations with him, had good reason to fear Elijah. The doom pronounced was merited. No voice is ever heard to defend Ahab, but even to Ahab God shows his long-suffering and goodness in postponing the threatened doom upon his family in answer to his penitence.

Forgiveness frees no one from debts; on the contrary, it increases the obligation.

A donkey may bray when he will. A wise man knows when to be still.

News of the Week.

Domestic.

COUNTY OPTION BILL DEFEATED IN NEBRASKA.

Lost by One Vote. — Senator Jansen, a Mennonite, Makes Statement.

Lincoln, Nebr., Febr. 8.—The Ollis county option bill was defeated in the senate by a vote of 17 to 16. One republican voted against the measure.

Senator Peter Jansen, a member of the Mennonite church at Beatrice, Nebr., offered an impassionate explanation which was read by the clerk as follows:

Mr. President: I want to eliminate the pernicious influence of the brewers in our state politics. They are becoming more obnoxious than the railroads everywhere.

We had a strong man in the governor's chair: a man, although a democrat, who had the courage of his convictions and who in spite of the threats of his friends from Omaha, placed his signature under the 8 o'clock closing act. What was the result? The liquor interests got his scalp as they said they would, and (I blush to say it) by the aid of republicans nominated Dahlman and would have elected him if he had been sober enough to stay at home.

What did they do to that former idol of democracy. William Jennings Bryan, when he saw the need of delivering the democratic party from the demon of rum? Why, they simply eliminated him from politics and relegated him to Texas.

They claim that county option is a step toward state-wide prohibition, and I hope to God it is. But in the same breath, they tell us that prohibition does not prohibit and that more liquor is sold in prohibition states than in those that have not this law. Mark their convincing logic.

Before God and this honorable body, I impeach the saloon. I charge it with the murder of body and soul of innumerable thousands. I charge it with being the cause of almost all crime, almost all poverty, and almost all the ignorance afflicting our land.

Gentleman, I implore you for the sake of the fair name of our glorious state, for the sake of the thousands of wives and children whose husbands and fathers squander their hard-earned wages in squalid, reeking saloons; for the sake of genarations still unborn; yes, on behalf of the sacred memory of your mothers, vote for this bill. I vote aye."

Mr. Jansen also states that he is contemplating drawing an absolute "prohibition measure" and have the Senate go on record on it.

SCENTS DANGER IN TIMBER MONOPOLY.

Washington, February 14. — Concentration of the control of the standing timber in a very few hands, vast speculative holdings "far in advance of any use thereof," an enormous increase in the value of "this diminishing natural resource, with great profits to its owners," and incidentally "an equally sinister land monopoly," and "a closely connected railroad domination," these are the findings reported to the President by Herbert Knox Smith, commissioner of corporations, in the first installment of his long awaited report on the lumber industry in the United States. The President sent the report to congress today.

The report is effectively summarized in the commissioner's letter of submittal. His conclusion, in a forecast of the future, partakes of the sensational.

"There are many great combinations in other industries," says the commissioner, "whose formation is complete. In the lumber industry, on the other hand, the bureau finds now in the making a combination caused, fundamentally, by a long-standing public policy. The concentration already existing is sufficiently impressive. Still more impressive are the possibilities for the future.

"In the last forty years concentration has so proceeded that 195 holders, many interrelated, now have practically onehalf of the privately owned timber in the investigation area, which contains 80 per cent. of the whole. This formidable process of consideration, in timber and in land, certainly involves grave future possibilities of impregnable monopolistic conditions, whose far-reaching consequences to society, it is now difficult to anticipate fully or to overestimate."

MAGAZINES TO WAR ON PROPOSED POSTAL RAISE.

New York, February 14. — One hundred thousand dollars has been raised to fight the proposed increase in the magazine postal rates. S .S. McClure, one of the leading magazine men of the United States, announced today that one hundred periodical publishers have pledged themselves to contribute $1,000 each to a fund to be used in newspaper advertisements setting forth the publishers' reasons for opposing the pending measure.

McClure flatly denied Postmaster General Hitchcock's statement that the magazines are making huge profits, and he also declared that if the increase is put in effect popular magazines of the type of McClure's and Everybody's will be wiped out of existence.

"No magazine of our type," said Mr. McClure, "earns an adequate return on the investment, because of the high cost of editorial matter used. Some of the series of special articles used represent an outlay of from $30,000 to $50,000.

"The result of the proposed inquitous increase would be nothing less than forcing us to spend more money than our magazines earn. For this reason we propose letting the public know the true intent of the measure, feeling sure that thus aroused, the reading public will protest against the passage of the bill."

EAT MORE CEREALS AND LESS MEAT, SAYS WILEY.

Washington, February 14.—"If the American housewives were more practical about household economies they would go a long way in the direction of reducing the high cost of living," said Dr. Harvey Wiley, the government chemist. "If they should discharge their cooks and perform the kitchen work themselves they would not only save the wages of the servant, but would reduce the waste about 25 per cent. It they are not able to do the cooking by personally supervising it they could save the waste in the preparation of food. They should study the economy of rations. This should lower the cost, and if they gave some attention to the question of nutrition they would again reduce the expense of living.

"Our people should consume less meat and more cereals. Housewives should purchase the raw broken cereals and have them cooked at home. Another economy would be the use of the fireless cooker.

CONGRESS PASSES RECIPROCITY BILL.

Washington, Feb. 14. — President Taft's reciprocity agreement with Canada was ratified in the house of representatives late today through the support of an almost solid democratic vote. The McCall bill carrying the agreement into effect, was passed, 221 to 92. A majority of the republicans present voted against the measure, the division being 78 ayes and 87 mays. The democratic vote was 143 ayes and only 5 noes. A majority of the republican insurgents present voted for the bill.

The McBall bill now goes to the senate. What its fate will be in that body is problematical. President Taft believes that if a filibuster can be avoided the bill will be passed. He is insistent that the senate shall act, and has indicated that he will call an extra session of congress if it does not do so.

WILL ADD $45,000,000 YEARLY TO PENSIONS.

Washington, February 13.—By a vote of 8 to 3, the senate committee on pensions today agreed to report to the senate the Sulloway general pension bill, which already has passed the house. It was amended so that the annual cost, in addition to the $153,000,000 estimated for the ensuing year, will be about $45,000,000. As the bill passed the house it would have cost about $50,000,000.

Its friends do not anticipate an easy time passing the measure through the senate, especially as it has been intimated that President Taft would veto it if it were presented to him for his signature.

As passed by the house the Sulloway bill would increase the monthly pension of veterans of sixty-two years from $12 to $15; of sixty-five years from $12 to $20; of seventy-five years from $15 to $25, and from seventy-five or more, from $20 to $36. The senate committee, by a vote of 6 to 5, reduced the proposed maximum allowance from $36 to $30.

A BAD BILL.

A few weeks ago a bill was introduced in Congress by the territorial delegate from New Mexieo granting 300,000 acres of land to a Roman Catholic archbishop for an industrial school. This was supposed to be merely a personal bill of the delegate (who has no vote), which had no chance whatever of ever being heard from again. There has since been some reason to fear that the Roman Catholics really hoped to grab the land, and the form of the bill has been changed so as to give it to a brotherhood instead of to the archbishop. This, of course, did not change its purposes. We hardly need to say that the bill is wholly bad, contrary to the spirit of the Constitution, and one which it is a disgrace for any member of Congress to favor. It is bad, first, because of the reckless giving away of land. But even worse than this is the attempt to get Congress to vote property to the Roman Catholic Church. We presume there is no danger of the passage of the bill; but it shows that Rome is what it always has been. And it will do no harm to warn members of Congress that such yielding to Roman Catholic demands will never be tolerated. There are very few districts in the United States where a vote for such a measure would not defeat a member of Congress if an issue were made up on it.

SAN FRANCISCO GETS SHOW.

Washington, February 11. — The house joint resolution naming San Francisco as the place of holding an exposition in 1915 in celebration of the opening of the Panama canal passed the senate today. The vote was unanimous.

Having passed the house, the resolution lacks only the signature of the President to make it a law.

FAVORABLE REPORT MADE ON CANADA AGREEMENT.

Washington, February 11. — The Canadian reciprocity agreement was reported favorably, 12 ot 7, to the house today by the committe on ways and means. The committee adopted an amendment proposed by Mr. Mann, of Illinois, providing that wood produced in Canada may be brought into this country free, and that products of wood, as specified in the bill, up to a valuation of 4 cents a pound may be brought in free.

Andrew Carnegie urged early and favorable action by congress upon the Canadian reciprocity agreement in a letter to Senator Beveridge, which was given out today.

TAFT APPEALS DIRECTLY TO THE FARMER.

Columbus, Ohio, Feb. 10.—Carrying forward his campaign for Canadian reciprocity, President Taft today made a direct appeal to the American farmer on that issue. He declared that the impression which had gone abroad that reciprocity with the Dominion would injure the farmer was entirely without foundation and that it would be a benefit rather than a detriment to the agricultural interests of this country. He said that he felt that the undoubted general benefit of the pending agreement would entirely vindicate those who are responsible for it. The greatest reason for the agreement, he urged, is the fact that it is going to unite two countriess with kindred people and lying together across a wide continent, in a commercial and social union to the great advantage of both.

"Such a result," added the president, "does not need to be justified by a nice balancing of a pecuniary profit."

Foreign.

DEATH OF A ROTHSCHILD.

Vienna, February 11. — Baron Albert S. A. Rotschild, head of the Austrian branch of the Rotschild house, died today. He was born in 1844.

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VOL. XXVI. BERNE, INDIANA, February 23, 1911. No. 8.

RELIANCE.

But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul.

A thousand times by night
The Syrian hosts have died;
A thousand times the vanquished right
Hath risen, glorified.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

Not from my torch, the gleam,
But from the stars above,
Not from my heart, life's crystal stream,
But from God's depths of love.
—Henry van Dyke.

Items of News and Comment.

Ungodly alliances are always dangerous.

Remember that a penny honestly earned will go farther than a dime ill-gotten.

Most very rich people are at least in one way and often in many ways covetous.

Goshen College is having a very good year with an attendance of 186 students during this term.

The dedication of the new church erected last year six miles south of Reedley, Cal., by the Crimmean Mennonite Brethren, is announced for Feb. 26.

Rev. J. S. Krehbiel of Geary, Okla., and his interpreter, Henry Lincoln conduct service monthly at the home of the old Indian who was baptized in April, 1910.

On Feb. 5 in the Alexanderwohl church at Goessel, Kan., the Sisters Mary M. Wedel of Newton, Kan., and Lizzie Hirschler, formerly of Munich, Germany, were ordained to the service of deaconesses.

Press is right. — The united press of Kansas is a strong factor in the prohibition of liquor. There are about 800 newspapers in the state; among them are not a half dozen which will accept a liquor advertisement.

Bro. J. D. Jantzen, of Hillsboro, Kan., reports that there is much sickness in that vicinity.

Bro. M. B. Fast, former editor of the "Menn. Rundschau", has now located at Reedley, Cal.

Rev. C. Ramseier, who moved last spring from Alabama to El Reno, Okla., has charge of the Mennoville church since September, 1910.

Bro. Alfred Wiebe and wife, prospective missionary workers, who moved to Cantonment, Oklahoma, to study the Cheyenne language, are staying with missionary R. Petter.

Those who intend to make a trip to California this year should arrange to take in the International Sunday School Convention to be held at San Francisco, from June 20-27, 1911. For information address the California Committee of S. S. Convention, Room 941 Phelan Bldg., San Francisco, Cal.

The world needs men who are moved by great motives to do commonplace duties. Almost any one can do the great duties because they usually are prompted by great motives. The little every-day duties are rarely dignified with great motives. To perform these with great motives makes life worth while.

Four carpenters of Berne, Ind., who worked a while in Missouri, recently returned and brought with them small-pox. On account of these four cases public schools, services and public meetings were stopped for at least two weeks. Last Sunday no Sunday school and no services were held in Berne. The patients are convalescing.

Change of Minister. — Rev. Lee Lantz, of the South Nampa Mennonite congregation at Nampa, Idaho, has resigned his position as pastor in order to take up church work elsewhere. Bro. M. A. Niswander, of the SilverStreet church, near Goshen, Ind., will be his successor, as he has accepted a call from said church.

Dr. Chapman has an adversary in his work for Christ and souls in Brooklyn. This man advertises himself as "Pastor Russell, of the Brooklyn Tabernacle," so that, using the name made famous by Dr. Talmage, the uninformed imagine him to be the successor of this eminent Presbyterian preacher. But he has nothing in common with Dr. Talmage. He preaches soulsleeping or unconsciousness for the dead until the end of the present dispensation; a second probation and then annihilation for the finally unsaved. Unscriptural and misleading, he is doing vast harm. This is the man who is criticising Dr. Chapman, saying he sympathizes with the men and women who are deceived into helping in the evangelistic meetings; with those who will profess conversion; with the community that will have wrong impressions made on it, and, most of all, with God, who will be and is misrepresented. If Mr. Russell is right, there is no room or need for evangelical preaching. But if he is wrong, as he is, he is persuading people to remain unsaved and in their sins in hope of a future opportunity of being put right. A good many papers are printing the sermons of this man and, by so doing, are putting before their readers influences that pervert the minds and harden the hearts and dispose them against the reception of the Gospel as it is in Christ Jesus. — Herald and Presbyter.

PERSONAL LIBERTY.

We confine the insane and the epileptic and isolate contagiously diseased, but permit the drunkard absolute freedom of indulgence. Yet when we suggest the rational thing to do, the saloon apologist cries out against encroachment upon personal liberty. Individual liberty of conscience, thought and action, within certain limitations, is the priceless heritage of every American and it is a principle that should be guarded with jealous vigilance. It is the ideal political state of man, but is subject to one other principle — the comfort, virtue and welfare of the community. Absolute personal freedom is impossible. It is the dream of anarchists only. Wherever there is a law, and law is necessary for our very existence, there are checks and limitations on personal liberty. In fact, every law of God and man restricts the liberty of the individual. We deny the right of the highwayman to take money or property by force. We deny the right of the thief to take things of value by stealth. We deny the right of the embezzler to take by deceit. We deny the right of the property owner to construct buildings of inflammable materials within the fire limits of a city. We deny the sportsman the right of killing game out of season. We deny the right of mariage without license and prescribed ceremony. We deny the use of firearms within the limits of an incorporated city. We deny man the right to carry concealed weapons. We deny the right of man afflicted with certain diseases to mingle with his fellows. Why, then, should we not in erfect harmony with our institutions and the fundamental principle of our government eliminate the greatest plague spot in our social organism? — Governor M. E. Hay, of Washington.

HAPPY EXPERIENCES IN INDIA.

Somewhat belated we will give to the donors a brief account of the Christmas celebration at Janjgir, C. P., India. Some may be inclined to remark: "Oh, those people certainly fail to appreciate the gifts which came in from all quarters from various persons." The dear Father alone knows how our hearts were touched while celebrating this rich and blessed feast of love. We herewith express our cordial thanks to God and the donors. Surely it is a great satisfaction and blessing to know, when parted at such times from home friends in a heathen country, to perceptibly feel the bonds of love, keeping us in close touch with them.

On account of Sister Braun's illness the preparations were exceedingly neglected, however, the last week they had to be accomplished, consequently my husband and myself worked every night late, also painted the windows and doors at the church during the noon hours, besides the much

uecessary sewing for the orphans at this time. Gifts, consisting of useful articles for about hundred persons and for about 300 sweets had to be gotten ready. On the 23rd the orphans and one Evangelist began decorating the church with paper chains and flowers of various colors, all made by the orphans, for which these people have tact and taste. The decorations were beautifully arranged. During the noon hour of the 24th we quietly carried the presents and sweets in the room, locked the doors until 6 p. m., when we again entered, lit the paper lanterns and lamps. Throngs that were waiting in front poured in when the doors were opened. Within a few minutes every available place and cornor was occupied, those who did not find room were somewhat disappointed being obliged to remain outside. Since all lodged on the floor, no place excepting the aisles, was left vacant as is the case between the seats at home. Our evangelist said that during his stay of seven years at Janjgir he never witnessed such a great assembly here.

After all the people were seated we proceeded with the program of songs rendered alternatively by the Bible class, evangelists and colporteurs, women and school children. Also the Christmas story and other portions of the Scriptures were recited by the orphans and children of our Christians. The verse: "To you is born, etc." was excellently recited by the orphan Daniel, 4 years old. Again the next morning, upon being asked, Prehmdas (servant of love), 4 years old, repeated the golden text very nicely.

After the program followed the distribution of the presents, which were receivedat large with a grateful heart. Friends, had you been privileged to witness the blessed evening we experienced, certainly you would have felt richly recompensed for the gifts sent. Never heretofore have we had a nicer and more blessed Christmas.

The next morning after the Christmas sermon three nativeinfants were consecrated to the Lord in the presence of a large audience. May they belong to the Master forever. He needs them for the great work in India and elsewhere.

In connection may it be mentioned that again our hearts throbbed gratefully to God and friends who made it possible to erect such a convenient church where now all services can be observed in much more orderly manner.

As often is the case, also here it came to pass that a somewhat bitter drop tried to destroy the full joy. Sister Braun, who had been sick for some weeks in Bilaspur and Sister Funk attending her, could not share the blessings by their presence. When workers from the station at such times are absent it certainly does create an uncomfortable sensation. The cords of communion at such occasions manifest themselves very keenly.

The saying that joys and sorrows never come alone by ones, has been experienced here too. Of late a number of people from the neighborhood became touched, consequently made numerous inquiries conserning the salvation of their souls. A man stepped forward requesting baptism, who now receives instructions to that effect. Recently he asked if we would be willing to baptize one person alone, upon replying that such certainly would be gladly done, joy and gladness covered his countenance. His wife does not yet feel herself far enough advanced to venture such a step, but from the visits made at their home, evidences furnish hopes that she is constantly advancing toward that direction. What it means for these people, bound with strong caste fetters, not even the missionary, who daily associates with them, does fully realize it, but much less those who only gather scanty information from reading and hearing. It undoubtedly requires a powerful God, a praying church and a consecrated missionary to overthrow such strongholds fortifying benighted souls. The Lord alone can do it, but He commands us to comply with the requirements laid out for everyone. With best regards,

MATHILDE PENNER,
Janjgir, C. P., India.
Jan. 20, 1911.

THE MOODY BIBLE INSTITUTE OF CHICAGO

Celebrates Twenty-Fifth Anniversary of Founding.

By M. A. Martin.

Services commemorative of the Twenty-fifth Anniversary of the founding of The Moody Bible Institute, were held in The Moody Church, Chicago, Sunday morning, February 5, the anniversary of the birth of the founder, D. L. Moody. The Rev. James M. Gray, D. D., Dean of the institute presided. Rev. R. A. Torrey, D.D., former superintendent of the institute and pastor of the Moody church delivered the anniversary sermon before an audience which completely filled the large edifice, in which there were over two hundred of the old students of the institute who came to Chicago from almost every part of the world for the celebration which continued throughout the week.

Before beginning his sermon Dr. Torrey said "We are gathered here today to celebrate the Twenty-fifth Anniversary of the beginning of the Bible Institute. I do not know that the Bible Institute began twenty-five years ago today; I do not know when it began. I know that its former regular sessions began twenty-one years ago the first day of last October. But the Bible Institute did not begin then. It began before that in the mind and heart of D. L. Moody; yet, it did not begin then: it began away back in the eternal counsels of God, for I believe if there was ever an organization on this earth besides the Church of Christ, which is the one organization ordained of God, planned of God, brought into being by God, it is the Bible Institute! I believe it was begotten of God at just the time when it was needed in this world's history.)

"The Bible Institute today, under the presidency of Henry P. Crowell and the deanship of Dr. James M. Gray, stands for exactly the same things it stood for under the presidency of D. L. Moody and the superintendency of Reuben A. Torrey. The Bible Institute has been one—the most intensely and unchangeable one of any institution upon the earth, from its first session until this present day. Find my text, and you will find substantially what I have to say about it (II Timothy 2:15): Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing, (or handling aright) the word of truth.' 'This Bible Institute,' said Dr. Torrey, 'has lived up to that text which has been its motto.' As I have gone around the world I have heard that text called out from docks as I pulled into them the first time; all over the world where students of the Bible Institute have gone.

"I have heard that text shouted in unison by thousands of people at once. Gray-haired men and gray-haired women, men and women in the prime of life. Young men and young women, and boys and girls. I have heard thousands of voices shouting that text of scripture. I have heard it from docks and from stations from which we were pulling out, in Australia, New Zealand, Tasmania, England, Scotland, Wales, Ireland and other far-off parts of the earth. But, better far than the shouting out of the text, the text has been lived out by literally thousands of men and women who have gone out from the Bible Institute to proclaim Christ in almost every inhabited spot on this great globe.

"That text sets forth these six things: First, that a Christian should be a student. 'Study to show thyself approved unto God.' The necessity of his being a student is found in the latter part of the text, where we are told we must handle aright the Word of God, and we certainly cannot handle it aright unless we first study it carefully The text sets forth in the second place that the true Christian is to be a worker. In the third place, the Christian must be dilligent, faithful in his study and in his work. In the fourth place, the one book he should study and the one instrument that he should use in this work is the Word of God. In the fifth place, that one must be very careful in how he studies the book and how he uses the instrument. In the sixth place, the text sets forth that in both his work and in his study he should have his eye not upon the applause or pleasure of man but upon the appreciation of God."

Dr. Torrey then spoke at length on the distinctive principles for which the Institute has stood and still stands. He enumerated them as being: the divine origin, the absolute inerrancy, matchless power, and perfect sufficiency of the holy scriptures; the real deity of Jesus Christ, His propitiatory death, and resurrection power; the reality, necessity and indispensability of the Holy Spirit in salvation; the tremendous efficacy and immeasurable importance of prayer; the importance and power of personal work; the necessity of a life of sacrifice and service; and the importance of an immediate response to the world-wide call and commission, "Go ye into all the world and preach the gospel."

"D. L. Moody was a man of one book; and the Bible Institute which is simply D. L. Moody living over again his life in the lives of thousands of others here upon earth, has always been an institute of one book, and by the grace of God, will always remain so."

In closing, Dr. Torrey said, that time would fail to tell of the hundreds and hundreds who have gone out to all parts of the earth, "In every land I have visited, secretaries of foreign missionary boards would come to me, and missionaries would come to me, and tell of the great work being done by former students of the Bible Institute."

Tribute was paid to the work of Dwight L. Moody at a meeting held Monday evening, when Henry P. Crowell, president of the Institute presided. Former friends and associates narrated incidents of his life and told of how his marvelous influence was brought to bear on the city of Chicago many years ago. (50)

Among the speakers were E. W. Blatchford LL.D., W. B. Jacobs and L. Wilbur Messer. W. B. Jacobs, who is general secretary of the Illinois State Sunday School Association, described a crisis in the life of the great evangelist. "It was in 1870 that I came in contact with him" said Mr. Jacobs. "I knew him as a man wrapped up in Sunday-school work. He was heart and soul for children. At one time in his life he came to my brother's commission house in South Water street much discouraged. He was shabbily dressed. His coat threadbare. He said to my brother, B. F. Jacobs, 'Jacobs, I am going to give it up.' 'Give up what?' said B. F. Jacobs. 'What is the matter? are you not well?'

"'Oh, I am well enough,' replied Mr. Moody. 'The trouble it not with me, but with my wife. When I left home this morning my wife was hungry and there was nothing in the house to eat. I can stand it myself, but I cannot bring suffering upon those I love. I simply must give up my church work and go back to business life.'

"'Cheer up, Moody,' said Mr. Jacobs, 'Here Will,' he said to a clerk, 'send a barrel of flour, a bushel of potatoes and a box of groceries around to the Moody home.' Before the week was out God gave him enough for his needs and to spare, within the year, said Mr. Jacobs, he shook England with his message."

In speaking of D. L. Moody as an evangelist, the Rev. Charles Stelzle said he knew him best as the man with a big heart. A man who wanted superior men to do things. He admired his appreciation of the other man. He loved men. He loved children. His sympathy could not be measured.

"As an evangelist, he was a world-wide power a world preacher. Not for Boston and Chicago, and a few cities in this country. His messages given in life are still rejoicing around the civilized world." "Many of the educational and social institutions are the natural out-growth of the work of D. L. Moody."

"Mr. Moody's dependence always rested upon God. He was a man of prayer. Yes, Mr. Moody prayed, but he worked as though everything depended on Moody."

"I once heard an evangelist say as he began a series of meetings, 'I will skin you alive,' I could never imagine Mr. Moody saying such a thing. He shed tears, but never made himself cheap."

Several new departments have been added to the Moody Bible Institute in the last year. A new Men's Dormitory has been erected and a women's building is in process of construction. Under the direction of the Dean, Rev. James M. Gray, D.D., and Business Manager A. F. Gaylord the Institute is rapidly outgrowing its equipment and additional will be needed soon.

Home Circle.

PROVERBS AND QUOTATIONS.

Divers weights, and divers measures, both of them are like abomination to the Lord.

Most men will proclaim every one his own goodness, but a faithful man who can find?

The glory of young men is their strength, and the beauty of old men is the gray head.

He that goeth about as a talebearer revealeth secrets; therefore meddle not with him that flattereth with his lips.

An high look, and a proud heart and the plowing of the wicked is sin.

A righteous man hateth lying, but a wicked man is loathsome and cometh to shame.

Righteousness keepeth him that is upright in the way, but wickedness overthroweth the sinner.

These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.

THE KEY TO BEAUTY.

Many of our girls write me for advice as to how they may become beautiful. I have just returned from a western trip, to my old home, and from meeting many of the associates and friends of the long, long ago. Many of these old ladies were women with families of their own when I knew them, and they are now well past the fourscore mark; but they were every one "good to look upon", and some of them were really beautiful. Often I heard the expression, "What a lovely old lady!" as the younger generation passed them. Every face was scarred or seamed with care; their complexions were not as the rose leaf, and their patient eyes had a look of "only waiting" in them. Over the once boony hair, the frosts of time were thickly powdered, and their faded cheeks showed the washings of tears; the once smiling mouths had pathetic droops at the corners, and their hands—oh, so worn by years of love's service;—trembled as they clasped my own, and gave me greetings for the old, old days' sake. Many of these were past the four-score mark, while a few were past ninety years old. Yet they were as beautiful, if not more so, as their sisters who laughingly acknowledged that the three-score mark was now behind them.

There were a few others—beautiful in a certain sense, yet the lines were not such as to beautify; life had been hard with them, and they had hardened with it, and the fretlines were deep all over the pitifully aging faces, while the faded eyes saw all the shadows in the faces of others, instead of the sunshine. One dear, beautiful woman, whose life had been cruelly hard, in every way, and who stood alone in her old age, greeted every one with the words, "How good you look!" and her tender eyes smiled, even though you could see the glint of tears behind them, as she said, "Yes, we are alone now—just the dear Lord and me; but so long as He is with me heaven is not far away." And many turned from her patient star-lighted beauty with tears in their own eyes, feeling as though they had "seen a vision."

Another class would greet others with the words, "Yes, I see you are getting old, too; you have a great many wrinkles, and your hair is so grizzled. If it was white, it would not look so bad. Yes, the children are all gone, and just me and the old man, and I have a great deal of trouble with him." Or, "Yes, I am a widow; there is nobody cares for me now. The children? Oh, yes, they are all gone; but children don't care for the old folks now-a-days."

As I met and parted with these friends, the thought came to me that a wonderful lesson could be learned from them by our girls if they but gave it a moment's thought. Did you ever see a face that you loved that seemed ugly? No matter the lines, or the color, or the contour; if you loved it, it was beautiful to you. And every one of you knows some old lady whom everybody loves, and they say, "She is such a lovely old lady!" If any one refers to her wrinkles, and faded color, it is to say that every wrinkle is a badge of honor or for some beautiful deed done or thought of helpfulness to others. No cosmetic, no lotion, emollient, wash or powder, or external beautifier can give such an effect. And right now is the time to begin this self adornment. Look only for the beautiful, the good, the true; be tender and helpful and true, yourself, and fight out all feelings of envy, selfishness, anger, fretfulness, or ugliness toward others. Let the "inner light shine," and the outer will be illuminated. A fond mother, looking on her remarkably talented and sweetmannered daughter, said. "Yes, I like to think that Louise is beautiful and talented; but I love best to know that she is good."

Think of this, girls, when you look into your mirrors, and try the happy thinking, the "doing of good unto others," along with right physical living, and note how the expression becomes you—how it endears you to others. It is the one unfailing key to beauty.—The Commoner.

All those who pay their subscription in advance for 1911 will receive the Mennonite Year Book or Family Almanac FREE as premium.

Deaths.

DEATHS.

..**Detweiler.** — Mary R. Detweiler, one of the first members of the Souderton congregation, Pa., since its organization, passed peacefully to her eternal reward on January 30. She had been confined to her room for some time. The funeral was held on Feb. 4, from the residence of her daughter, Mrs. Abram Harr, with whom she resided. Her age was 81 years, 10 months and 21 days. The services were held in Zion Mennonite church, Souderton and burial on Hillside cemetery. Her beautiful Christian life brought many to her funeral. She was well known among our people. The following brethren took part in the service: Revs. A. B. Shelly, N. B. Grubb, A. M. Fretz and Luckenbill. Rev. Schantz based his remarks on Luke 23:46. Rev. Fretz spoke in German at the house.

Shaw. — On Feb. 9, 1911, in East Greenville, Pa., Willard, son of Geo. Percival Shaw and his wife Malinda Stauffer. The latter preceded her son in death by two and a half years. Willard attained the age of 10 years less a few hours. The burial took place on Monday, Feb. 13, at the Mennonite church at Bally, services conducted by Pastor A. S. Shelly.

Moyer. — On Feb. 12, 1911, very suddenly of paralysis of the heart Joseph Y. Moyer of Bally, Pa., aged 57 years, 3 months, 10 days. He is survived by his wife Amanda, nee Borneman, one son, Samuel with wife and three children, and a single daughter, Emma. The burial took place on Feb. 17, at the Mennonite church, services conducted by the pastor, A. S. Shelly.

Contributions.

FOR INDIA.

From the Brudertal Sewing Society, Kans., $25.00.
Thankfully acknowledged,
P. W. Penner.

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THE FAILURE OF OUR COMMON SCHOOLS.

It is not that they do not provide a high-class, up-to-date secular education for their scholar; most of them do that. It is not that the teaching force is not, as a rule, intelligent, well trained, moral and effective; it would be an injustice and an untruth to assert the contrary. It is not that the material environments are not usually of the best; beautiful buildings, perfect sanitations, adequate apparatus are all provided at the cost of the state and in abundance. Nor is it that the social life of the students, their deportment, their health and even their pleasures are not often carefully provided for and watched over. Nor even is it that school boards and trustees are not customarily composed of some of our best and most inteligent citizens and that the public interest in the education of the young is not keen and continuous and its support of the school liberal almost to prodigality.

Wherein then is the failure of our common schools? With all the above counts in their favor what is the indictment against them? Simply this: That they have almost wholly neglected the most important third of the child nature committed to their care. They have nurtured the body with care and cultivated the mind with zeal but the soul, which gives the key of good or evil to all the thought of the mind has been left to develop itself, and like weeds in a beautiful garden to make ugly the otherwise attractive scenes and to rob the soil of its strength and fertility.

In the beginning it was not so, the fathers saw with a clearer vision than their sons have seen. Theirs was not a theory but a well understood fact that the true basis of character, the foundation on which to rear noble manhood and winsome womanhood and wise and honest citizens was not alone the strong and well developed body or the keen and well informed mind, but that only from the moral and spiritual nature, which held as its highest duty the knowledge of and obedience to the will of God, and as its supreme privilege of service not of self but of others, can be produced those men and women upon whom the state and society may safely depend for their well being and its permanency. Events have proven the accuracy of their knowledge. For a hundred years in our schools, our colleges and our universities religion, if not the formal basis, was at least the actual inspiration of the education of our youth. Not only the arts and sciences and letters of their age but the never dying principles of the knowledge of God, the love of truth, the hatred of a lie whether spoken, acted or lived, the exaltation of purity in all the relationship of life, the insistence upon honor and honesty as a cardinal necessity of society —all these and many more "old-fashioned virtues" were inculcated. Not perhaps with textbook and ferule or the simpler tasks of the copybook, or the reader or the arithmetic, but in many other ways did the teachers impress their own convictions and erperiences upon the tender minds and hearts of the children. Christian men were not then forbidden by law to read the Bible to their scholars, to pray with them for God's guidance and blessing and to sing praise to the Creator and Benefactor of mankind.

Now all this in the wisdom of men who know not God is changed. So far as our children's schools are concerned the Bible is a forbidden book, prayer is stifled or reduced to barest formalities, hymns are replaced by patriotic songs, and the craze for religious liberty has produced as its fruit irreligious license. For a generation we have been thus sowing the wind and we are now beginning to reap the whirlwind. Public life has so degenerated as to alarm even the easy-going moralists. Far-sighted public men of the class in which Mr. Roosevelt is a conspicious leader are striving earnestly to counteract the tide of public irresponsiveness to the highest ideals of public duty, and are endeavoring to arouse the public conscience drugged and stupefied by the pleasant but deadly advice of "laissez faire." Many wonder at the lack of public responsiveness to such appeals, are idignant that public servants still continue to view office and opportunity not as a trust, but as a chance of personal gain and profit, and mourn sincerely the lapses of social morality. But it is no wonder that we are facing these things. The generation at present in control is a generation that, in the impressible years of its youth, has not been influenced as it should have been by the changeless power of a religion and ethics founded on revealed truth. Its training of body and mind has been well-nigh faultless, but it has also been a spineless education, crumbling up as a withered reed when confronted by the storm-blast of temptation. In this respect and therefore very largely in every respect our boasted educational system, to which millions of dollars and thousands of finely trained minds have been devoted, is a failure! It has not and it cannot make good in answer to the demand now made upon it for the production of high-minded, clean and clear spirited and strong-souled men and women. It has cleansed the outside of the cup and the platter, but within——.

Does this indictment seem too sweeping? Then let it be remembered that it is brought against the American system of education as a whole, not against every individual or institution included in it. And let us be thankful that there is still time for the nation to redeem itself and by its acknowledgment of God in the fundamentals as well as the formalities of its life to "return unto the Lord who will have mercy; and to our God who will abundantly pardon."—Christian Intelligencer.

Old Preachers.

"I am going there to do the best work of my life," is what I heard a man in his seventieth year say the other day about a pastorate to which he had been called. "He thinks nothing of walking around the country six or eight miles at a time visiting his members,' is what I heard a deacon say the other day about his sixty-three-year old pastor.

"I feel that I am capable to-day of more and better work all around as preacher and pastor—as sermonizer and organizer—than I was at the age of thirty-five," is what I heard a man over sixty say a few days ago in reply to the remark of a friend that he was "preaching better every time."

Now, these cases can hardly be considered exceptional. There is no reason why any well-preserved spirit should not do as good work at sixty or sixty-five as at any earlier period of his life. (Fact is, a man who is hale and alert at fifty has a better show for fifteen or twenty more years of activity than one has at forty.) The preacher of sixty has had twenty years more of study and practice and of experience than when he was forty. Hence he is to that extent more intelligent both as to the Bible and all other literature and also as to all questions that enhance his usefulness; more skillful and erective in sermonizing, and more discreet and tactful in administration.

The notion that only young men are "abreast of the times" is false, and it is reached by a process that in every other sphere is recognized as false. The man that has been on the ground long enough to know how things came to be as they are—that indeed has had part in making them what they are—has a better grasp of the situation, and can more heartily and intelligently enter into the spirit of the times than one that has lately come upon the scene.

And yet: "How old is he? was the first question asked me about every preacher suggested as my successor in a city pastorate. "The church has a great many inexperienced undeveloped members, and yet the cry is for a young man," is what the chairman of a pulpit committee wrote a few days in asking me to recommend a man for his pastor. And, "We want a young man," is known to be the almost invariable demand of the pastor-seeking church. And the more important the work, the more insistent is this call.

This tendency is not only causing hardship and heartache, to many capable and excellent men by forcing them into idleness, but it is also working harm to young men by thrusting them into work for which they are not fitted, and above all it is depriving the church of much valuable service.—Cue, in Religious Herald.

The Power of the Christian Faith.

Our Gospel is a faith that should reach unto the words and manners of men. It is a faith to make the husband a strong man in his own household, and the wife a gracious reliance. It is a faith to give the children a wondrous vision, and to cause them to be glad in the presence of their parents. It is a faith also to make the heart tender, and the answer of the lips soft, and the pressure of the hand warm, and the light in the eyes full of warmth as well, and to take out of the soul itself all wintry cold, and make it warm in the love of God. Yes, it is the "winter wild," but Jesus Christ has brought summer into the hearts of all who believe in Him.

Faith will give comfort in the midst of fears; but unbelief causeth fears in the midst of comforts.

Editorial.

The dissatisfied mortal is a trial to others and a plague to himself. He cannot be happy and he takes it to be chief mission in life to make every one unhappy, or at least to keep every one in hot water. He is a pessimist of the type that would make the world a picture of gloom, if he could. In order to be cured he should either be ignored altogether or disciplined in some way. Many homes lose their brightness because of the one in them who cannot take things as they are and makes it his business to express dissatisfaction on every possible occasion.

The boy or girl who is so unappreciative of the sacrifices and efforts of the father or mother as to be continually grumbling, is a specially trying subject. Sometimes this child returns home from a happy visit to friends. Of course he has seen things at their best and has been carefully kept from seeing or knowing anything about the petty annoyances with which every household must put up. It did not occur to him that as a guest things were made to appear quite different to him than they would to a member of the family. Upon his return he is unreasonable enough to suppose that he is being deprived of something which might add to his happiness. He has not learned that to make it pleasant for himself he must do his part in making others happy. His selfish spirit demands everything his own way but does not want to be put to the bother of giving others what they would like to have. Many a poor parent is perplexed by the criticisms and complaints of such a child in whom the Christ-spirit of sacrifice and love is wanting.

The same condition of dissatisfaction often occurs in the church. Whole congregations are thrown into gloom because some one has developed into a chronic kicker. A calamity falls upon that church when this selfish and childish Christian visits some other church. If some one were only to invent a scheme by which church members of this type could be prevented from "gadding" about the whole of Christendom would rise up and call him blessed and every pastor would feel that the millennium of congregational life had surely come.

This "chronic kicker" when away from home is decently and cordially received. He gets more and better attention than he deserves and is given a view of things as they are when shown off to visitors; he hears and sees little of the things that call for sacrifice and toleration and comes away with the idea that he has been to the ideal church and that his own church is exactly as it should not be. Upon his return home he is sure to complain loudly of the lack of sociability, of the pastor's indifference to him and his ideas and of the methods used for carrying on the work of the church. Generally he declares he will do nothing until these things are remedied. Sometime he stays away from prayer-meeting or he may reduce his contributions but he seldom applies for his letter and goes to the church that pleases him better.

If people of this stripe would only quit comparing their church, their pastor and their fellow members with others whose circumstances are entirely different and get down to hard, earnest work for the Master in the field in which He has placed them, things could improve, but they cannot give up complaining. Complaints are chronic with them.

We are not able to solve the problem of the "chronic kicker"; we wish we could; but a vigorous application of the flat-hand process is generally an effective cure for the dissatisfied boy or girl in the well regulated home and we feel that the gloom-creating church member should be made to know that he is not in good standing, and treated as such, until he is ready to take hold of the work with enthusiasm and cheerfulness. A wolf-note spoils a song. A grumbler disturbs the harmony of the church. In the interest of harmony the church ought either to drop him or insist upon his changing. G.

The dictionary is generally regarded as a necessary but very uninteresting piece of literature. Generally it is dry as dust, but not always. Sometimes we may discover a real gem in it. Often we make discoveries that lead us to revise our opinion of ourselves, or at least of the way we have of expressing it. Here is a spell-binder. He is one of those who feels the joy of attracting public notice keenly. The papers say, "he was the cynosure of all eyes" His vanity has been tickled. And why shouldn't he be pleased? 'Cynosure' comes to us from two Greek words which mean dog's tail. What a blow to the spell-binder!

We despise an idiot or pity him. Most people would be up in arms at being called an idiot. Considering that the man who holds public office is too often either a knave or a fool a private citizen in most of our commonwealths should be pleased when called an idiot (in the older sense of the word) for the dictionary defines an idiot as "a private person not holding public office. Most of the people who believe in prohibition are idiots in this older and better sense of the word.

"I want to be a model Christian," says one. "I am a model husband," says another. Take care! Don't be ambitious to be a model anything. At least don't boast about it. Boasting leads to disappointment and humiliation. Find out what it means to be a model. Your dictionary will tell you a model is "a miniature representation of a thing." Certainly there is no glory to be gotten out of being a small imitation of the real thing. Many homes suffer from too much "model husband" and one of the severest afflictions with which the church has to put up is the "model Christian." The "model" Christian may say "I support my church." If he is a "model" husband he is likely to say, "I support my family well." But one meaning of support, according to the dictionary is "to endure." What an awful load many homes and churches are compelled to bear in putting up with these models! Surely they are much endured!

The opportunities at the door of the Christian people of America are limitless Day by day Providence is increasing them. If our nation does not become the mightiest factor in the kingdom of our Lord, when once that kingdom embraces the whole world, it will be because the Christian people have been neglecting the tremendous chances thrust in their way.

The Pilgrims of New England, the Quakers, Mennonites and other sects of Pennsylvania and the Hugenots of the middle colonies and the South were attracted to these shores because they saw here opportunities to establish homes under conditions where none would interfere with their religious inclinations. A nation coming from such pious, God-fearing stock should grow up into a commonwealth mighty in its service to God. But the America of today is different from the America of a century ago: it is a different America from the America our grandfathers or our fathers knew. We have our crowded cities that do not differ, in the conditions that make vice, poverty and crime possible, from cities in other parts of the world. People of strange speech and strange religions crowd into them and in place of the churches that once were crowded with throngs of Protestant worshippers there remain only either neglected or altogether abandoned church buildings. Home mission opportunities have thrust themselves upon the churches and found the churches not ready to embrace them. The little that Protestant churches have done for their foreign born neighbors is patheticaly insignificant. When we bear in mind that the crowded foreign quarters, the negro neighborhoods, and the slums hold the political balance of power in the cities and that the cities swing the states and the nation we must tremble for the life of the Protestant influence and institutions in our country. Is Protestantism asleep? Has it lost its vitality? Or has it surrendered? We can only hope that the Protestant churches of our land will see the danger they have permitted to develop and will rise up and unitedly do their utmost to win again the ground they have lost.

The rapid development of that portion of our country which we once regarded as a useless wilderness or a desert thrusts another condition upon us which demands our serious, energetic and immediate attention if we would hold America for Christ. The building of great railroads, the irrigation projects, the reclamation of swamps and the transformation of great stetches of forests into farms have about obliterated the spots from our map which were once regarded worthless wastes. Where once the jack-rabbit and the rattlesnake were undisputed masters there are now thickly populated communities; where but a few years ago the herds of the ranger roamed there are now prosperous farms; the forest and swamp counties of the past are now the gardens which send their products to the cities hundreds of miles away by train loads. The churches have not kept pace with these developments. Not long ago we heard a secretary of a large denomination home mission board declare that he could name counties by the dozens in which not a pastor was on the ground and Sunday schools and churches had not yet been established. He gave as a reason for this neglect the lack of men and funds to carry it on. But this state of affairs will not last long. The bigger and wealthier denominations will find a way reaching this territory and a way of reaching this territory and of occupying it. They have a way of reaching out after country opportunities even though the cities are neglected. The country church is the back-bone of our American Protestantism and of course they are wide enough awake to strain every effort to strengthen themselves in this position. But why shouldn't our church have a share in these new conquests? Our people are by choice and tradition a rural peo-

ple. The number of Mennonite congregations in big cities may easily be counted on one's fingers. While many of our young people are drifting into the cities and while our church owes it to them to follow them there and make provision for their care, the most natural field for us to work in is the country. Our people were on the newly opened territory very early. They were established in the Middle West long before the forests disappeared, they were in Kansas when the greater portion of that state was still an unbroken prairie, they were in Minnesota and the Dakotas almost as soon as the railroads were able to carry them there and we find them today the early comers on the irrigated lands and in the dry-farming districts. One would think that in the interests of Christ's kingdom and the church for which their ancestors were ready to die they would have used their opportunity to build up the church among their unchurched neighbors, but this chance they missed. They regarded their duty finished when they provided German preaching for the benefit of their children their relatives and friends; those not born into the Mennonite clan were altogether ignored. The communities grew up all around them but our churches did nothing more than hold their own, few if any found their way into Mennonite fellowship who were not either born into the church or came to it from other Mennonite churches. If the early Pennsylvania Mennonites had been as aggressive as other denominations, some of whom came upon the ground much later, our church in the keystone state would number many hundreds of thousands, as it is they number a few thousands, having been content to hold a small part of their own. The greater portion of their children have gone to build up other communions. What has been true in Pennsylvania is just as true, on a smaller scale, in the other states where our people have located. A lack of aggressiveness on the part of the Mennonites has always meant that a large portion of our people would become a prey to other denominations. The remaining unevangelized districts of the newly developed regions may mean a glorious opportunity for us today. By neglecting the opportunity we are permitting the building up of another wall which will keep us small and uninfluential. If we are sure of the principles to which we are committed we will preach them; we will be aggressive in presenting them to the world; we will carry them to those who have not heard of them and will strain every effort to place our flag on new territory. It seems to us that the lack of an aggressive teaching of our doctrine is a confession of a lack of confidence in them on our part. Will we permit such an impression to get abroad?

As Christian people and a part of this great nation we cannot make our poverty on excuse for our lack of activity. The financial burdens of all churches are at all times borne by those who have but their mites to give but our church has not done its little or much to meet the many urgent calls made upon the Christian people of America. There are foreigners, unacquainted with the Christian traditions of our land, coming here by the thousands every day. Is there record of a single organized effort to meet these people at the nation's door with the Gospel? There are thousands of Mexicans along the southern border of our country who are only about half civilized and whose only Christianity one might properly call baptized paganism. Have the Mennonite people ever seen in them an opportunity to preach Jesus. The Chinese, the Japs and other Asiatics swarm to our Pacific coast. They come as heathens, erect their idols and consecrate their temples. What is the use of foreign missionary efforts anyway if these people are severely left alone with their idols in our Christian land? The negro, in whose interest the Germantown Mennonites were first to raise a voice, is never thought of now in a missionary way, the southern mountaineer has never gotten a bit of attention from us, we have done very little in the city slums. Can any one say we are altogether crowded out and the opportunity to evangelize is taken from us by others? A review of the Christless, unchurched masses of men and women of America reveals a condition that fairly shrieks with opportunities for us. Will we recognize them as opportunities or will we continue to ignore them passing by on the other side as did a certain man who many years ago was going down from Jerusalem to Jericho?

NOTES ON THE S. S. LESSON

March 5.

Elijah Goes Up by a Whirlwind to Heaven.

II Kings 2:1-11.

Golden Text:—Gen. 5:24.

The devotion of Elisha to Elijah reveals a phase in his character that one would hardly suspect in the stern prophet whom God commissioned to speak harshly to a sinning nation and its king. There must have been a loving side to the character of Elijah that was only appparent to one as close and as dear to him as Elisha was. In all of God's servants there is certain to be a loving side, their hatred of sin often overshadows it, but when we come close to them it is bound to reveal itself.

Elijah, though he once had prayed to die, was not taken to heaven until the work God gave him was completed. Even the most useless person on earth has a mission to which he should devote himself, doing his part faithfully, until God, in His own time, sees fit to call him.

The fidelity of Elisha to Elijah, though tried by the sons of the prophets and Elijah himself, was not to be shaken. He was preparing himself for a greater and better usefulness in God's hands; His persistent fidelity opened the way for him.

The associations of Jericho, the place where God's people once observed the boundlessness of faith, may have had an encouraging influence upon Elisha. At just that point in our lives, where we realize the great triumphs of faith, God is prepared to give us greater proofs of His power if we but show a willingness to go a little farther with Him . We come to deep Jordans, full of dangers and calamities, time and again in our lives. We see no way over them except with the eye of faith, then, there are no dark floods in our way that God cannot safely lead us over.

What is the wisest thing for which we should ask? A larger estate or riches? God can bestow them upon us, if He so will, but a larger heart and divine wisdom are the better things He has to bestow. The highest good on earth which God can bestow to the humblest is not gold or possessions but the Holy Spirit.

The translation of Elijah is told in a single verse, but it beautifully illustrates the triumph over death that the gospel of Jesus fully reveals. Enoch was the first so to triumph over death, Moses departed from earth in a way not known to men, but no man saw them depart. When Elijah ascended there was but one witness. When our Lord ascended a band of watching disciples were present to observe it. We are comforted in the thought that Christ ever liveth to intercede for us in heaven.

NOTES ON THE C. E. TOPIC.

March 5.

Lessons From Great Lives.

III. Moses.

Exod. 3:1-14.

The first picture of Moses, the helpless little infant set adrift on the water and later found by the Egyptian princess, beautifully illustrates the care God exercises over His little ones. Our master made them the object of his special concern and taught us to regard the child character as the ideal of Christian life.

There are three periods in the life of Moses. In every one of them he is a striking personality. (1) As the prince he is loyal to his people and anxious to lift them out of their miseries. (2) As a fugitive living the lonesome life of a shepherd we find him observant and contemplative. (3) As a leader of the chosen people he is jealous of God's honor, the greatest character under the old dispensation and a conscious type of the one who is to become the redeemer of mankind.

It is significant that he should have had the benefit of the world's best educational advantages and been learned in "all the learning of the Egyptians." It was part of the divine plan to give to the one who was destined to be the world's greatest leader the best possible equipment for leadership, yet he was also to learn that "the wisdom of this world is foolishness with God."

As a leader he is without peer. God calls the greatest and best men to the trying duties of leadership. God's great men are those who can blend humility with ability as Moses did.

Moses is a mighty wonder-worker. None, save Christ, ever performed so many startling miracles as he did. In our age we are apt to forget that the miracles of modern civilization are alone possible because ours is a Christian civilization under Christian leadership. The greatest wonders are those which the people of God can do.

Moses is the worlds great law-giver. Law is God's rule. Only Christ is a greater law-giver than Moses. There is always a close relation between the spiritual and the ethical. Only true spiritual leaders like Christ and Moses can give us just and true laws for our personal conduct.

As a military leader Moses suggests to us the "Great Captain of our salvation" who has overcome our greatest enemies, death and sin. All his enemies shall be trod-personal conduct.

Among the prophets Moses leads, he is the type of the greatest prophet who in many respects is like him the prophet, priest and king of God's chosen people.

The most loving feature of his character is that he was a friend of God. Only as God's friends can we ever hope to attain to spiritual success and triumphs. His death, burial and appearance as a living man at the transfiguration beautifully illustrated the glorious doctrine of the resurrection.

News of the Week.

Domestic.

IT IS ANYTHING TO BEAT RECIPROCITY

Washington Feb. 18. — The last week but two of this session of congress comes to an end with every important piece of legislation still tied up. There is always a chance for a break up at the last moment, but with few exceptions the leaders in both senate and house are now convinced that the deadlock over the legislation the president wants will continue until noon of March 4. If this outlook proves to be correct an extra session is inevitable.

Everybody realizes that the president has gone so far with his extra session talk that he can not take the back track without subjecting himself to severe criticism. No one acquainted with the situation believes for a minute that the president will refuse to call an extra session if the Canadian reciprocity agreement shall not be acted on by the senate.

The senators who are standing in the way of the ratification of the agreement are convinced of the president's sincerity. Apparently, they are willing that there shall be an extra session. The one object they have in view is the ultimate defeat of the reciprocity agreement. They believe it would fail at an extra session.

RUSSIAN BEAR ACCEPTS CHINA'S ANSWER

Washington, Feb. 20. — The Chinese legation here received a cablegram today from the Chinese foreign board stating that the Russian minister at Peking had expressed satisfaction with the contents of China's reply to the note issued by Russia requesting compliances with the treaty of 1881.

The substance of the Chinese reply to the effect that China had declared her willingness to comply with the treaty was cabled here with the additional information that the Russian minister regarded the assurance of the Chinese foreign board as covering the various points in dispute. The legation here was inclined to believe that this would terminate the apprehensions that might have arisen over the issuance of the Russian note.

ALDRICH OUT IN LETTER FOR RECIPROCITY

Washington, Feb. 20. — Senator Aldrich, chairman of the finance committee of the senate has written to President Taft that he favors the confirmation of the Canadian reciprocity agreement. Whether the letter makes promises of assistance in getting action in the senate at the present session has not been disclosed but senators who have seen the letter intimate that the senator will do all he can to aid the president in carrying his program through. The announcement was received with great surprise in the senate especially by the "standpatters" who have come out against the agreement on the ground that "it is not in compliance with the subject of reciprocity."

KITCHEN STILL ARBITER OF STYLE IN MILLINERY

New York, Feb. 18. — The kitchen still rules as the arbiter of millinery fashion. The spring styles are just coming in from Paris and although the knell of the bucket, coal hod, dish and wash tub hats is sounded, there are found among the new models the flatiron poke, the fluffy oyster shell and the mushroom. The kippered herring has not yet been announced, as it is probably being held back for a future season.

The new hats are startling. The bow of the flatiron poke, for instance, rests on a point on the forehead just north of the nose. From there the hat slopes upward and flares outward and instead of the concealment of the bucket model, pretty much all of milady's coiffure is exposed to view. A couple of bright colored feathers complete this interesting creation.

20 PERSONS HURT IN SOUTHERN PACIFIC WRECK

Elko, Nev., Feb. 21. — More than twenty passengers were injured, several fatally, it is believed, in the wreck of Southern Pacific train No. 10, east bound, near Palisade, last evening. Seven of the cars left the rails and were tumbled about in a confused wreck.

The wreck accurred at a grade, turning the point of a hill. The engine, with baggage and mail cars, kept to the track, but all the coaches except the last one were derailed. A day coach and two tourist sleepers rolled thirty feet down the embankment. A broken rail is believed to have been the cause of the accident.

HAITI TOLD TO HALT IN REIGN OF TERROR ROLE

Washington, Feb. 21. — As the result of a protest registered by the British consul-general at Port-au-Prince, against the reign of terror in Haiti, the state department today made representations to the Haitien government on the wholesale executions of revolutionary prisoners, advising the authorities to adopt a more reasonable course.

Many of the better class of educated Haitiens, the minister continued, are either in jail or in hiding, through fear of imprisonment. He declared that business was at a standstill and a feeling of uncertainly pervaded Port-au-Prince.

THE OHIO LOCAL OPTION LAW TO REMAIN INTACT

Columbus, O., Feb. 21. — By a vote of 56 to 60 the Dean bill to amend the Rose county option bill so as to permit municipalities to decide for themselves whether liquor shall be sold was defeated in the house today. It needed sixty votes to pass. The measure went through the senate two weeks ago. An expected amendment to have the bill apply to cities, instead of municipalities, was not offered. It is stated, however, that the "wets" may press the proposal in the form of a new bill. There are eighty-three cities in Ohio under the new census, as against 600 municipalities, which classification includes villages.

GATES TRAIN BREAKS ALL R. R. RECORDS

New York, Reb. 19. — A record in fast long distance travel by train was made by the arrival here tonight of Charles G. Gates, son of John W. Gates the New York financier who completed a dash of nearly 3,000 miles across the continent to obtain expert treatment for a case of blood poisoning.

A chain of fast trains carried Mr. Gates over 2,989 miles of track in 78 hours, including all of the several stops which are necessary for changing engines, switching, etc. This is an average for the whole distance of 37 miles an hour, counting stops.

The fastest time ever made from Chicago to New York is that of Mr. Gates' train in 16 hours and 49 minutes. The east bound trip has never been made under 17 hours, although the west-bound record has been 16 hours and seven minutes.

The portion of the trip covered in the fastest time was between Toledo and Cleveland when 108 miles were covered in 97 minutes.

BARONESS TO MARRY OHIO FARMER.

New York, Feb., 19. — Reversing the usual order of international alliances the Baroness De Rottenburg arrived here to-night on the steamer Laurentia to beome the bride of an American farmer. The bridegroom-to-be, Joseph Hutt, of Warren county, Ohio, was at the pier to meet her. Mr. Hutt is an Englishman of middle age and came to this country in the seventies and has since become prosperous on his Ohio farm. He has been a widower for several years and met the baroness during a vacation spent in his native village, Haddenhall, Buckinghamshire. The pair announced that they would be married in New York and immediately settle down on Hutt's farm in Ohio.

MAGAZINES TO WAR ON PROPOSED POSTAL RAISE.

New York, February 14. — One hundred thousand dollars has been raised to fight the proposed increase in the magazine postal rates. S .S. McClure, one of the leading magazine men of the United States, announced today that one hundred periodical publishers have pledged themselves to contribute $1,000 each to a fund to be used in newspaper advertisements setting forth the publishers' reasons for opposing the pending measure.

McClure flatly denied Postmaster General Hitchcock's statement that the magazines are making huge profits, and he also declared that if the increase is put in effect popular magazines of the type of McClure's and Everybody's will be wiped out of existence.

"No magazine of our type," said Mr. McClure, "earns an adequate return on the investment, because of the high cost of editorial matter used. Some of the series of special articles used represent an outlay of from $30,000 to $50,000.

"The result of the proposed inquitous increase would be nothing less than forcing us to spend more money than our magazines earn. For this reason we propose letting the public know the true intent of the measure, feeling sure that thus aroused, the reading public will protest against the passage of the bill."

WOMAN MISSIONARY, ILL, COMMITS SUICIDE AT SEA.

San Francisco, Feb. 18. — Miss Alice Duryee, a missionary of the Dutch Reformed church, widely known for her work in China, leaped overboard from the steamer Manchuria on the voyage from the orient and was drowned. The Manchuria brought the news of the tragedy when she arrived here yesterday.

Miss Duryee's health had been broken by overwork and she was being brought to her home at Newark, N. J., in the care of two sisters, a physician and nurses. A nurse fell asleep watching her and the patient disappeared. A thorough search of the vessel was made without avail and the woman's relatives decided she had jumped into the sea.

"PITCHFORK" TILLMAN OVERCOME IN SENATE.

Washington, Feb. 18. — So affected by his emotions and weakened by the illness with which he was stricken during the last session of congress as to be unable to continue, Senator Tillman, of South Carolina, today sank sobbing into his seat shortly after having begun a speech in eulogy of the late Senator Alexander Clay, of Georgia, and Jonathan P. Dolliver, of Iowa. Senator Bacon, of Georgia, moved hastily over and took a seat by the South Carolinan. A few words from Mr. Bacon in a measure restored the self control of his nerves to Mr. Tillman and shortly afterward he feebly walked from the chamber.

The scene was an affecting one, members on the floor and spectators in the galleries visibly being moved. The attempt to speak at length was the first Mr. Tillman had made since his return to his duties and his friends had feared that it might prove too great a tax upon his impared strength.

Foreign.

EARTHQUAKE BRINGS DEATH N TURKEY

Constantinople, Feb. 20. — A violent earthquake was experienced at Monastir and elsewhere throughout the vilayet of Monastir today. There was some loss of life.

Several mosques and houses were demolished. The population is camping out and suffering intensely with the cold. The authorities have appealed to the government for 300 tents and relief funds.

CHINA'S TROOPS TO BURN FAMINE DEAD.

Nankin, China, Feb. 18. — Cremation of the unburied bodies of famine victims in the villages of Anhult and Kiang Su provinces was ordered today by the provincial authorities, on the recommendation of the American and European relief commitees. There is scarcely a house in the whole famine region without its dead, relief workers reported, while the bodies of thousands line the roadways or are found in open fields. The frozen ground makes burial impossible.

The ignorant peasants try to conceal the fact that there are any dead in their homes. The result is that hundreds of families continue to dwell with the dead bodies in the same compartment, producing conditions most revolting.

The order for cremation is certain to meet with frenzied opposition by the peasants. Soldiers were to-day ordered to attend the death carts and use force, if necessary, to remove all dead from their homes.

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WHAT A YOUNG MAN OUGHT TO KNOW.

Part I.—Strength. — The manly mastery of self. Part II. —Weakness: How to Overcome. — Medical authorities. Part III.—Evils to be shunned and consequences to be dreaded. Part IV.—Reproduction.—All life from the seed or egg. Part V.—Proper relation to woman.—Who should not marry.—Selection of a wife.—Early and late marriages, etc., etc.

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VOL. XXVI. BERNE, INDIANA, March 2, 1911. No. 9.

BIRTHDAY WISHES.

Birthday blessings, fullest, sweetest,
Fall on thee today.
Earthly pleasures, fairest, fleetest,
Will not, cannot stay!
But the true and heavenly treasure
Cannot pass away;
May its richest, grandest measure,
Gild that natal day.

Love would strew upon thy way,
Fairest, freshest flowers today;
Love would daily, hourly shed,
Brightest sunbeams on thy head.
So I pray: That heavenly grace
Be thy flower awakening dew,
And the brightness of His face
Gild thy life with sunshine true.

Many a happy year be thine,
If our Father will;
He has traced the fair design,
He will fill it line by line,
Working patiently until
Thy completed life shall shine
Glorious in the life divine.

The love of God the Father,
The grace of God the Son,
The joy of God the Holy Ghost—
A blessing three in one,
Be yours aboundingly, I pray,
For this and every coming day.
—Selected.

NEWS AND COMMENT.

Every person has a work to do on this earth. God knows when the time is expired and the work finished.

Mrs. Suderman, widow of the late Elder Leonard Suderman, Whitewater, Kan., celebrated her 90th birthday on Feb. 4.

A catechetical class has been organized in Bethany church, Quakertown, Pa. The class numbers at present seven members, and meets on Sunday evening.

Bro. W. H. Grubb and Bro. S. P. Prieheim exchanged pulpits on Sunday evening, Feb. 26, the former preaching at Allentown and the latter at Quakertown.

A special meeting of the Young People's Society of Christian Workers of Bethany Mennonite church, Quakertown, Pa., was held on Sunday evening, Feb. 19. The meeting was quite well attended and enjoyed a well prepared address by brother A. S. Bechtel, the superintendent of the First Mennonite Church of Philadelphia, on the subject of the "Spiritually Unemployed."

God leads safely to the end if we listen to His voice and follow it.

Stick close to a true and noble friend, but let Christ Jesus be your best and closest friend.

Bro. M. S. Steiner, pastor of the Zion Mennonite church at Columbus Grove, Ohio, who has been ailing for some time, was taken on Feb. 26 to the Bluffton sanatorium for treatment.

A singing class under the tutorship of Bro. Menno G. Oberholzer of Bechtelsville, Pa., has been organized in the West Swamp church. The class meets every Saturday evening and numbers about 60 members.

Recently the Brudertal congregation at Hillsboro, Kan., at a special meeting decided to ordain two brethren as evangelists. The ordination of the two chosen brethren, David Goertz and Paul Mouttet, took place last Sunday, Feb. 26.

A special meeting was held at the Bergtal congregation at Korn, Okla., on Feb. 10. Several ministers preached, after which Bro. J. G. Bergen was chosen as evangelist, Bro. Jacob H. Ediger as deacon and Bro. John Flaming as elder.

The first ministerial meeting of the Kansas-Nebraska District (members of the General Conference B) was organized at Peabody, Kan., on Feb. 13. Twenty-six ministers and deacons were present at the opening and several others were expected.

Rev. John Blosser and wife, of New Stark, Ohio, who recently sold their farm stock and implements, expect to leave soon for Nampa, Idaho. Mrs. Blosser intends to stay there while her husband will take a trip farther north, to Alberta and Saskatchewan.

What will it cost at San Francisco? Some may at this time contemplate attending the International Sunday-school convention in June. Special railroad rates are assured from all sections. No free entertainment to delegates, but plenty of excellent, inexpensive hotels, boarding and apartment houses and good, cheap eating places.

Texas and Prohibition. — The legislature of Texas carried out the will of the people by passing, with the required two-thirds majority, a state-wide prohibition amendment, and on July 22nd the voters of Texas will say whether or not they want prohibition.

Rev. A. B. Rutt, superintendent of the city mission, W. 63rd Str., Chicago, and editor of the Christian Evangel, a monthly periodical published by the Central Illinois Conference of Mennonites, made a trip to Elkhart, Ind., last week and then came as far as Berne to call on Rev. Kliewer and others. On Monday he left for Chicago.

Not very long ago the Michigan Advocate told of an employee of the St. Paul Railway who had served the railway for 47 years, and now, at the age of 78, the railway retires him at a salary of $10,000 a year. The advocate places side by side with this the fact that the largest annuity given last year to any superannuated Methodist preacher in the Michigan Conference was $392, and the smallest $40. In Canadian Methodism we have two or three superannuates who draw the princely allowance of $500 per annum. There seems to be a difference between railroading and preaching. Financially the difference seems to favor the railroading rather more than it ought to.—Christian Guardian.

HELP NEEDED IN CHINA.

Christian America as well as the Christian world has been touched by the cable despatches that have been coming from China, bringing the depressing news that famine has been spreading and that thousands of victims are dying. To us who are living in a land of plenty these dispatches sound almost strange and we cannot fully appreciate the suffering. Ought not the Christian world extend their help and Christian sympathy in their present distress? A "cup of cold water" may speak more powerfully than a sermon. Any contributions for the relief of the famine sufferers can be sent to Harrison Landis, 529 Columbia Ave., Philadelphia, Pa., who will transmit the same promptly.

In the name of the Emergency Relief Commission,
S. M. Musselman, Sec

TOO MUCH PRAYING.

By A. B. Shelly.

Brother J. S. Shoemaker, one of the brethren of the Mennonite General Conference B., who have been making a tour among the different missions of India, narrates a remarkable incident of a missionary evangelist, by the name of Hyde, who is working under the auspices of the Presbyterian Board and who seems to be a very devout man and greatly devoted to his work. He says, that at one time a request was sent to the Board in America asking that he be called home from the field, "because he was spending too much time on his knees praying." But the Board considering, that the time spent on his knees was not lost, refused to grant the request. The effect of this man's prayer life is, that hundreds have been converted and added to the church through his influence and that during the past year he baptized between five and six hundred concerts.

This is another case to show what part earnest, incessant prayer has in effectual churchwork, and in mission work in particular We are justly laying a great deal of stress upon earnest, devoted and well prepared workers for the different kinds of churchwork. We are devising plans for the preparation of ministers of the Gospel, of missionaries, of Sunday school workers and of church workers in general. Different new methods and organizations are introduced for the more effectual carrying on of the work of the Master. We are trying by word and pen to induce people to be more liberal in their giving and to show more interest for the work both at home and abroad. This is, no doubt, all right and proper in its place. People in general should know more about the work of the church. They should

be made acquainted with its needs and with the methods adopted to help it along. Hence we can never speak nor write too much about the work of the church, nor can too much be done in the line of active service.

Yet the danger is that one vital and essential point, which in the end is the most important point, is too much overlooked and neglected. It is the prayer to God for His help and the influence of His Holy Spirit. Without these all our prepared workers, all organizations and all devised methods are of but little avail. They are a mere machinery, and a dead machinery at that, without the enlivening influence of the Spirit. While we would not for a moment disparage well prepared, devoted and self-denying workers and discountenance the part their labors have in the success of the work, yet we can never too strongly emphasize the need of earnest, incessant and united prayer for the success of God's work.

While this applies to all church work it is in a special manner applicable to mission work. Here obstacles are to be overcome of which we know nothing in connection with the work in the homeland and which can only be overcome by the grace of God and the power of His Spirit. Heathen darkness will only vanish when the light of the Spirit penetrates the same. The heathen will only be induced to leave their idols and their idolatrous worship and accept Christ and His religion after the convincing influence of the Holy Spirit has made them willing to do so. Thus while faithful, self-denying work is necessary, prayer for the influence of God's Spirit is still of greater necessity. Thus the worker, who spends much of his or her time on his or her knees in communion with God, will be the most efficient and most successful worker, and the one who prays most for God's blessing and the success the work is the most efficient and successful helper. Time spent in earnest prayer is never lost. Luther, the great reformer, on one occasion made the remark, that he had so much to do, that in order to do it well, he had to spend three hours daily in prayer. "The effectual fervent prayer of a righteous man availeth much." Jas. 5: 16.

"Ora et labora" was the motto of the ancients. This must be our motto. While we should never cease to labor and do our part faithfully, we must never cease praying for the work and the influence of the Holy Spirit.

Quakertown, Pa.

In real prayer God speaks to us as well as we to Him.

OUR INFLUENCE.

We center our thoughts too much upon self and do not realize the great importance we have in the formation of character of our fellowmen. In the striving to gratify our natural propensity we do not consider the welfare of our fellowmen. We do not realize that our lives are a constant influence in the formation and development of our fellowmen's character as well as in our own. Christ says, "A city set on a hill can not be hid." Our lives are streams of living water. As it rushes on to eternity it either destroys and sweeps away struggling lives, or supplies them with living water.

It is a mistaken idea that we can live for self alone. The great poet Longfellow realized this fact when he says:

I shot an arrow into the air,
It fell to the earth I know not where.

* * * * *

I breathed a song into the air,
It fell to earth I know not where.

* * * * *

Long ago in an oak
I found the arrow still unbroke
And the song from beginning to end
I found in the heart of a friend.

Would our action be seasoned with the thought of effect it has upon our fellowmen it would often be different.

As truly as the grain we sow produces its own self so truly the thoughts and character we live will be more or less manifested in the lives of others. What we think, others will think; what we attempt others will do, and what we are others will be.

Upon us rest not only our own responsibilities but also the responsibilities of our fellow men. Cain in his boldness said, "Am I my brother's keeper?" But the Lord replied, "Cursed art thou from the ground." The evil influence of Cain has been the downfall of multitudes.

Therefore it behooves us to live such a life that on the resurrection morning we may be worthy to hear the voice of our Redeemer, "Well done, good and faithful servant, thou hast been faithful over a few things, I will set thee over many things, enter thou into the joy of thy Lord."

P. J. Albrecht.

MISSION STUDY—WHAT IT IS AND HOW CONDUCTED.

The watchword of our age is progress. Even politics is taking on a progressive air, not merely at Wa'hington, but throughout the nation. Progress in business, too, has gathered new enthusiasm in its struggle and is bounding merrily onward. The world never dreamed of such forward strides — a thousand years in a century.

There is no excuse for anyone not knowing what is going on in the world every day. He rises in the morning and finds the daily paper awaiting him. Why all this progress in a material sense? Simply this: Men have spent time, money and energy in studying the need of their particular line of business, they have not studied merely for their own information but that through the information they might broaden their usefulness and make their worth more apparent.

This does not seem to bear on the subjet of this article, nor does it discuss the subject it takes up fully. It is intended merely to serve as a contrast to the position of the Church of Jesus Christ today. Does the church as a rule take up for special study in any systematic manner the various problems that confront it? Does your church measure up to your ideas of progressive Christianity? Is it beause of or inspite of what you, yourself, are doing?

We have all come to realize that the haphazard business man is not the successful business man. Do we apply the same scrutiny to the church? Or are we satisfied with that haphazard spirit we condemn so freely in business?

But we come back to our subject; first, what is Mission Study? Perhaps the simplest answer that might be given and yet a very broad one is: A study of the work of propagating the religion of Jesus Christ.

A large number, yet a steadily decreasing number of our church people close their ears to missions, because they have no use for foreign missions. This is a sad state of affairs—sad because it is true. There is too much of that selfish, anti-missionary spirit, due largely to a lack of knowledge, rampant in our churches today. Did not God open the heavens that Peter might catch a vision of his duty to preach the Gospel to the Gentile world?

"Of a truth I perceive that God is no respector of person: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34. 35.

It is, however, not the purpose of this paper to discuss the importance of mission study, hard as it will be to refrain from it. Yet in telling what Mission Study is and how conducted it is hoped the reader may see that it holds an important place in the "progressive" work of the church.

Among the Mennonites, teachers' meetings have long been and are still popular. You are acquainted with them. Mission Study classes are similar meetings, preferably smaller, but conducted along the lines of a model teachers' meeting. The meeting may be opened with several good missionary hymns, such as "From Greenland's Icy Mountain," or "The Morning Light is Breaking," providing the members of the group or class are inclined that way. It is not advocated by Mission Study leaders or writers, nor was it applied in any class with which the writer was connected as leader or member, still I do not see why it should not, (I believe it would) help to create a proper spirit. Much depends upon a proper spirit in these studies—a willingness to let the Spirit of God direct us, for we remember it is His work. Meetings of the group are held each week and should always be opened with prayer, and then closed with a scripture lesson appropriate to the study of the evening and prayer. It is very enouraging to the leader and helpful to the members of the class if every one will lead in a short prayer at the close of the session. For in the study of missions we learn of something definite to pray for and to be sure our prayers can much better be answered when they are to the point; that is when we know that we are praying for and believe in our hearts that it is the will of God. At least we know then that our prayers are answered when the desires are granted. Then too we can materially aid in having them fulfilled when we are not ignorant or uncertain of our petitions. Perhaps that is the reason so many of our prayers go unanswered! They have been too indefinite.

After the session has been properly opened the leader proceeds in the discussion of the lesson which is generally a chapter in the book being studied. The most sucessful class, as well as the most profitable, is the class in which no one hesitates to discuss freely the subject under consideration—not with any idea of solving the problem, but to acquaint themselves with all the material at hand. One of the first impressions that will be made is that it was no small task that Christ gave the church when He said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

Is not ignorance the chief reason why so many in all our churches are not interested in missions? Mission Study generally conducted will greatly reduce prejudice against and ignorance in missions.

Men, women, young and old—everybody, and if desired special books for each class. Books appealing especially to women, books prepared especially for juniors and young people, and books for men.

Among the books that are very popular might be mentioned: "The Why and How of Foreign Missions"; "The Challenge of the City"; "The Frontier"; "Korea in Transition"; "Uplift of China"; "Western Women in Eastern Lands"; "The Decisive Hour of Christian Missions"; and "The Moslem World."

A word should be said about the leader. He or she must be interested in missions. You must be on fire yourself if you wish to kindle others. An uninterested leader will fail to arouse enthusiasm in the members of the class and thus the real aim of Mission Study will not be attained. Then too the leader must be willing to take time to prepare, but this is not alone for the leader — the members too should do this. To make this easier reference libraries are prepared for each text book in uniform binding which can be purchased for a nominal sum. The more time that is put in the study of such materials, together with the text book, the more that is likely to come from it.

This gives you a mere idea of Mission Study with none of its accomplishments nor its organization. If you are considering the organization of a class write to the secretary of your board of missions or to the Young People's Missionary Movement, New York. You will find "The Mission Study Class Manual", sold by the latter at five cents, a very helpful pamphlet.

Text books, and every member of a class should have one, cost 50 cents in cloth binding or 35 cents in paper. Classes may meet in the church, in a private home or alternately in the homes of members of the class, and, although not absolutely necessary, weekly meetings prove the most satisfactory.

Jacob Alderfer.

CHRISTIANITY AND TOBACCO.

(Contributed.)

It is sometimes said, Christians use tobacco, work in tobacco, defend tobacco as a good thing. But it is a very rare thing to find a real spirit-filled Christian to do either. A writer says, "Tobacco and liquor are the cleverest and most successful agents the devil has on his staff." A strong expression like this ought to cause a Christian to stop and think. On account of the temporary feeling of ease and comfort after taking the poison in "moderation" the victim ignorantly thinks it is not only without injury, but positively beneficial to health. "I take it to aid digestion," "to quiet my nerves," "to induce sleep." "My work is fatiguing and I need a stimulant after it," etc., are some of the excuses offered.

Medical men variously tell us that the evils of tobacco exceed those of drink. It does not follow that because we measure results that there are none. Tobacco is the result of ambition; it is undermining the health and weakening the will of the present generation. It takes away the shame of failure. It robs of the sense of right.

The tobacco habit gains ground at the expense of spiritual force, as witness Spain, Italy, Persia, Turkey, Mexico, Egypt and all retrograde countries, where even women are its prey.

The study of tobacco—its effects, its history, its statistics, followed by a short study of consumption, its causes, its history and its statistics conclusively establishes the fatal parallel. Tobacco is the most potent factor in developing conditions for pulmonary consumption. In England statistics show that every ten persons dying of pulmonary consumption eight are tobacco users. Space forbids my showing its effects on the eyes, heart and every bodily function, the ravages of cancer, etc., produced by this obnoxious weed.

The study of the evils of tobacco, its effects on the human system has been fearfully neglected. Habits of self-indulgence are shunned by a sturdy race. Unless a halt is soon called in the almost universal use of tobacco the future of America will have nothing of hope. It is even now being blighted and sapped by weaklings who are not able to deny themselves sensual gratification, and true patriots look with apprehension upon the future. Shall we take warning from other nations?

Spain, once a power, is now a vast tobacco shop. The Turks, while following the banners of Solyman, 'The Magnificent,' were the terror of nations, but since then, having become more addicted to tobacco smoking than any of the European nations, are now the lazy and lethargic Turks, held in contempt by all civilized people."

The cigarette loweres vitality, deadens the moral perceptions, and obliterates mental keenness. An Iowa legislator says: "The cigarette can be driven from the land if the whole people can be aroused at once to act vigorously, but this will be impossible, if neglected a few years longer." It is a sad sight and shows a backward step when a church paper upholds the use of tobacco and advertises the cigar business. A.

"Religion is the best armor in the world, but the worst cloak." —Bunyan.

Home Circle.

GIVE YOUR SUNSHINE TO THE LIVING.

Give your sunshine to the living,
Do not wait till they are dead;
O there's joy in constant giving,
Human hearts are comforted.
And the giver feels the sunshine
Of the heart's responsive smile,
Knowing that another's pathway
Has been brightened all the while.

Give your blossoms to the living;
Let them have their fragrance now;
Ere the eyes are sealed in slumber
And like marble is their brow.
Often for some loving token
Human hearts have ached and bled;
Give your blossoms to the living,
Do not wait till they are dead.

Give your sunshine to the lonely,
Though they seem but cold and proud,
Oft, perchance, some hidden sorrow
Makes them shun the cheerful crowd
Give a loving word of token,
Just a pressure of the hand;
Let them know your heart is tender,
Though you may not understand.

Give your heart's love to the fallen;
Oh, they need the tenderest care!
Though you see not their temptation,
They must meet it everywhere.
Oft a word, a smile, a handclasp,
Gives the needed strength and cheer;
Helps them in the bitter conflict
When the tempter lingers near.

Give your sunshine to the living;
Scatter flowers with eager hand;
You may wake the chord responsive
That will vibrate o'er the land.
Lavish smiles upon the aged;
Cheer the sad ones on their way;
You can make this world an Eden
By the kindness of today.

—Mrs. Mary B. Wingate.

A GRAIN OF SAND.

"Mother! mother! there's something in my eye; please take it out, quick!" Flossy came hurrying to her mother's room. Her blue eyes were bloodshot, her eyelids swollen, and the tears were running down her cheeks.

"Why, what is it?" asked her mother, as she put her arms around the child.

"I don't know; it's an awful big thing. The wind blew it in my eye a minute ago."

The mother examined the afflicted eye carefully, but could find nothing except tears.

"I don't see anything in it, dearie."

"But it's there, mother; please do get it out. It makes me so uncomfortable."

The mother looked again. Then she bathed the hurt eye with warm water, and told Flossy to keep it closed for a time; but the poor eye did not get any better. Something was in it—something as big as a marble, Flossy thought.

"Well, Flossy, I think we had better go to Dr. Wright and see what he can do," said her mother, after trying everything she could think of for the relief of her little daughter.

Dr. Wright was the good doctor Flossy loved, and she stood very quietly with her face in the light as he kept the eyelid open.

"Ah!" said the doctor; and in an instant he held his instrument toward her, "here it is!"

"Where?" asked the mother. "I don't see anything."

"I don't either," said Flossy; "but my eye does not hurt any longer."

"It's just a tiny speck of sand," replied the doctor, "too small to see, unless you know where to look for it."

Some days after, Flossy was fidgeting about the room where her mother was sewing. It was rainy weather out of doors, and Flossy was in a bad humor; nothing pleased her.

"Please dont, Flossy," said her mother over and over again. "You make me very uncomfortable. If you don't stop worrying, you must go away by yourself.' "

Flossy sat down by the window, pouting. In a little while her face brightened, and she came to her mother and put a little soft kiss on her cheek.

"I'm like that little grain of sand, mother, don't you think so?" said she.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my temper gets in the wrong place. I love you, mother—I love you truly; and I would not hurt you as that sand did me for anything. The sand could not help itself; but I can, and I will, right away."

—Our Boys and Girls.

Deaths.

Homer.—On February 19, 1911, near Souderton, Pa., Morris E. Homer, aged 80 years, 3 months and 2 days. Interment at Horsham Friends meeting house on the 23rd. Services by A. M. Fretz.

Contributions.

For Relief Work.

From a friend, Altona, Man., per J. F. Lehman, for any sufferers, $10; congregation Pulaski, Iowa, per W. W. Miller, $5; E. F. Grubb, Los Angeles, Cal., for relief work in China, $5.

Gratefully acknowledged,
Harrison Landis, Treas.

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Correspondence.

QUAKERTOWN, PA.

Feb. 24, 1911.

Special Metings of Y. P. S. C. W.

The young people's society of Christian workers of Bethany Mennonite church, Quakertown, Pa., on Sunday evening, Feb. 19, held the second of a series of six special meetings which are to be held one every fourth Sunday during the first six months of this year. The first of these meetings was held January 22; Daniel M. Landis of Philadelphia was the principal speaker. It was also our pleasure to have the Flatland society visit us in a body on this occasion and different ones of the members made short but very appropriate addresses, strongly emphasizing the desirability of, and the good results that must inevitably come from such meetings.

On last Sunday evening Andrew S. Bechtel and Clarence Hunter, both of Philadelphia, were with us. Bro. Bechtel made the address and Bro. Hunter favored the audience with a solo. Bro. Bechtel had for his subject "The Spiritually Unemployed." His remarks were pointed and full of meaning. He urged upon his hearers that God in the perfecting and the carrying out of His great plan of the "salvation of the world" has work for all His people. That idleness, inactivity whether in a physical or spiritual way, makes men weak and unfit for good service. That only through exercising ourselves spiritually do we become strong and capable men and women in the service of the Master. It is also the opinion of Bro. Bechtel that the Gospel should be sung as well as preached. That it holds a place of equal importance to the preaching of the word. That music appeals to many a soul that can not be reached by the preached word, and he believes there should be more choir, special and congregational singing. Bro. Hunter's solo was also greatly appreciated by the audience and on the whole we believe that both of these meetings have been a decided success. We hope that the rest of the series may prove of equal interest.

Souderton-Allentown, Pa. — A pleasant visit and inspiring services. — On February 12, in compliance with a request by the church officials of the Allentown church I had a pleasant visit and gave assistance in the day's service. Our heavenly Father smiled upon us from the early morning of the day mentioned with a mild and beautiful winter day for the special occasion planned for the day. Everything seemed to be in harmony to give me a blessed visit to the flock over which I was provisional pastor for six months the past year. The occasion was the winter communion services, and with it combined a children consecration service. On my arrival I found the church full and all active in the Sunday school lesson study. It reminded one of a bee-hive where there was activity and laying by sweet riches of spiritual truths for the nourishment of the inner man. Following this was the children consecration service. Four parental pairs: Rev. S. P. Prieheim, the pastor and wife, Bro. H.S. Kummery, the deacon, and wife, Bro. A. M. Musselman, S. S. superintendent, and wife, and Bro. and Sister Charles Stauffer with their babies appeared at the chancel railing for this service. The writer read the appropriate scripture lesson, and offered a consecration prayer, then with repeating the scripture blessing laid his hands successively on the little ones. A short sermon on I Cor. 11:23-28 helped us to view aright the Lord's Supper which followed, with nearly all the members of the church participating. It was a real fellowship feast as well as a memorial of the Savior's death.

In the afternoon a few sick were visited and communion observed with them. In the evening we again assembled in the house of God. First was a spirited and instructive Christian Endeavor service. The choir gave a few soul-lifting selections. The writer spoke on Psalm 30, David's song of salvation. After several short calls imparting and imbibing spiritual encouragement and inspiration on Monday, I wended my way homeward again, with a wish of blessing upon the dear Allentown flock and upon its new pastor, Bro. Prieheim, his loving helpmate and little Frederick.

A. M. Fretz.

THE INDEPENDENCE OF CHINA.

By E. W. Thwing.

Peking, Jan. 14, 1911.

The struggle of a great nation, to rightful independence and self government, is a spectacle that can only bring sympathy and admiration from every wisher of world progress. There is a future before this Empire which many of the worlds statesman fail to realize or comprehend. If they did so their treatment of the Chinese government and the Chinese people would be very different.

The present is a most critical time in the transformation of China from the hoary Empire of the past to the modern progressive nation of the future. Many of China's leaders, and her intelligent young men, realize the present opportunity to regain some of her lost rights and her national prestige. Some, however it seems, fail to realize that now is the time for definite action.

More than a month ago the National Assembly passed an almost unanimous resolution for the speedy suppression of the opium traffic. They asked that the Chinese Foreign Office should take steps to change the Treaty of Tientsin so that opium might not longer be included in the Commercial Articles. But as yet we hear of no public stand by the Chinese government demanding her sovereign right to totally prohibit the importation of opium. Can it be that China is still afraid to make this just demand? She would have the support of the whole civilized world if she were to take a firm stand today on this great moral question. We hear reports of negotiations being carried on between the Chinese and the British government. Some say that the British government strongly objects to freeing China from Treaty obligations in regard to opium. They claim, it is said, that China has not proved her sincerity nor fully shown her ability to carry out the work she proposes. It is also said that propositions are being made for the prohibition of foreign opium in several districts only, where the cultivation of the native opium has been fully stopped. We hear reports of these and other negotiations: they may be true or false. But there is a danger that the true issue will be lost sight of, that is. sovereign right as an independent nation. It is England's right to meet her difficulties in India, as she deems best, without conditions being imposed by the Chinese government. It is also China's right as a sovereign power, to totally prohibit opium both at home and from abroad without conditions being imposed by England. Will China fearlessly claim this right? Fifty years of the opium trade, which was unfairly forced upon China, when her understanding of international agreements was in an undeveloped stage, does not give to Great Britain the right to impose conditions upon an awakened China, when she wishes to stop this vicious traffic. If China could only see, that her strength lies in avoiding prolonged negotiations, and complicated agreements, and in making a firm demand for a return of her sovereign right, she would succeed.

A recent editorial in the New York Herald fitly states that: "The public opinion of the civilized world is a tremendous force, and the leaders of the National Assembly in China must be commended for appealing to it against Great Britain's attitude of the opium traffic. As a result of this appeal, to be permitted to immediately shut out Indian opium, the British United Christian Society for the Suppresion of the Opium Traffic has renewed and intensified its agitation. Many thousands of British Christians are ashamed of Great Britain's long continued crime toward China. in declining to grant the immediate right to prohibit the importation of Indian opium, which it characterizes as "a sin before God". The policy, which for sordid monetary consideration forces a vice upon a weak nation, and against the wishes of its people, is inhumane, abhorrent, and a shame to England."

This is but one illustration of public opinion in Europe and America today. A letter by the last mail from London says: "To ignore this appeal from China's highest popular assembly would would not only be unjust. in the face of what China has accomplished, but would be to alienate the good will of those who are the mouth pieces of China's public opinion." Many news papers in the United States and England are now publishing articles on the opium question and support China's claim of sovereign right to totally prohibit this poisonous drug. China must make a public demand before the world, before she can expect to secure the return of this right. In the negotiations carried on there may be a tendency to discourage China in her desire for immediate prohibition because of the difficulties involved, and so keep China from making this public demand. On the other hand, because China has not publicly before the world demanded immediate and total prohibition of the opium trade, the excuse is repeatedly made to the England Anti-Opium agitators that Great Britain cannot be expected to demoralize the Indian trade and do something she has not been asked to do.

Dr. W. A. P. Martin, that veteran student of International Law, who for more than sixty years has studied the political situation in China has well said: "Now is China's opportunity to take a firm stand for her sovereign independent right on a great moral question. She has right on her side and she will succeed.. If she cannot stand now for her independence inthisquestion she cannot in any other, and her real independence will be put off for many years. But if she faces this moral issue, fearlessly and firmly, the way will be opened for the solution of other difficult questions."

There are some matters on which it would be very difficult for China to take a strong stand at the present time, but the opium question is not one of these. On this question she has the earnest support of her people, the resolutions of her national assembly, the imperial sanction of the throne and the support of world wide opinion. But can China realize that this is not a question for negotiation and conditions, but is one where a firm stand and a public demand is necessary?

The 27th Article of the Treaty of Tientsin provides that a change may be made at present time. Will China briefly, but firmly, say to England and to the world that from this time on she does not wish opium to be a general article of commerce? If she simply privately makes her request to the British government she has to meet objections and difficulties alone. But if she makes her demand public, not only must Great Britain give good reasons to China for not complying with this righteous request, but the British nation must also make it clear to the whole world why she should continue her Indian opium trade into China contrary to the wishes of the Chinese people. China's strength lies in public action, firm and fearless. Will China realize her present opportunity or will she miss it as she has sometimes done before?

The independence of China is at stake before the world today. Not only does this opium traffic affect millions of her people, but it also has to do with the honour and prestige of the Chinese government. May the leaders of China today be guided to take such strong and fearless action as may speedily bring to an end this opium trade and bring more happiness and prosperity to her own people and to the world.

An age which hacks the Bible to pieces will have no evangelistic power.

THE NEW ANTI-CIGARETTE LAW OF KANSAS.

Section 1. It shall be unlawful for any person, company or corporation to sell or give away any cigarettes, or cigarette papers, or to have any cigarettes or cigarette papers in or about any store or other place for free distribution or sale.

Section 2. Every minor person and every minor pupil in any school, college or university, who shall smoke or use cigarettes, cigars or tobacco in any form, on any public road, street, alley, park or other lands used for public purposes or in any public place of business, shall be guilty of a misdemeanor and on conviction, punished for each offense by a fine of not more than $10, and every person who shall furnish any cigarettes, cigars or tobacco in any form, to such minor person, or who shall permit such minor person to frequent any premises owned, held or managed by him, for the purpose of indulging in the use of cigarettes, cigars, or tobacco in any form, shall be guilty of a misdemeanor and, on conviction, be punished by a fine of not less than $25 nor more than $100 for each offense.

Section 3. Every person, company or corporation violating Section 1 of this act shall be deemed guilty of a misdemeanor, and, on conviction, shall be fined not less than $25 nor more than $100.

Section 4. All acts and parts of acts in so far only as they are in conflict herewith are hereby repealed.

Section 5. This act shall take effect after its publication in the official state paper.

THE CRITICS.

If the preacher's wife and children go ragged, even like some of their brethren's children, these same brethren will remark about it and say, "I wish that woman would look more closely after her children's clothes. I wish she would dress up a little better. I never see the Methodist preacher's wife look so common and tacky as our preacher's wife does. I am actually ashamed of her." Then, if she tries to look as well as she can, the same parties will say: "I think she is too stuck up. I don't have as nice clothes as she wears," when it may be the woman has no more than one or two decent dresses in her "wardrobe." Now, the preacher's wife has a hard place to fill. The preacher also has troubles of the same kind.—Joe S. Warlick, in Gospel Guide.

Some one has said that the time is coming when men will follow the golden rule more and the rule of gold less.

Editorial.

Hereafter the Mennonite will be set up in linotype. In order to make it easier for the operator those, who send manuscripts to the editor for publication, would be doing the printer a great favor if they would permit plenty of space between the lines. Carefully prepared copy always produces the best results. If the contributor can have his copy typewritten the matter of getting his article into print will be greatly expedited.

General Conference meets at Bluffton, O., this year. Every one interested in the work of our church looks forward to that time and should give the matters that this gathering will consider his prayerful concern. It is to be hoped that this conference will be one of those epoch-making assemblies that will move for a decided advance in that portion of the Master's kingdom in which we are most deeply interested. The Bluffton conference should be well attended. It is a point that can be easily reached by a great number of our people and the local church is well able to accommodate all who come. Those who will attend will come in close personal touch with the leaders of our church and will get an amount of information concerning the church and its interests that can be obtained nowhere else. After attending a general conference one is most likely to be a more enthusiastic and interested member of his own church than ever before.

The proceedings of a conference may greatly improve in interest if the business methods used be as expeditious as possible. We see a possible improvement in our conference methods. For a number of conferences we have been laboring under an antiquated method of electing officers. When conference was a small affair the system worked very well, but now that it has been growing at the rate of more than a hundred new churches a conference it has become unhandy and a drag upon the work. Under the present system candidates for offices are not placed in nomination. They are elected by free ballot, i. e. any member of conference votes for any one he cares to. At our last general conference at Beatrice it took the three tellers a half day to determine who was elected when the first ballots were gathered. Of the sixty or more voted for the office of president more than half of them had less than five votes. By permitting nominations the result of an election could be known in ten minutes and the precious time wasted in waiting to hear the result of a vote could be better employed. This slow and unhandy way of voting should by all means be changed, but, the constitution of the conference stands in the way of making the change, since it limits the elections to the use of a free ballot. One would think that after the hitches this antiquated system brought into the last three or four of our conferences some one of the local conference would go to the bother of giving the necessary three months notice that a change in the constitution would be proposed. Nothing that involves principle or doctrine is involved in this matter. It is simply a matter of good business promptly attended to. The haste to get away from conference before its business comes to a close is one of the things we have always had to regret. Perhaps if the General Conference would make possible the shortening of its session by adopting a better andspeedier working system for doing business it would be easier to get those who come to see it out to the end. G.

The work of woman in the church has always been of the kind that counts for most. St. Paul's first convert on the continent of Europe was a woman who as soon as she came under the influence of the gospel proceeded to take a prominent part in its propagation. It was into the hands of women that St. Paul sometimes entrusted the difficult and dangerous task of carrying his message to distant churches. The faithfulness of women to the cause of Christ is beautifully illustrated in the fact that a woman was last to leave the side of the cross and first to come to the tomb. The great men of the church in all ages have acknowlegled that the influence of their mothers had much to do with their greatness as soldiers of the cross, and the work of the church of our time, if it were not for the activity of the women, would be sure to go into decline. If the church does not today attain to its greatest usefulness it is because we have inherited and stand by the absurd notion that the public part of the Christian service should be in the hands of the men altogether. As it is the interest and support of the women given to our public service saves it from dwindling down to nothingness or at least an absurdly small handful. If it be true that the average audience at a church service is a suggestion of the kind of people who will make up heaven we are forced to the conclusion that the basses and tenors will be terribly scarce in the chorus that will make eternity ring with gladness.

Dorcas is a beautiful New Testament type of the kind of a woman who concerns herself about the needs of the distressed and unfortunate. There have been many of her kind in the church at all times and because of them Christianity can be proud of a splendid record for sympathetic helpfulness. It is the woman who takes the task of fighting the rum evil most seriously, not only because she is the one to suffer most of the hardships it imposes, but because she has a great heart and her sympathy must show itself in a practical, sympathetic, motherly way.

Missions appeal strongly to the Christian woman because they call for sympathy. Even the women, staggering under the hard merciless burdens of poverty or physical infirmities are seldom deaf to the demands of the mission cause. Because of their nature they must sympathize with the downtrodden in other lands where woman finds her conditions much harder. They forget their hardships and the drudges they are compelled to bear when they hear how much worse it is in Africa, India or China. Sometimes you hear men complain that they hear too much about missions in the church, but women never make such a complaint. Their mother-hearts bleed for the child widows of India, the foot-bound baby girls of China, and the chattle-women of Africa. The sex will have lost one of its most beautiful characteristics when such things do not appeal to them.

If honors, as the world bestows them, were prized by missionaries (which they are not), how unjust would we be to the women heroes of the cross in heathen lands! Judson is often called an apostle, his wonderful pioneer missionary efforts are greatly praised and spoken of, yet who of his eulogists ever thinks of mentioning any one of the three wonderful Mrs. Judsons, who gave their lives for Burma? Livingstone's body lies with the noble and the great of his nation in WestminsterAbbey, but Mrs. Livingstone's lies under a tree in the heart of the dark continent. John G. Paton's noble work for Christ in the New Hebrides deserves all the appreciation it gets from the Christian world, but with Paton gone to glory less than a dozen years ago who is there who can tell the name of either one of the two wives who like him bore the bitter hardships of missionary pioneering in one of the most difficult fields on earth?

The organized work of the women for missions furnishes one of the most remarkable pages of modern church history and covers woman's work for women in many lands. After half a century of work there are five thousand women in the foreign mission field. About two thousand of these come from the United States. In 1861 there was but one woman missionary society in our country, today there are forty-four societies with at least two million members. Last year they raised $4,000,000, or 2000 times more than their average income of $2000, fifty years ago. American women now support 2100 mission schools (including 250 boarding and high schools). They conduct 75 hospitals and 78 dispensaries, having 140 physicians and 79 trained nurses. They employ 800 teachers, have set up printing presses, translated and published Bibles, tracts and school books; they have built boats, colleges, hospitals dispensaries, nurses' homes, orphanages, lepper asylums, homes for missionaries' children, training schools and industrial plants.

Their publishing interests have included the founding of newspapers and magazines, the publishing of millions of lesson leaflets, study-outlines, programs, booklets, tracts, etc. And, to accomplish all these things, the raising of money has demanded the efforts, sacrifices and time of the two million Christian women interested in the organized work of women for the women of other lands.

"The Climax of the fifty years' achievement" says a daily paper commenting on the woman's work for missions, "is the movement for co-operation among the various denominations as seen in the splendid results in the United Study plan in which half a million are now enlisted; the summer schools and the phenomenal success of the Golden Jubilee which is sweeping the entire country and heralds a new era in the work for oppressed women and children in other lands."

NOTES ON THE S. S. LESSON

March 12.

Elisha the Prophet Restores a Child to Life.

II Kin. 4:25-37.

Golden Text—Rom. 6:23

"What do we know of the broken-hearted woman at the foot of the prophet? Note her social position; her hospitality; the evidences that she was a faithful servant of Jehovah. II Kin. 4:9, 23. Recall how it had come to pass that she had been highly favored of Jehovah. It began with an act of hospitality, an act which has proven to be the open door of so many blessings. Note that her hospitality developed into great liberality. She built a room that the prophet might have a place of his own whenever he came that way. Note that this liberality was brought out by a recognition of the fact that the presence of the man of God was a benediction to her home. Here is a means of grace we are prone to neglect. Show how many blessings come from the presence of good men in the home, in society, in the nation. Note how Elisha seeks an opportunity to make some return to the good woman for her kindness; how at last for this comparatively little thing Jehovah gives her the desire of her heart. II Kin. 4, 12-17. And yet Jehovah allows this boy to die. Our ungrateful hearts seize upon this thought and overlook the years of happiness, of which there is no record, which passes between the hour of his birth and the day of his death. Doubtless, this woman felt just as we would have felt about it. She could only remember that after God had given her this son He had snatched him away. She could not understand it. She forgot all the years of happiness which had come with this gift from God. She could only remember that God had taken away her boy. How could he care for her and yet tear her heartstrings? Was the boy's death an evidence that God did not care for her? That He was indifferent to her happiness? We know today that it was not. Is the death of a loved one today any evidence that God does not care for us? May it not sometimes be an evidence that He does care for us? Many of us in the midst of such bereavements turn coldly away from God. What did this woman do? If she had shut herself up in her room and nursed her sorrow and her doubts and her complaints would her boy have been restored to her? Note that she went straight to God's prophet just as quickly as she could go. She went straight to God. It is the first thing to do in such an hour. And it is the only thing. It was because she hastened that her sorrow came so quickly to an end."—Pell.

NOTES ON THE C. E. TOPIC.

March 12.

First Aid for the Tempted.

Heb. 2:14-18.

We all need help. The temptor would let us alone if he did not know our weakness and the likelihood of our falling. Our strength to resist temptation is like a little oil in a very small vessel. If there is no place to replenish it, it will soon go out and we will be in the dark. But it is expected of us that we win over our temptations. Though they are more than a match for our strength they need not bring about our fall. The opportunity is set before us to become more than conquerors; but how?

Human hands, in a certain way, help us a little, but they are nothing compared with the divine strength which is always sufficient for our severest trials. Divine strength works for us through our natural powers. Christ is our pattern. He lived a human life to show us how to meet life's problems. He did not meet life's trials otherwise than we must meet them. While He had the power to use miracles He never wrought a single miracle to make trials easier for Himself. While we cannot expect a miracle to shield us from the temptations we feel by knowing the divine Christ that we have found the power and can use it in a way that makes the evil one flee from us.

The one who stands absolutely alone is most severely tested by trials. As a matter of protection against temptations one should not be alone. It is never necessary. He who endured the devil's worst temptations is with us all the time, if we desire Him to encourage by His example and to make us realize that it is a help—a power that we get from Him who understands our nature and sympathizes with us in our trials. We are stronger for knowing that He will make us strong—strong enough to come victor out of our present trials.

The sentinel on the extreme guard in times of great danger is exposed to the attacks of the hidden enemies about him. He does not run away from them for he knows that he can call a whole army to his help if he needs it. Know that in time of great danger one may call a whole army, yes heaven's mighty power to his help. An entire army is prepared to respond to the call of a single guard and the army of God's children owes it to the one who stands alone to respond with prayer, encouragement, example and help.

The Christ method of meeting temptation is the only proper one. He prepared for His trials with prayer. No trial came to Him that did not find Him having prepared for it with a season of prayer. Then He met the temptor with Scripture. To live with the Word of God so that it becomes our unconscious retort to Satan's suggestions is to be armed with a power he cannot resist.

We often do more good by our sympathy than by our labors, and render the world a more lasting service by absence of jealousy, and recognition of merit, than we could ever render by straining efforts of personal ambition.—Frederick W. Farrar.

News of the Week.

Domestic.

UNITED STATES SENATE IN BAD FIX

President Taft Smiles.

Washington, Feb. 28. — This afternoon there was as some prospect of an agrement which would permit a vote on Lorimer, the Lorimer case and a vote on the tariff board bill. During the morning recess of the senate, the insurgent republican senators met and decided to keep up the filibuster against a Lorimer vote unless they were assured of a vote on the board bill. They said they were fighting for two good causes, the defeat of the movement to vindicate Lorimer and the enactment of tariff commission legislation. The Taft republicans in the senate were insisted that any agreement should provide for a vote on Canadian reciprocity.

It seemed very doubtful if an agreement which would insure a vote on Lorimer, a tariff board and reciprocity could be reached.

Utterly demoralized and leaderless, the republicans in the senate seem disposed to let every piece of important legislation before the body fail. The situation is so ridiculous that it amuses President Taft. When senators rush over to the White House to tell him what an awful fix they are in, he simply smiles and says that the senate can find time to vote on the Canadian reciprocity agreement and the other legislation before it and will do so either now or at an extra session He has refused to yield either to persuasion or threats. Within the last thirty-six hours numerous schemes for deals have been presented to him.

Every one of them has been rejected, and in rejecting some of them he has used language that does not ordinarily belong to his vocabulary. He is simply making one demand on the senate, and that is that it shall do its duty.

"RELIGIOUS" EMBEZZLER ARRESTED IN RIO JANEIRO

Boston, Feb. 24. — Wm. B. Watts, deputy superintendent of police, received a cablegram today from the United States consulate at Rio Janeiro announcing the arrest of Robert E. Davie, the missing Boston banker and broker, who is charged with embezzlement of more than $500,000 in money and securities from a large number of persons.

Professedly Davie was of an ardent religious temperament. His chief friends were clergymen and evangelists and from this class of people many of his victims were chosen.

In fact, the principal complainant against him is Mrs. Hannah L. Greenwood, of Somerville, the wife of a well known evangelist. Mrs. Greenwood's charge, which is the formal complaint against the "boy broker", is that he stole $10,000 which she intrusted to him for investment.

The Rev. J. Wilbur Chapman, the evangelist, was a friend of Davie, and when the evangelist was married at Providence last year, Davie was his best man.

SMUGGLERS OF ALIENS LAND IN NET

New York, Feb. 25.—Federal officers swept aboard of trans-Atlantic liner when she made her pier, this afternoon and arrested every man in authority from captain down. All are charged with conspiracy to violate the United States immigration laws.

The steamship is the Athinai, of the Hellenic Trans-Atlantic Steamship company, whose general agent here also was arrested. The government charges that the company has been smuggling in aliens for more than a year, some of them disguised as members of the crew, others hidden about the ship until there was no danger of search.

LIFE SAVER'S MEDAL FOR AN INDIANA GIRL

Washington, Feb. 24. — On recommendation of the interstate commerce commission, the president has awarded a railroad live-saving medal to Miss Nettie Caskey, of Fairmont, Ind.

In March of last year one day Miss Caskey saved her little niece from being run over by a fast train on the Pennsylvania track, snatching the child from in front of the engine at the risk of her own life.

OPTION ELECTIONS IN INDIANA

Indianapolis, Feb.28. — The wets gained 10 out of 16 cities in Indiana that previously had been dry, in local option elections in fourteen counties of the state today. The elections were held under a city and township option act, passed by the legislature now in session to supersede the old county option law. The dries won in six cities and all of the 30 townships outside of cities that had elections.

GRIEF CRAZED WOMAN MURDERER.

Philadelphia, Feb. 28. — Miss Jeannette Lewis, twenty-seven years old, today murdered her mother, Mrs. Sarah Lewis and her nephew, Edward B. Midlen, Jr., nine years old, by administering cyanide of potassium and afterward committed suicide by taking a dose of the same drug.

Miss Lewis' sister, wife of Edward B. Midlen, died last night at a hospital in this city, and it is believed the young woman was crazed by grief.

FREIGHT RATE BOOST CALLED OFF

Washington, Feb. 23.—The interstate commerce commission has decided against the railroads in both the "eastern" and the "western" cases. The decision, eagerly awaited by the roads and shippers alike, was handed down late today.

Proposed advances in class freight rates in official classification territory aggregating among all the railways in the territory approximately $27,000,000 a year, were disapproved by the commission.

In the case involving the increases by the railroads in western trunk line territory the commission also declined to approve the proposed advances in commodity rates. The carriers in both cases are required to cancel on or before March 10 their advanced tariffs and restore their former rates, which are the rates now in ffect.

EXTRA SESSION OF CONGRESS

April 4th New Congress Will Convene.—Last Hope for the McCall Bill Gone.

Washington, Feb. 25. — So probable is it that an extra session of congress will be necessary in order to get action on the Canadian reciprocity agreement that President Taft has fixed April 4 as the date on which such a session may be called.

The April date was selected after consultation with Champ Clark, who will be speaker of the next house, and Representative Underwood of Alabama, who will be chairman of the ways and means committee, which will have charge of and report the reciprocity bill in the house.

The president had intended to convene the extra session at an earlier date, but Representatives Clark and Underwood told him they would like to have a month's time after the present congress adjourns in which to map out the democratic plans for the next session.

There was no change in the situation in the senate today regarding the Canadian reciprocity agreement and the leaders see no hope of bringing to a vote at this session the McCall bill to carry the agreement into effect. Many rumors were circulated of moves to remedy the situation, but apparently they were all without foundation.

Foreign.

CABINET CHANGE IN FRANCE.

Paris, Feb. 28. — President Fallieres today asked M. Monis, formerly a vice-president of the senate, to form a cabinet to succeed the Briand ministry. M. Monis replied that he wished to consult his friends before announcing whether he would accept the responsibility.

THOUSANDS DYING OF PLAGUE IN MANCHURIA

St. Petersburg, Feb. 28. — Pei Chu anlintze, about fifty mils north of Harbin, is being ravaged by the plague. The deaths there are reported to number two-thousand daily.

The disease is raging at Kirin, Hulanchen, opposite Harbin and at Bodune, one hundred miles southeast of the Manchurian capital.

Bread riots have occured throughout the stricken district. The foreign consuls are preparing to leave. Troops have refused to march into the plague places and martial law has been established.

The Chinese emperor has reprimanded the Manchurian authorities for not having dealt more energetically with the situation. The far eastern press is filled with apprehensions of a recrudescence of boxerism.

THE POPE PUTS BAN ON THE HAREM SKIRT

Rome, Feb. 24.—Pope Pius X. today placed his ban on the "harem" skirt. The Osservatore Romano, the vatican's organ, says that the pope "strongly disapproves the 'harem' skirt, because it is calculated to diminish the wearer's self-respect and to abolish sex distinctions."

The paper says that wearers of the skirt will be excluded from all Catholic churches throughout the world, should the style become generally adopted.

None of the skirts has appeared in Rome, but the costume is being affected by the smart set in Paris and in the Riviera.

PARIS TOSSES EGGS AT TROUSERS SKIRT

Paris, Feb. 24.—Incidents of public disturbance accompanying the appearance in the streets of women wearing the trousers skirt occur daily.

The avenue De L'Opera was the scene of one of the more serious outbreaks. One woman being surrounded by a laughing, jeering crowd, was unable to proceed, and a man, taking advantage of the situation, purchased a basket of eggs from a dealer in a side street and distributd them among the other men, who, in order to show their disapproval of what they consider unladylike conduct, pelted the helpless wearer of the new garment until a squad of police intervened and aided the woman to escape in an automobile.

BIG WEDDING PARTY DEVOURED BY WOLVES

Vienna, Feb. 28.—One hundred and eighteen members of a wedding party of 120 including the bride and bridegroom were devoured by wolves while traveling by sledges from Obstipoff to Tashkend, in Asiatic Russia, a distance of twenty miles.

Today's Zeit says that the two survivors reached Tashkend in a half-crazed condition after having, at the last stages of the journey, thrown the bride and bridegroom to the ravenous pack of wolves. These four occupied the same sledge.

The survivors demanded that the husband abandon his wife to lighten the sledge, but he refused. In their rage, the survivors threw both the husband and his wife from the sledge, thus appeasing the hunger of the wolves until the sledge reached the edge of Tashkend.

The women and children of the party were the first to be thrown to the wolves.

It is said the party started from Obstinoff in thirty two-horse sledges, and that a few miles out, hundreds of hungry wolves attacked them. The men shot many of the animals, but could not check their pursuit. Then it was that the men in the party began sacrificing the women and children.

The wolves were so numerous and ravenous that even when a horse was pulled down it checked the pack for only a few seconds.

500 FINLANDERS CARRIED AWAY ON ICE FLOE

St. Petersburg, Feb. 28. — According to the official report of the fishing disaster in the Gulf of Finland, five hundred persons were engaged several miles off the shore of Lavensari island when, on February 23, the ice beneath them broke from the shore and drifted away, carrying the fishermen with their families, horses and outfits, far to sea. Their cries for help were not heard at the time, but late in the evening the shore watchman observed the ice floe and ice breakers were sent in pursuit.

A three days' search proved futile. In the meantime the floe broke into several parts, each bearing forty or fifty persons. In the breakup many fell into the water and perished. Two parties totaling 120 persons, were subsequently driven ashore. No news of the remainder has been received.

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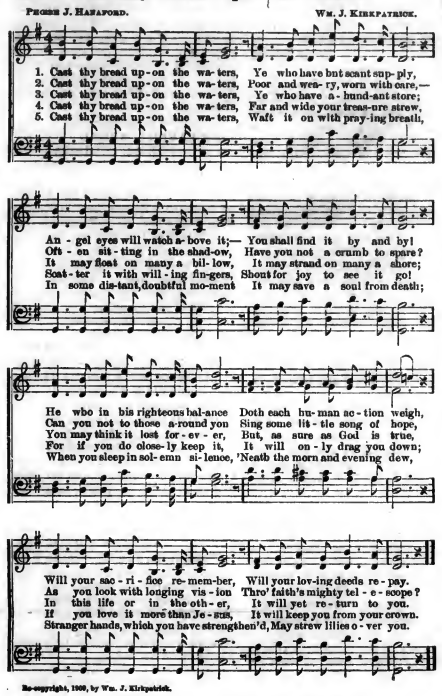

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, March 9, 1911. No. 10.

THE YIELDED LIFE.

O Jesus Christ, most wonderful,
Most precious and most sweet,
To Thee I wholly yield myself,
Low bending at Thy feet,
And ask that Thou wouldst use me,
Lord,
Where'er Thou deemest meet.

Not any strength of mine I bring,
So weak I am and small,
But Thou canst give me needed grace,
Who are my all in all;
And I have but to haste to Thee
Oft as I hear Thy call.

As to and fro on errands sent
About my work I go,
O blessed Jesus, fill my heart
Until it overflow
With love to those who heed Thee not,
Whom Thou art faint to know.

I serve Thee in a little place,
Obscure and out of sight,
But in the brightness of Thy face
That little place is light,
For Thou art heaven on earth to me,
And noonday in the night.

I would not choose, my gracious Christ,
But ever seek Thy will;
Divinely good Thy purpose is,
I would Thy aims fulfill.
So bid me go or bid me stay,
Abiding with me still.

—Gospel Herald.

NEWS AND COMMENT.

Also the good and well conducted Christian homes are liable to affliction.

It is far better to go to the Lord in times of sorrow and trials, than to seek help and comfort elsewhere.

Sorrow is unpleasant and not desirable by the people, but nevertheless it may be helpful to turn us to God and to His people.

Since Monday, March 6, Rev. C. R. Egle, of Gridley, Ill., and Rev. J. K. Gehrig, of Chicago, are conducting the Bible Conference of the Defenseless Mennonite church west of Berne, Ind.

Prof. J. J. Balzer, of Altona Man., reported on March first: It is still very wintry outdoors and we may have another edition of snow as it now looks. Snowbirds and sparrows are all the birds which we sometimes see darting through the air in search of food and shelter.

On March 4th on his trip to Ohio Rev. J. H. Langenwalter, of Newton, Kan., made a short call at Berne, Ind.

The next Pennsylvania State Convention of the National Christian Association will be held at the Brethren church near Chambersburg, Pa., March 13, and 14, at which time the light is to be turned on the secret lodge question.

Last Sunday, March, 5, probably for the first time, three presidents of Mennonite Colleges met at Bluffton, Ohio. They are. S. K. Mosiman, of Bluffton, Ohio, N. E. Beyers, of Goshen, Ind., and J. H. Langenwalter, of Newton, Kan.

A contemporary says that "a man can not have a thouroughly sound soul unless he has a thoroughly sound body." We do not believe it. The soul often becomes stronger and sounder as the body grows weaker. It is well to strive for soundness of body, mind and soul, but do not forget that bodily afflictions may be means of grace.—Ex.

President Taft has sent to Congress a message vetoing a joint resolution authorizing him to reinstate nine former cadets of the West Point Military Academy who were discharged on conviction of having violated the law prohibiting hazing. The cadets affected are William T. Rossell, Harry G. Weaver, John H. Booker, Albert E. Crane, Richard W. Hocker, Jacob S. Fortner, Gordon Le Febvre, Chauncey C. Devore and Earl W. Dunmore.

Saloon revenue is always a financial loss to the community. The loss of saloon revenue is always a financial profit to the community. Aside from the present injury and eternal perdition of the individual, the misery of the home, and the curse entailed on the children, the community loses through the saloons in dollars and cents ten times all that it ever pays in to bribe a deceived people to permit it to proceed with its murder and highway robbery.—Herald and Presbyter

REPORT OF CITY MISSION For February.

Calls made at homes of district	62
Families supplied with groceries	7
Persons in these families	30
Clothing given (pieces)	84
Clothing given to persons	29
Money used for relief of needy	$45.11
Conversions	3

Gifts to Mission:

Lydia D. Unruh, $1.50; S. S class, Halstead, Kan, by D. Haury, $6.25; Young Ladies Mission Circle, Upland, Calif., 2 bags of clothing.

Visitors at the Mission:

Mrs. and Miss Von Steen, Beatrice, Neb.; Miss Wiebe, Upland, Calif.; Minnie and Meta Sprunger, Pasadena, Calif.

Volunteer Helpers in the Work:

Mr. and Mrs. Bernard Wall, Rose Welty, May Belle Meyers, Albert Seigle.

E. F. Grubb,
Cor. Ave. 50 and Aldama St.
Los Angeles, Cal.

NOTES FROM OUR HOME MISSION.

March 1, 1911.

Brother N. F. Toews, our traveling missionary, has returned from Aberdeen and American Falls, Idaho, on the 23rd of last month. He reports a stay of 23 days among the two congregations and of 21 blessed gospel meetings which were well attended. A number of young people made their decision for the Savior manifest and others were much revived and strengthened during those blessed days. The brother visited 63 families, reading the word of God and conducting short home-services.

It is often very hard to unite people into a congregation who have come from different localities and have different views Very often some of the differences have to undergo certain changes before an organization can be made permanent. The Lord has richly blessed the work Bro. Aeschliman has begun some time ago and which could now be carried on a step farther, and we hope will soon be completed.

On the 3rd of March Bro. and Sister Toews will leave their home town, Mountain Lake, and move to Langham, Sask., where they will locate permanently for a number of years and help in promoting the Lord's work among our dear people in the great Northwest.

It would be of great advantage if congregations who need the help of an evangelist or any other helper would write the secretary of the board who is allways ready to reply any call and make neccessary efforts for extending the requested help under the direction of the executive committee.

May the Lord bless all our feeble efforts and may we all earnestly pray our loving Father to shower upon His work His rich blessings.

Fraternally yours,
Jacob J. Balzer, Sec

FREE COFFIN FOR CIGARETTE FIEND.

There is a story going the rounds about a young man of Freeland, an inveterate cigarette smoker, who recently sent 1000 coupons which he had gathered, to a New York tobacco firm in exchange for a valuable ring, as per advertisement on back of coupons.

After waiting several days the young man received a letter marked special delivery, in which the management of the company stated that at present they were out of premiums and it would be impossible to send same, but if the young man was satisfied the firm had just received a complete line of up-to-date coffins but in order to secure one it would be necessary to have 1000 more coupons.

It is stated that the young man has cut out cigarettes. It is to be hoped that more young men will not only cut out the coffin bringing cigarette but every form of the filthy tobacco.

A man must make up his mind that sorrows and troubles are sure to come. You must have your share, and perhaps more than you think is your share. When you have fixed this fact in your mind, you have made much progress toward meeting it manfully, with patience, faith and hope.—Christian Observer.

Sinfulness of Wasting Money.

Those who have never thought seriously concerning the sinfulness of wasting money by living in luxury would do well by taking time for meditation. Think of the thousands of poor in our cities who are suffering for want of sufficient food or clothing or shelter. Think of the hundreds of thousands made homeless and helpless and penniless through the agency of fire and food and storm. Just now there is suffering because of floods in many parts of Europe, while it is reported that in one province in China alone there are three millions of people facing a famine because of last year's floods. Think of the millions in heathen lands, to say nothing of those in neglected districts in our own land, who are starving for want of the bread of life.

God has provided us with plenty. The earth produces enough to keep its billion and a half of people comfortably housed and clothed and fed and provided with Gospel food. All that is needed is a conservation of the blessings which God is daily, yearly showering upon us and a proper distribution of the same.

Recognizing that all blessings come from God and that we are but stewards in His service, the question forces itself upon us, What disposition will we make of the blessings showered upon us? Will we distribute, or will we consume upon our lusts? Let us look upon our bodies, our health, our time, our talents, our families, our possessions, our all, as gifts from God to be cared for and used to His glory. Let us reflect that whenever we waste any of these through carelessness or extravagance that we are guilty of the sin of robbing God. Let all our money, time and energy be spent in things that will build up the body, give comfort to the soul, relieve the wants of our fellow man and open the eyes of the people to the majesty and goodness of a merciful Father, whose welcome plaudit "well done" will bring infinitely more joy than if all the world were used in promoting our selfish ends.—Gospel Herald.

Fashion Most Cruel of Mistresses.

Fashion in civilized society is associated with change in dress, but among primitive people it is devoted to a variety of changes made in the body. It is cruel fashion that keeps women changing their hair from bangs to pompadour, and from braids to curls. A woman's tresses are considered worth thought among many primitive peoples, and they often dress it elaborately. The Fijian women keep their heads closely shaved, but the men cultivate a luxuriant growth at much time and expense. In many parts of Africa the women eradicate the eyebrows. Special pincers are made for the purpose.

Fashion is most fickle when it comes to color. It is brown one season, gray the next, and sea green for contrast. Primitive women also believe in a variety of colors, but since they wear so few clothes they decorate their skins. Australian women are partial to brown, so they cover their faces and bodies with ochre; in the southeastern part they decorate themselves with dots and lines.

The dictates of fashion often are cruel. It makes the American girl believe she must be thin as a rail, though she starve and walk miles to accomplish this feat. But slim girls, willowy as the willow, are not popular everywhere. The Kirghis of Asia estimate feminine beauty by the amount of fat. A man, in speaking of his wife, never forgets to mention her weight. The Somal men choose their wives by standing the girls in a row and selecting the fattest. A Botocudo of Brazil is shunned by good society unless she has a piece of wood in her lip—the heavier it is the better. It often weighs a quarter of a pound, and a heavier pendant is attached to the weight. The Chinook woman has the reputation of being lazy unless she flatten her baby's head between boards. One wise man once said that fashion wears out more apparel than the man.

Hope Beyond the Grave.

"A most interesting case," says Dr. Eubank, "was that of a native nurse employed in our family. While she was with us, a member of our native church died. He was a gateman, and lived in the mission compound. A good man and a faithful Christian.

"After his death the Chinese nurse was in constant terror. She was afraid to leave the house; she was afraid to stay alone in the house. It was a most abject and pursuing fear. What she was afraid of was the pursuing spirit of that good man who had died. According to heathen ideas that spirit would try to do her some harm. It helped me to realize the power of superstition as I had never done before."

"But the woman, after much kindly persuasion, was prevailed upon to attend the funeral. There was the singing of joyful hymns; there was the general air of hope and faith that belongs to the departure of a believer in Christ. The native pastor with great energy and clearness set forth the Christian view of death, resurrection, and eternal life in Christ. I never saw such a change as came over that woman. After the funeral she came to me with eager questions.

"Is that true what you believe? Is it true? Is there hope for happiness and peace after death? Can we go to God instead of becoming a demon spirit?

"I answered these questions as clearly as I could, and then she said:

"'I want the book that tells about those things. I want you to mark the places in it that tell of forgiveness, of pardon, of peace, of heaven. I can't read myself but my father-in-law can read, and he will read the passages to me.'"

"And so the start was made: and these incidents and many others are amazing illustrations of what Paul meant when he said:

"'I am become all things to men, that I may by all means save some.'"—C. E. World.

Conviction Above Money.

There are different kinds of people and it is amusing how "small", and also how "great" some things appear in some people's eyes. Occasionally, a penny-a-day subscriber vainly imagines that he can harm the publisher, greatly, by threatening to discontinue his subscription on account of some issue of far greater importance than money, to the publisher. Publishers with a purpose, seek something besides money.

Horace Greeley was one of this sort of publishers. He had conviction and published his paper for a purpose. That he did not concern himself much about the attitude and opinions of his subscribers is plainly seen by the following incident, published in an Exchange.

"It is said an acquaintance met Horace Greeley one day, and said: 'Mr. Greeley, I've stopped your paper.'

'Have you?' said the editor. 'Well, that's too bad,' and he went his way.

The next morning Mr. Greeley met his subscriber again, and said:

'I thought you had stopped the "Tribune?"'

"So I did".

'There must be some mistake,' said Mr. Greeley, 'for I just came from the office and the presses were running, the clerks were as busy as ever, the compositors were hard at work, and the business going on the same as yesterday and the day before.'

'Oh!' ejaculated the subscriber. 'I didn't mean that I had stopped the paper; I stopped only my copy of it because I didn't like your editorials.

'Pshaw!' retorted Mr. Greeley, 'It wasn't worth taking up my time to tell me such a trifle as that. My dear sir, if you expect to control the utterance of the "Tribune" by the purchase of one copy a day, or if you think to find any newspaper or magazine worth reading that will never express convictions at right angles with your own, you are doomed to disappointment.'"

If You Want to Be Loved.

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evils you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't jeer at anybody's religious belief.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache, or rheumatism.

Learn to attend to your own business—a very important point.

Do not try to be anything else but a gentleman or a gentlewoman; and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by."—Christian World.

Real Christian Life.

What a multitude of threads make up a fringe; and yet how beautiful and costly when completed! And here is found a beauty of the real Christian life. There are not a few who may be willing upon rare and notable occasions to do and suffer some great things for Christ, but the ten thousand little things of life are entirely beneath their notice, as they also suppose them to be beneath the notice of the Lord.—P. S. Henson.

Upon an attentive consideration of your complpaint it seems to me to amount only to this, that though the Lord has done great things for youHe has not brought you to a state of independence of Himself, nor released you from that impossibility which all His people feel of doing anything without Him. And is this, indeed, a matter of complaint?—John Newton.

THE MOST DANGEROUS TRUST IN THE COUNTRY.

Mark Twain once wrote a story entitled "The Man Who Corrupted Heidelberg." By ingenious methods he won over one person and one interest after another to immoral schemes until the entire town became corrupt, and then turned on his victims and gave them nothing in return for the sale of their souls. One thinks of this story in connection with the present Magazine Trust, an organization of some of the cheaper magazines. The worst trust in the United States is not the Tobacco trust. Far from it. The Tobacco Trust never asked the government to carry its tobacco for less than cost, or to grant it a subsidy of any sort. And it has never flooded the country with arguments such as Mark Twain's corrupter of Heidelberg used to destroy the moral character of its inhabitants.

Without using space to follow the twistings and windings of this trust we may note that the government long ago adopted the policy of carrying newspapers and periodicals at a nominal rate of postage, avowedly at a great loss, to encourage the dissemination of news and of such literature as is best published periodically. The postage on advertisements in the form of circulars was fixed at eight times as much, and the potsage on books is also eight times as much. Magazines at that time contained little advertising, so that it did not make much difference.

Now many of the cheap magazines are more than half advertising, and are really a combination of business interests to send out circulars at one-eighth of what it would cost as circulars or booklets. The post office department does not propose to increase the postage on the reading matter in these magazines, but only on this advertising portion, and only to half the rate of postage on circulars and books on even this portion. The advertisements are pure business, and there is no more reason why the government should carry them for nothing than for carrying the farmers' hogs to market for less than cost.

The department also says that the average distance to which magazines are carried in the mails, is three times that of newspapers, and hence the cost should be higher, even on their reading matter, but the postage on this it does not propose to change.

Of course, there is no honest answer to this statement. But the Magazine Trust maintains an expensive lobby in Washington to bulldoze congressmen. It has endeavored to use the newspapers to help it plunder the treasury. It is said to have spent $20,000 in telegrams in one day. It is seeking the aid of every interest where it can make a trade. It counts on its power to influence public opinion, directly and indirectly, to continue this annual grab from the government treasury. It has sought to make the unthinking believe that a "free press" means carrying magazine business advertisement for practically nothing.

The great evil of this trust is not the money it takes out of the government treasury, but in the fallacious arguments, the misrepresentations, the misstatements in regard to facts, and the low order of its appeals to the country. If we were to accept its selfish claims it would greatly increase the tendency to raid the government treasury. The Magazine Trust is working to corrupt the people of the United States for the sake of money profit to itself.

And there are only a dozen or two of them; yet, like the traditional bullfrogs in the pond, they are making noise enough for a thousand. And the noise is made solely to enable them to put more dollars into their own pockets.—Journal and Messenger.

Live a life of feeling, not of excitement.. Let your religion, your duties, every thought and word, be ruled by the affections, which are the expressions of them. Do not consider whether you are glad, sorry, dull, or spiritual at any moment, but be yourself—what God makes you.

Home Circle.

A GOOD PLAN.

"The fear of the Lord is to hate evil." A girl who wished to conquer a habit of sharp speech that she noticed in herself tried the experiment of confessing in prayer each night every unkind word or remark she had made during the day. The change in her was soon apparent. "I felt so ashamed as I repeated such words before God that all day the next day and the next I tried to guard against having any to confess at night. I grew to hate the sin, and then, of course, I stopped it."

THE STOLEN PEARLS.

Long, long ago in a city of sunny Italy there lived a poor girl whose name was Lucy. She loved her city, with its blue sky, its tall olive trees, its old worn pavements, and its beautiful buildings and columns were made of marble, and often the columns were carved in beautiful patterns. Sometimes, when the sun was setting and throwing pink shadows over the columns, the carved flowers would look like real flowers.

Lucy was waiting maid for the wife of a rich nobleman, who lived in one of the grandest houses of the city. The little maid took care of the dainty room of the rich lady, sweeping the velvet carpet, dusting the carved furniture, and filling the costly vases with fragrant flowers every morning. She took care, too, of the soft silk dresses and bright jewels which her mistress wore

Often, after Lucy had been dismissed for the day, she would go out into the great squares of the city and watch the crowds of people taking their evening walk, where the water of the fountains cooled the hot air. Sometimes she would watch the birds fly down from the nests which they had built high up on the tops of the columns, where no one would harm them.

One day after a grand ball, which the lady upon whom Lucy waited had attended, a long string of costly pearls was missing. How excited everybody was! Who could have taken them? Every room was searched and everybody questioned, but the pearls could not be found.

"I am sure they were on this table," sobbed Lucy, pointing to a little dressing table which stood near the open window; "I put them there myself."

"It must have been Lucy," said the servants; "no one has a key to the room but her."

So little Lucy was taken to prison and the poor maid spent many lonesome hours there. Then she was tried and found guilty. "She must die," said the people.

Near the prison was a tall marble column, upon whose top stood a large figure called Justice. In one of the hands the figure held a pair of scales, and in the other was a sword "as an emblem that Justice presided over the laws of the land and the homes and hearts of the people."

At last the day came on which Lucy was to die, and she was taken to the foot of the tall column on which Justice stood. Many people had gathered to see the little maid. She clasped her hands and prayed that she might live. Suddenly the sky became dark; flash after flash of lightning darted through the sky. The thunder rolled and great drops of rain began to fall. Then came a loud crash, and people hid their faces; for the arm of the statue of Justice had been struck and the scales were hurled to the ground. There, in the scales, a little magpie had built her nest, and in its clay walls the necklare of pearls was woven. Yes, a magpie had flown in at the window of the house of the nobleman and had stolen the pearls and had built them into her nest. So Lucy was free again. Don't you think that she must have been very happy that night?—Selected.

Deaths.

Heller. — On Feb. 24, 1911, at his home in Allentown, Pa., Phares S. Heller after an illness of many months of chronic nephritis. Mr. Heller was born in Bucks Co., Pa., Oct. 18, 1855. He joined the Mennonite church in 1873, of which he remained a faithful member until his death. He was preceded in death by 1 son and 1 daughter, and is survived by his wife, 1 son, 1 grandson, 1 brother, and a sister. Funeral services were held in the First Mennonite church, Allentown, conducted by his pastor, Rev. S. P. Prieheim, assisted by Revs. A. B. Shelly and A. M. Fretz on Feb. 28, at 3 p. m.

Contributions.

For Home Mission.

The following gifts were received in February.

(a) For General Treasury:

Salem S. S., Freeman, S. D., $20.00

(b) City Mission Treasury:

Birthdaygift from Ella Penner, Halstead, Kan., $4; C. C. and Sarah Voth, Gotebo, Okla., $15.

Gratefully acknowledged,

M. Horsch, Treas.

For Foreign Mission.

In February the following gifts were received:

General Treasury:

From Bethany church, Hooker, Okla., $5; S. S., Rocky Ford, Colo., $30; S. S., Springfield, Goessel, Kan., $5; First Menn. church, Allentown, Pa., $15; H. Weber, West Point, Ia., $3.50; Mennonite church, Halstead, Kan., $60.71; S. S. of Salem church, Freeman, S. D., $30; Grace church, Pandora, O., $341.97; Menn. church, at Beatrice, Neb., $79.85; Ebenflur church, Syracuse, Kan., $20.46; Gerhard Regier, Whitewater, Kan., $7.92; Mission friend, Henderson, Neb., $15; Menn. church, Hillsboro, Kan.,$28.17; Christian church, Moundridge, Kan., $24.53; First Menn. church, Reedley, Cal., $20.05; Ebenezer church, Mt. View, Okla., $14.65; legacy by Fred and Juliana Ortman, Marion Junction, S. D., $50; Mennoville church, Elrcno, Okla., $8.37; S. S. of West Swamp church, Quakertown, Pa. $8.20; Ebenezer church, Mt. View, Okla., $42.18; Tabor church, Goessel, Kan., $16.55; S. S. of Swiss church Whitewater, Kan, $39.06; Cornelius and David Jantzen, Beatrice, Neb., $100.

For Society Treasury:

S. S. of Flatland church, Quakertown, Pa., for Sister Funk's school in Janjgir, India, $10.

Gratefully acknowledged,

Gustav Harder, Treas.

John G. Regier, Asst. Treas.

For Lepers in India.

From D. H. and M. Schultz, Beach, N. D., $100; D. D. Walde, Beach, N. D., $5.

Gratefully acknowledged,

P. A. Penner.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Correspondence.

ALLENTOWN, PA.

Feb. 28, 1911.

On the 12th of February we celebrated holy communion in our church, at which service our pastor, Bro. S. P. Preheim, was assisted by Bro. A. M. Fretz of Souderton. The service was the introduction of a new method of consecration, by concecrating infants; four little ones were presented by their parents and had it not been for the the sickness of several others we would have had a few more. The service is indeed a solemn one and should be adooted by more of our Mennonite churches.

At our last congregational meeting it was decided to change the schedule of service, it being customary to have German service every two weeks in the morning. It was concluded to have only one German service in a month, and English service instead. It was considered well for the sake of the young people, especially those attending our Sunday school that it would be an inducement to have them stay after Sunday school.

Bro. Prieheim exchanged pulpits with Bro. W. H. Grubb, of Quakertown, on Feb. 26.

Our Sunday school is in a healthy condition, having enrolled about 175 members and divided in eleven classes, we are having a crowded room. We hope we shall be able to enlarge our building in the near future.

Our C. E. Society is progressing nicely, and feel that God is blessing our work. We adopted new means of getting our younger people to take part by appointing them assistant leaders to the regular leaders of the meetings which gives them their first experience in C. E. work. We find this a successful way of getting them started.

On Feb. 24 our society rendered a musicale, which consisted of instrumental and vocal music. It was a complete success. A silver offering was taken at the door and the proceeds will be forwarded to missionary Anna Funk in India for missions. The society was divided in two sides for this occasion, one was the Pink side and the other the White. We had programs printed both colors. The object was to see which side would do the most work towards the success of the musicale.

By doing its full duty the White side won out in attendance; but the Pink side went a step farther and realized the best collection. Although we all did it with one point in view; it was for the good that we could do.

May God continue His blessings upon our work, is our prayer.

H. S. S.

A VITAL QUESTION.

The matter of the moral or immoral training of children in our public schools is a serious one, for which parents are responsible, as well as teachers, and for which they have rights to be regarded and maintained. That this responsibility has been disregarded, is evident from the fact that the Bible, the only correct code ofmorals, has been excluded from most of our public schools, with all songs that convey a Bible sentiment, with all prayer, even the Lord's prayer. In place of this, sentiments to the contrary are coming in, demoralizing to character and sinful in results. This has not come about without means, and has not stolen upon wide-awake patrons without protest. On one side there is a purpose to rid the schools of the Bible, on the other, the majority are indifferent and let the matter go as it will till now the question is being contested by law, and there is an awakening coming on the people. Their cry is voiced by a writer in The Joy Bells. He asks, **"Is There Any Help for Us?"**

He says, "Conscientious Christian parents who must send their children to the public schools, especially in our large cities, are compelled to face serious problems. It is not uncommon for principals, more often teachers, to suggest some theater play as very entertaining and interesting for children to see. At certain seasons of the year entertainments are given which smack of the theatre stage, invariably whet the appetite of the child to visit a real theater. But this is not all. Dancing is encouraged and allowed, and those pupils who do not take part are termed 'soft,' 'sissy,' 'tied to your mother's apron string,' and such like derisive flings. In fact, children are almost compelled to take part or attend these amateur theatricals or to learn to dance. It is a serious question with Christian parents who believe that these worldly amusements are a detriment to moral character, to know just what to do. Has it come to this, that the public schools and colleges are to ruin the character of children brought up in Christian homes? Is it possible that teachers can influence children in direct opposition to their home training? Has a school teacher any right whatever to do this? Ought not the public schools conserve rather than destroy the teaching of a Christian home? Public schools are certainly not run to ruin the character of pupils, but to educate and build them up.

But we are facing facts as stated above, and worse. The Bible has been taken out of the schools, even Christmas songs cannot be sung that have the name of Jesus in them. There is but little attention given to the elevating of moral character, and then we wonder why many children and young people are so desperately wicked and worldly. Who will answer?

The majority of children must attend the public schools, and these ought to be safe, and educative in Bible morality, to which no reasonable person could object, and all who want to promote good morals should sanction. The question should be met by the patrons, and school boards elected with regard to such vital interests.

The interests of society, state and nation will soon be in the hands of the school children of the present day, and every true citizen should rally to the maintenance of Bible morality in our public schools. With the Bible placed back as a code of morals and teachers employed who will be faithful in moral training, our public schools will become educators of strong and saving factors in every responsible relation of life. As responsible citizens of a Christian nation no one can neglect the responsibility of guarding the morals of its childdren and youth and be clear before God. It is not a matter of Christian children merely, but a debt of guardianship we owe every child for whom as citizens we are responsible.—Anna Abrams in the Vanguard.

The cultivation of character is an inescapable duty. Whether the character is good or bad depends on the soul's relation to God. There is a profound system of philosophy in the proverb, "As he thinketh in his heart, so is he."

REMINISCENCES OF AN AGED MINISTER.

I. My Early School Days.

It was in the early 40's of the past century that I, a boy of six or seven years of age, one morning, with several other boys somewhat older than myself, reluctantly started out for "the district school by the meetinghouse" to begin my school life. Being of a somewhat timid nature and entirely unacquainted with what I would meet at school, my boyish courage was severely tried. But after having arrived at the schoolhouse and having been received by the somewhat elderly teacher in a very friendly manner, I began to feel more at ease. After a short season of "exercises" on the playground "Books" was called out in a somewhat stentorian voice by the dominie. This was the usual signal for leaving play and enter the schoolhouse and begin the study of the lessons. Whether this was a welcome or an unwelcome change for the newly entered boy has passed my recollection. But judging from the general nature of boys of that age, I might have preferred the continuance of the outdoor exercises to the exercises within. However, the first one of my school days passed by very pleasantly and the school associations were so agreeable to my childish tastes that all horror or dislike of school had fled at once and that it would have required a great deal more persuasion to keep me away from school the following days than it did to induce me to attend school the first day. A friendship between me and school was then and there formed which has never as yet been broken, so that some of the most pleasant and happy days of my life have been spent in the schoolroom, both as a pupil and as a teacher

Although the common school law of our state had been passed a number of years before, the district where I spent my early boyhood and early school days, made use of a provision of that law which left it optional for a district either to adopt or to reject the law for their community. The people goverened by the proverbial conservatism of Pennsylvania Germans decided to retain their old method of "teaching the young idea how to shoot." It was only after the common school law was made more general and more compulsory that our people fell in line with others and yielded the privilege of educating their children to the civil authorities. Before that time the schools were either so-called parochial schools or what might be denominated "neighborhood schools." In some instances churches established and sustained schools of their own for their children which schools were also attended by the children of other churches which did not have schools of their own. These schools were either held in a part of the church building partitioned off for this purpose by folding doors or movable shutters, in such a manner that it could be utilized when necessary, with the rest of the building for church services, funeral occasions etc. similar to what Sunday school rooms are partitioned off in some of our more modern church buildings. Or they were held in a separate building erected for the purpose in the vicinity of the church. The building in which I received my first school training stood close by the church and had only been erected a year or two previous to my entering school, on account either that the room in the church formerly used for the school had become too small or that it was permanently needed for church purposes. Whether this school could properly be called a parochial school or not, I am at a loss to know. As far as I can recollect, it stood, in part at least, under the control of the church. There was a school committee or board of trustees which had to select the teacher and to care for the different wants of the school. But whether this committee or Board of Trustees as it was called was elected by the church or by the community has escaped my recollection. So much I know, that although the majority of the pupils attending the school were the children of the members of the congregation, children from other churches also attended.

The teaching as then exercised and the branches taught would seem extremely primitive in our time. The curriculum consisted in the proverbial three R's, Reading, 'Riting and 'Rithmetic. Such other branches as geography, grammar, higher mathematics, physics, physiology, language, literature, etc., as they are taught in our modern schools were unknown quantities at that time. There was little classification and no grading at all in those schools. The teaching was mostly done in German. There were three different German text books in reading, the Primer (A. B. C. Buch), the Psalter, and the New Testament. Those who studied English also had three text books in reading, besides the New Testament, viz. Comley's Spelling Book, Murrey's Introduction to the English Reader and Murrey's English Reader. In the German course those who finished the A B. C. Buch were put into the Psalter and those who could read the Psalter reasonbly well were put into the New Testament. The same rotation was followed in the English course from the Spelling Book to the English Reader. Thus the New Testament and the English Reader were the highest reading books used in the schools of that time, and no doubt they compared favorably with some of the higher Readers of our time.

The teachers as a rule were not employed at a stipulated salary per month, but they were to receive a certain amount per child a day. Thus if the school was large and the children attended regularly, the teacher's salary was greater than when the contrary was the case. And as there was no such a thing as a compulsory educational law, this gave an inducement to parents who did not take interest in the education of their children, frequently to keep them at home away from school.

The school term as a rule was but short, averaging about four months a year. That under such circumstances school teaching was anything but a profession is evident, and that the progress of the children attending school was slow would seem to need no proof.

Yet in spite of all the deficiencies and disadvantages of the schools at the time, some things can be said in favor of them. While the children had fewer branches to study than at present, they, under the tutilage of an efficient teacher and by application, became more thorough in the branches studied, than is the case in many cases at present. Then viewing them from a Christian standpoint they had another advantage from our schools of today. They bore more of a religious character. Children learned more of the contents of the word of God at school than they do today. Not having many other studies, much time was spent in learning to read. And as much of the reading was done from the New Testament the children could not fail to get some knowledge at least of the contents of this holy book. Something our modern public schools, from which the Bible and all religious instruction is eliminated, do not render. Besides this the children were taught the tunes of the hymns sung at church and thus were trained early, to join in public worship on the Lord's day. The German proverb which says "Aus der Familie in die Schule,
Aus der Schule in die Kirche,
und
Aus der Kirche in den Himmel,"
which means,
"Out of the family into school,
Out of the school into church,
Out of the church into Heaven,"
was more applicable to the schools of that time than to the schools of our time, whose principal aim is to prepare the rising generation for the things of this world and neither for the church nor for Heaven.

A LITTLE STROLL WITH A TALKATIVE GUIDE.

Jan Maclaren once said: "You only really know a man after you have walked over the hill with him." Let me guide you over an old road which leads to the top of a long hill, after we have reached the crest we will turn off into a little valley which is one of Philadelphia's show places, in fact it is now a part of the city's wonderful Fairmount park of over 3000 acres.

If you are a stranger in Philadelphia you will soon notice that the streets cross at right angles. There are but a few Ishmaels among them that dare to cut diagonally across the city. You meet so few of them that when you do strike one you are sure to get lost and if you do not consult the nearest friendly policeman as to the most direct way home goodness only knows where you will land. We will take such a street. "Germantown Ave." the sign board reads but the people persist in calling it "Germantown Road" as their fathers before them did. It is one of those unhandy cut-cross-city-roads and is one of the oldest highways in the state for it was an Indian trail long before the Whites ever appeared on the shores of the Delaware River Wm. Penn didn't intend that such a crooked lane should mar the nice new city he was laying out in 1682, but the people persisted in using it for a short cut and finally it rose to the dignity of being called a road. But the road in that day only began where the city was supposed to end. This little triangular plot of ground with its flag-pole, its iron deer and neatly kept hedge will be our starting place. About a block to the East is the First Mennonite church. About six blocks to the East you will find the Mission of the Old Mennonite Brethren beautifully situated in front of one of the city's many small parks and on the outer edge of the great textible district known as Kensington. The work done by the worthy sisters of the mission among the poor of Kensington deserves special appreciation.

We will not visit the First Church or the Mission, it will take too much of our time. The little hedge protected triangle before which we stand is called Flat-rion Square. (In this case it is proper to call a triangle a square). A few years ago there still stood a mile-stone at one of the corners of this square with the inscription:

"Two miles to Philadelphia."

Today we may go seven miles beyond this point and still have considerable walking to do to get out of Philadelphia. Along this road the British and Hessian troops were rushed to the assistance of their brethren whom the Colonials had surprised in Germantown.

Down this avenue the grandfathers and great-grandfathers of many Philadelphia Mennonitesdrove on their way to market from their Bucks, Berks and Montgomery county farms. In the old days, that is, when the one who is now your guide was a boy, there were many old-fashioned inns along this road which catered specially to the farmer business. Pennsylvania German was the only language one could hear in these old hostleries. We have passed what remains of one. "The Eagle" it was called. It is no more a hotel for the accommodation of guests, it's a plain saloon (Philadelphia has to blush for its many saloons). Nearby there once stood the "Seven Presidents;" beyond it still stands the "Washington." Now it is a modern hotel structure. Its quaint old colonial building and its Pennsylvania German atmosphere have long ago disappeared The honest, serious, sober, horny-handed Pennsylvania Dutchman no more drives to market in his high springless wagons. The railroads and the commission houses have made these trips unnecessary, and the trolley car and the automobile have taken the place of the old-time high-buck. Speaking of trolley cars the line which passes up and down the avenue is able in a few hours to carry you to within walking distance of nearly every church in the Eastern Conference.

In many of our Mennonite homes one still hears of the adventures some grandfather or great-grandfather passed through while going along this road to market. There were many patches of brush along the road. Highwaymen sometimes hid in them Pity the farmer who had the nerve to start for home alone! Usually for safety a number of them went together in a company. Your guides' great-great grandfather Gottshall tried to steal into the city with a load of provisions during the time of the British occupation. He succeeded—in getting in. In getting out—he didn't succeed. They put him in the guard house. "Music hath charms" they say, "to soothe the savage breast. He discovered that it could soften the heart of an Englishman. While in the

guard house he passed his time in singing the good old German hymns he knew so well. The songs attracted the attention of a superior officer who at once ordered that he be set free. If the descendant, who is telling you this, were to essay a song while a prisoner in the hands of armed men that song would certainly be a swan's song.

The German farmer going from door to door selling his product was a daily sight fifty years ago. Often a friendly relation sprang up between the customer's family and his own that resulted in an exchange of visits, and sometimes in matrimonial alliances. Often the city boys and girls were sent to the country with some farmer for the summer in order that they might pick up the German language. Business houses generally had city-bred men in their pay-rolls who could talk Pennsylvania Dutch like a native because they spent months of their boyhood in the homes of German farmers. It is hardly necessary to say that these men controlled the "Dutch" trade.

The First Church, Philadelphia owes its existence to a farmer's visits to market. Moses Gottshall, when taking his products to town was compelled to remain over night. He improved the time by calling a few Mennonite families together and preaching to them. The result of this show of interest was the organization of the First Church. For many years Moses Gottschall was the bishop of this congregation.

We are now about a mile from our starting place. The little cemetery you see to your right with its quaint low head-stones, is a Quaker burial place. This plot was set aside for a burial place for the Friends. The odd little meeting house goes by the name of Fairhill. Once the cemetery was on top of a hill, today it is on a level with the street. No, the hill didn't sink. They filled in a space all about the hill. Thousands of people are now living on ground 50 feet above what was once a beautiful meadow with a large stream flowing through it. A block and a half to the right of the Quaker cemetery is the neat little building of the Second Church. If you happen to be in Philadelphia over Sunday your guide will assure you a cordial welcome at any one of its three services.

We now pass the cemetery and follow the Avenue through what once was the village of Rising Sun. Here the two Frey brothers, the first Germans in Pennsylvania, had their blacksmith shop and were making axes for the Indians long before William Penn left England. The Freys bought the whole section of land about us, now worth many millions, from the Indians for a few hatchets made out of scrap iron. Your guide is proud to be descended from one of these two brothers, but when he thinks that they left all this valuable property slip out of the family instead of keeping it a few hundred years for their posterity his opinion of ancestors generally drops to Zero.

Here are a few old buildings remaining of the village of Nicetown. Everything else about us is new. Hans Neuss, a Mennonite, and a silversmith was naturalized in 1698 and bought a section of land south of Germantown. When this was settled it became known as Nicetown, Nice being the way the Dutch Neuss was anglecized. Hans later became a minister in the Germantown Mennonite church but did not get along very well with the brethren and withdrew from the church, sold his land and settled in what is now Frederick, Montgomery Co. Here he built a quaint house of hewn logs which still remains one of the landmarks of the upper end of the county. Our early Mennonite ministers built homes that lasted. We are on the way to the house built by William Rittenhouse, the very first Mennonite minister in America. The house his sucessor, Gottschalk, built remained until a few years ago. Fortunately a picture of it is preserved for us in one of our English almanacs. Dirk Keyser, a Mennonite preacher, arrived from Amsterdam in 1688. The splendid mansion he built also survives and is much admired by those who study the style of building followed by the people of colonial times. Should you visit the Mennonite Home for the Aged at Frederick you certainly must walk over and see the Neuss log house, it is only a few hundred yards away. Hans Neusses' descendants must have stood by this log house and watched Washington and the colonial troops march by. Perhaps they walked over to Henry Ante's place beyond where the general had his quarters, to get a sight of him. They certainly must have been one of the thousands who gathered in a nearby barn to hear the famous Whitfield preach in English while Henry Antes translated it in German to the bearers. Count Zinzendorf, the Moravian leader, was a frequent visitor in the neighborhood. It is altogether likely that the Nices (for so they are called) knew him.

(To Be Continued.)

It is easier to do right than to escape the consequences of doing wrong.

NOTES ON THE S.S.LESSON

March 19.

Defeat Through Drunkenness.

1. King 20: 12—21.

Golden Text: Prov. 31: 4.

The King of Syria sometimes led as many as a 100,000 men into battle. The number he brought against Israel was overwhelming and the bold Ahab was completely cowed; the odds against him were too great. Bad men sometimes persuade themselves that they can hold out against the consequences of sin but sooner or later they find themselves "up against it."

The prophet came to Ahab with assurance of victory. Why should God concern himself about Ahab and his apostate people? For one thing, the 7000 who had not bowed to Baal were in danger. God often spares the bad because the good may be rooted out with it. It is to spare the good and not the bad that He withholds punishment.

God's reason for commissioning Ahab to save Israel deserves attention, "Thou shalt know that I am the Lord." It was to convince Israel that God, Jehovah, was greater and mightier than the gods of Syria.

It looked suicidal for a force of 7000 soldiers under the command of 232 untried youths to attempt a battle with the unnumbered multitude of Syrian soldiers, but they went. Great things are never accomplished without bravery and a sublime faith.

The secret of the ruin of Syria and its king is told in a single phrase. Ben-hadad was **"drinking himself drunk."** The reason for the greatest ruins and defeats, for the wrecks strewn along life's pathway and for the greater portion of the world's misery can be found in the word "drink." Disgrace, loss, suffering and death follow close upon those who are "drinking themselves drunk." Like the foolish King of Syria, the drunken fool is led on to silly endeavors by that stupid confidence which drink alone can inspire.

"Drinking," says one, "makes thinking impossible. Some day thinking will make drinking impossible."

"Here is a fight between a people in the right with the Lord on their side and a people in the wrong held down by the millstone of self-indulgence. The expected happens. Sooner or later — we are saying — the right always wins. Why then should we grow discouraged about the outcome of our fight against intemperance? If God is on our side is not intemperance the weak side? And, pray, what can make a side weaker than intemperance can make it?"

NOTES ON THE C. E. TOPIC.

March 19.

The Dangers and Uses of Money.

Prov. 14:24; I Tim. 6:17—19.

Money is one of the great concerns of life. It becomes every one, who desires to be as useful as God designed him to be, to secure enough of it, by honest means, to insure his not being a drag or a burden on others and to enable him to help make light the burden of those who are not so fortunately situated. Money is only useful for what can be done with it, the more good it can do to society, the greater a blessing it will be. When money is simply horded or loved for its own sake it becomes an idol in the place in the heart that belongs to God.

The greed for money in order that it may be used to satisfy the greed for selfish, useless or luxuriant indulgences makes the money-passion the greatest curse of the age — of all ages, in fact. The desire for the soft-living possible in this age has bred a vampire race of money-masters, heartless in their methods of accumulating wealth. Their aim is to enslave all they possibly can to secure them for the army they are driving to the thankless and endless task of making money for them They spare neither sex nor age. Life with them is hardly a consideration except as it affects their profits.

Wealth has in it the possibility of great good or great evil. A rich church may maintain great missionary enterprises, suport benevolences, feed the hungry and care for the fatherless. A rich man may find many opportunities in his riches to do Christlike things. The rich churches and the rich Christians who do not invest their riches for the Lord exchange opportunities for responsibility. Remember the condemnation that fell upon the man who neglected the opportunity to use his talent. God's great servants have come from the very rich and the very poor. Be our possessions great or small we are but stewards to whom they are entrusted and must some day answer how we have used them.

Riches or possessions rightly used may, indeed, be a "crown of the wise." The dangers to which the possessor is exposed make watchfulness a necessity. Scripture warns us against the "high-mindedness" into which so many, more fortunate than others, fall. The best of us have nothing to boast. We stand naked before God. Earthly property cannot conceal anything from the eyes of Him "who knoweth the heart and readeth the thoughts of the mind." To those who trust in them alone, riches are a rope of sand, to them who will use them to God's glory they open a way for good and to do good.

News of the Week.

Domestic.

CONGRESS ENDS

Extra Seaaion April 4.

Washington, March 4. — President Taft this afternoon issued a proclamation calling an extra session of congress for April 4. The President asks for reciprocity legislation.

The last bill that the president signed at the capitol today was the magazine postage commission bill providing for an investigation of postal rates.

Washington, March 4. — The last session of the Sixty-first congress came to an end today, and even before the curtain was rung down President Taft announced that he would call an extra session to take up the reciprocity agreement with Canada. Wild scenes marked the closing hours in both houses, where filibustering continued all the morning. Both houses held night sessions. The reciprocity bill did not figure in the wrangles today, it having been foregone that this measure stood to no chance of passing at the session just closed.

President Taft's tariff board bill which provided for the appointment of five non-partisan members was passed in the senate early in the day by practically a party vote. It died in the house.

Consideration of immediate statehood for the two territories held up business for two solid hours and threatened to defeat several big appropriation bills, but they were finally put through.

The senate had under consideration the resolution formally approving the new Constitution of New Mexico. Senator Owen insisting that the Arizona Constitution, which only reached Washington yesterday, should be approved at the same time, held the floor against all efforts to displace him, until the senate leaders finally agreed to couple Arizona with New Mexico.

After the two propositions had been coupled, however, the senate voted down the resolution. It was asserted later that this did not mean that New Mexico cannot be admitted by action of the president.

Mr. Owen based his fight on the assumption that President Taft might disapprove the Arizona Constitution because of the provision for the "recall" of judicial officers.

U. S. INTERVENTION?

20,000 Troopa Ordered to Mexican Boarder and Extensive Maneuvre of Navy Near By.

Washington, March 7. — The decision of the administration today to have a large number of federal troops rendezvous at San Antonio, Texas, is the result of a long conference the president had with Henry Lane Wilson, formerly of Indiana, now ambassador to Mexico, last night. The war department gives out the impression that the troops are to be assembled for the purpose of maneuvers, but it is well understood that the administration is more or less concerned about the situation along the border, and desires to have plenty of troops within call in case they should be needed.

There was a report in Washington today that urgent representations had been made to the state department that unless the United States government immediately made adequate preparations to protect American and foreign interests in northern Mexico, appeal would be, if it had not already been made, to Great Britain to do so.

The most extensive movement of troops and war vessels ever executed in this country in time of peace is under way, by order of the president as commander-in-chief of the army and navy, the objective being the country north of the Mexican boundary and the waters of the two oceans at either side of it.

Twenty thousand soldiers — more than one-fourth of the army of the United States — of all arms of the service, are moving toward the Mexican border, four armored cruisers, comprising the fifth division of the Atlantic fleet, have been ordered from northern waters to the naval station at Guantamamo, Cuba, and most of the Pacific fleet is, or shortly will be, on its way to assemble at San Pedro and San Diego, Cal., and 2,000 marines are preparing to make the Guantanamo station their temporary headquarters.

As a matter of fact, the great body of troops has already begun to move, two cavalry regiments having started last night from Fts. Aglethorpe and McPherson, Georgia, which is regarded as a fine accomplishment from the points of preparedness.

As the state department openly admits its support of the established government of Mexico—the Diaz government—and as American capitalists have investments, largely through concessions from Diaz, aggregating more than $100,000,000 in Mexico, it is believed here that the demonstration is against the Madero revolution.

BALLINGER RESIGNS AS INTERIOR HEAD

Washington, March 7. — Richard A. Ballinger has resigned from President Taft's cabinet and will be succeeded as secretary of the interior by Walter L. Fisher, of Chicago, a well-known lawyer. Fisher is a son of Daniel Webster Fisher, former president of Hanover (Ind.) college. The new secretary was educated at Hanover. He was born at Wheeling in 1862.

Mr. Ballinger tendered his resignation in a letter on January 19, being on the condition of his health. The president replied at once, expressing his confidence in Secretary Ballinger, his reluctance to accept his resignation, and requested the secretary to remain in office until the close of the session of congress. Immediately on the adjournment of congress Secretary Ballinger renewed his request that he be relieved at a date suiting the president's convenience, but immediately if possible.

Today President Taft, in a letter, formally accepted the resignation and Mr. Fisher was appointed as his successor, his commission being signed immediately by the president. Mr Fisher will take office within a few days.

SEN. BAILEY WILL STAY AFTER ALL.

Washington, March 4. — Senator Joseph W. Bailey added to the excitement and to the extraordinary episodes surrounding the adjournment of the sixty-first congress today by resigning his office as senator from the state of Texas and a few hours later withdrawing his resignation.

Angered by the attitude of his democratic colleagues in forcing the resolution approving the new constitution of Arizona, to whose radical features Mr. Bailey has declared his undying opposition, he wrote his resignation and took it to the vice-president, with the request that he announce it to the senate.

Mr. Sherman declined to have anything to do with it, so Senator Bacon, importuned in like manner to announce it, took a similar position.

Thereupon, the Texan telegraphed to Governor O. B. Colquitt, of Texas, who promptly refused to accept it.

After being assured by his colleagues that their vote for the resolution should not be construed as their sanction of the initiative, referendums and recall, he withdrew his resignation.

BEER KING BUSCH CROWNS HIS WIFE.

Mrs. Buach Receivea a Crown of Solid Gold.

Pasadena, Cal., March 7. — What is said to be the most elaborate golden wedding anniversary the world ever saw took place here today, with Mr. and Mrs. Adolphus Busch as the central figures.

The most beautiful and costly of the presents was the diadem presented to Mrs. Busch by her husband. It is a crown of gold, studded with diamonds and pearls, and valued at $200,000. At the wedding feast tonight at the Busch mansion Mrs Busch will be crowned and escorted to a seat beside her husband on a miniature throne.

The presents received by the couple are valued at half a million dollars.

President Taft sent a $20 gold coin of the new St. Gaudens design in an ivory case. Theodore Roosevelt sent a solid gold loving cup, and there was a gold loving cup from Emperor William.

DISGUSTED WITH THE JOB IN J. D.'a CHURCH.

New York, March 5. — Frankly stating the disappointment he had experienced in his ministry to the wealthy congregation of the Fifth Avenue Baptist church, the Rev. Charles F. Aked, formally announced from his pulpit today that he had received an unanimous and enthusiastic call from the First Congregational church of San Francisco, and said he had been unable to find any good reason why he should not accept. He regretfully acknowledged his fears that the great enterprises which he had hoped to lead as pastor of one of the wealthiest churches in America, popularly known as the John D. Rockefeller church, were anly "such stuff as dreams are made of."

Although receiving a salary of $12,000 a year Mr. Aked was led to say:

"So far as we can see today, there is no future for this church or for my ministry."

Mr. Aked will announce his decision in ten days.

ABE RUEF TO PRISON.

San Francisco, March 4. — An order committing Abraham Ruef, the former political leader of San Francisco, out on $250,000 bail, to San Quentin penitentiary, where he will serve a term of fourteen years for bribing Supervisor John J. Furey having been made by Superior Judge William P. Lawlor, there is no further hope for the man who allied himself with the crooks of the city. Ruef was taken into custody immediately after the court announced that a recent order granting him a rehearing had been vacated. This action was taken to mean that Ruef's last hope of escaping his sentence had been dispelled, and Ruef was arrested as soon as possible thereafter. The court, however, granted him a seven day's stay of execution of judgment to give him time in which to settle up his affairs before going to the penitentiary. He will go to a cell at San Quentin March 8

BIG FIRE IN MINNEAPOLIS.

Minneapolis, Minn., March 5.—One of the most disastrous fires this city has ever known destroyed today the Syndicate block on Nicollette avenue, between 5th and 6th street. The total loss is estimated at $1,000,000 and it is possible that two lives were lost, although this has, as yet, not been definitely determined.

Twelve persons were rescued from the upper stories of the building while the flames were roaring around them. Some of these sustained slight injuries, but none was seriously hurt.

The origin of the fire is unknown.

PACIFIC COAST HAS FLOODS.

San Francisco, March 7. — The entire Pacific coast was swept by a terrific gale today.

Folowing the heaviest rain of years the streets of San Francisco were flooded and street cars were forced to stop running. City officials issued a warning to all persons living in the lowlands to move to higher grounds.

There is twenty-three feet of snow in the summit of the Sierras and this is melting rapidly, washing out railroad tracks in all directions and seriously crippling all trains. Early today an inch of rain fell here in one hour.

The American ship Aryan has arrived at San Diego, 207 days out from Philadelphia. The vessel had been given up for lost. Shortly after the ship left Philadelphia she caught fire and it took two weeks to extinguish the blaze. The vessel fought storms and contrary winds. Captain Klimmitte was blind when the vessel reached San Diego, and it is not believed he will recover his eyesight.

Foreign.

TO PROBE MORMAN QUESTION.

London, March 6. — Home Secretary Churchill stated in the house of commons today that the attention of the government had been attracted to recent allegations of Mormon activity among the women of this country and it had begun an investigation. While he had no official information to support the assertions that young girls were being induced to enigrate to Utah, there was no doubt, the secretary said, that the matter was causing deep concern, and he proposed to probe it exhaustively.

NINETY PERSONS BURN TO DEATH IN THEATER.

St. Petersburg, March 6. — Ninety persons, many of them children, were burned to death and forty others were injured in a fire that destroyed a moving picture theater at Bologole, Sunday.

To withhold a new endeavor because the outcome is not assured is either excessive caution or plain laziness.

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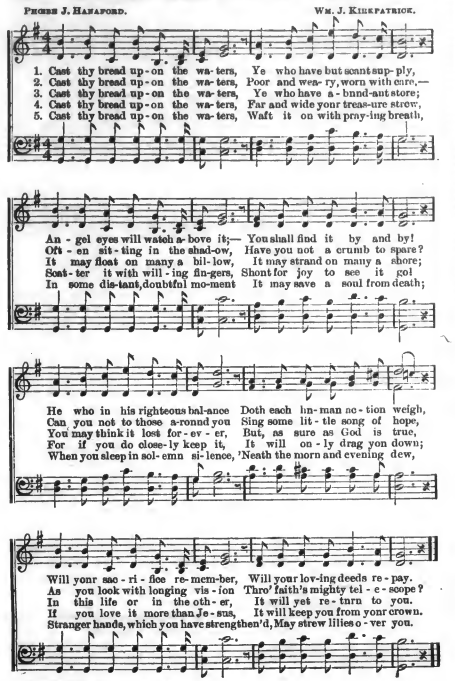
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or

Thirty Years on the Bowery

This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

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Mennonite Book Concern, Berne, Ind.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, March 16, 1911. No. 11.

THREE WORDS OF STRENGTH.

There are three lessons I would write
Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow;
No night but hath its morn!

Have faith! Where'er thy barque is driven,—
The calm's disport, the tempest's mirth,—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have love! Not love alone for one,
But man as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul,—
Hope, faith and love; and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind!

—Sel.

Men's Bible Class, D. M. Landis, Teacher.

NEWS AND COMMENT.

The bad results of strong drink are manifold.

Bro. M. S. Steiner, of Columbus Grove, O., died on March 12.

Elder Abraham Goerz of Olirloff, Russia, died suddenly on January 28.

One missionary in India reports having received 2,200 persons into the church last year.

On account of smallpox at Berne, Ind., the public meetings and services were suspended for three Sundays.

There are many different forms of government in this world, but wherever "alcohol is king", the people are slaves!

The aged Elder Isaac Peters, of Henderson, Neb., after a short ailment passed to his reward above on March 10.

An unwise and wicked ruler imperils the state or nation, especially if he is the tool of the brewers, distillers and advocates of strong drink.

The great German art magazine, Kunstwart, with a subscription of 300,000, announces in its advertising department, "Advertisements of champagne and of other alcholica will not be taken by this magazine."

The British and Foreign Bible Society has reached the phenomenal issue of 6,000,000 copies of the Scriptures in a single year.

The advance of missions among Korean people is shown by the fact that out of the 2,000 schools in Korea, 1,400 are Christians.

Rev. F. B. Meyer of London, is planning to give a week at Chicago, under the auspices of The Moody Bible Institute, beginning June 4. Special meetings will be arranged for ministers.

Those who dread and hate prohibition are the very people who are benefited most by it. Individually, the open saloon does not harm the man who practices total abstinence. The saloon is a deadly enemy to the drunkard. No greater blessing can come to the drunkard than to put whisky out of his reach. He should rejoice when the temptation is removed. Those who are opposing and seeking to kill prohibition are endeavoring to kill their best friend. How short-sighted, we mortals be! — Gospel Advocate.

Through the kindness of Rev. N. B. Grubb of Philadelphia, we are enabled to present in our papers of this week to the readers a picture of a large Men's Bible Class.

The acceptance of the call to the Fifth Avenue Presbyterian pulpit in New York by Rev. J. H. Jowett, of Manchester, by many regarded as the foremost living English preacher, will add strength to the Christian forces in the metropolis.

Sister Bertha E. Kinsinger, one of our missionary workers who also for some time was staying in New York City, intends to return soon to her field of labor at Cantonment, Okla. If feasible she will make a call on her way at Quakertown, Pa.

Opium traffic a hindrance. The new China is seeking to repress the opium traffic as one essential to national progress, and in this effort all lovers of humanity should sympathize. What more thwarting to missionary effort than that the chief hindrance should be found in Christian England, that introduced the deadly drug into China, and now does not favor its banishment because of commercial injuries?

ANNIVERSARY BANQUET

Of the Young Men's Class of the First Mennonite Church of Philadelphia Sunday School.

An annual affair that has come to be regarded as a most enjoyable occasion as well as a significant gathering is the banquet of the Young Mens' class. On the evening of the ninth of February, the members of the class, active and associate, to the number of some forty, gathered around the tables at the home of the class-leader, Brother Daniel M. Landis, 3340 North 18th street, to celebrate the fifth anniversary of the class.

The committee in charge had done their work well and what was needed to regale the physical man was amply provided. With all this, however, the men were as usual dependent upon the good wives of members, the ladies. The latter rose to the occasion and did noble service during the evening.

Speech making and music furnished by a quartet constituted the program apart from the menu. A large number of the members and friends were heard from, much in lighter vein, much also of a serious turn. Failings were not slighted, nor successes left unspoken. Suggestions for future work, plans for more ag-

gressive procedure, the need of better co-operation between the church and the Young Men's organization were discussed. Very properly the praises of the leader, to whom largely the class owes its existence and continued prosperity, were sounded.

The class numbers about fifty, thirty of them active, the remainder associate. During the five years of its existence it has had an enrollment of seventy-five and has furnished to the school four superintendents or associates, two secretaries, six teachers, an organist and ushers, and is at present partly supporting a young man, one of their number, studying for the ministry.

The class has been instrumental in organizing, either directly or indirectly about a dozen other classes in other churches. They hold international certificate number 489. Not least to be mentioned is the fact that they have spent about four hundred dollars for benevolent or other purposes of a similar nature. This is a record the young men may be justly proud of. May the good work continue to the glory of God, and the welfare of the King's business. The evening's exercises closed by making a flash-light picture of those present which is herewith reproduced.

—By One who was present.

THE MIGHT OF CHURCH UNITY.

It is a matter of daily regret and sorrow to the right-minded that the united power of the whole body of evangelical churches in the United States is not arrayed steadily and constantly against existing evils and in favor of practical righteousness. If there were any way in which all the members of all the Protestant churches of the land could be heard, swiftly and positively, there are certain evils that would be at once greatly weakened and that would soon be compelled to disappear.

Here is the power of a compact organization. A thousand well-disposed and loyal men do not make a regiment, and a single squad could put them to flight. A football eleven formed as a flying wedge could split its way through a crowd of ten thousand spectators. The Liquor League, by means of its compact organization, can make itself felt in advocacy of its nefarious ends mightily to the disadvantage of a righteous community. Mormonism, with its less than half a million adherents, can almost defy the nation. Roman Catholicism, with its thoroughly-disciplined and compact militarism, is making itself felt in our nation far beyond any rightful claim based on its numbers or its deserts. Out of sympathy with our free Americanism, defiant of right and justice in woful measure, it holds its way through its ordered self-assertion.

If our divided Protestant forces, animated as they are by high and noble principles, lofty intelligence, genuine patriotism, real brotherly kindness, and spirituality of religious faith, were only banded together in some unity of form and action, they could organize the ethical sentiment of the people and develop the practical conscience and lead in the moral action of the nation, so as to bring about the conditions that are imperatively demanded if we continue to endure and prosper as a coherent people.

The way in which righteousness is trampled upon is a thing to cry over. The way in which evil flourishes and good conditions are made difficult is a thing to bring blushes to the cheek and confusion to the brow. The evil forces, at least on occasion, are compact and alert for bringing about their success. When we become awake to the existence of some great evil, we must go to work and arouse a sentiment, and then effect some special organization, and go to work to combat the wrong. New organizations are continually springing up, with wheels within wheels, and all subsidiary to and at the expense of the church, drawing their vitality and their leadership and their support from its life.

If the churches were a compact body, thoroughly organized and alert for action, under strong and intelligent leadership ready for any contingency and any crisis, its forces might be immeasurably more effective and prompt. The great mission of the church of Jesus Christ is the conversion of the world. It has this spiritual and central commission. It is handicapped by its divisions and practically at a disadvantage by reason of its lack of unity and compactness. We can see the trouble. We do not today see the remedy.

But we believe that God knows, and that it is a matter which he is directing and out of which he will bring the wise and happy issue. It is God's church. As we come to recognize and submit to his leadership we shall find confusion resolving itself into that true order which shall work out the divine glory.—Herald and Presbyter.

Better the dog that goes out nights and barks, if he do nothing more, than the dog who sits day and night in the corner and growls.

FRATERNITIES.

College fraternities are a canker, nay, a cancer. President Schurman of Cornell says: "Fraternity men do not study enough. If fraternities are to prosper in the universities, you must find some way of getting more work done. It is not easy for men to work when their main purpose it to live in fine houses, to have a good time, and to give what is left to the professors. The university does not exist for that. The percentage of students forced to leave college each year is larger in fraternities than outside. Now and then you hear of a house being not merely desolated, but even emptied."

"The discriminative tendencies of college fraternities," — says John P. D. John, former president of DePauw University, now one of the strongest platform lecturers, "are unreservedly wrong and should not be allowed to exist in any school."

Fraternity rushing, the custom of enlarging membership, receives strong condemnation at the hands of President Faunce of Brown University. He says: "Boys are pledged to life-long associations before they have been in college twenty-eight hours. Indeed, they are often pledged months before they arrive at college, with no knowledge of what or whom they are joining. I beg all the alumni to aid the university authorities in stopping the demoralizing and dangerous scramble for new men which marks the opening of the college year."

Any custom which consumes time to no profit, begets an extravagant waste of money, destroys that keenness of intellect which underlies superior scholarship, and all too often honeycombs the moral life of its devotees, ought to have no sanction in educational circles. The death of a young man in Ohio, caused by rough usage of initiation into a fraternity, was condoned by his father, who had been a member of the same fraternity. Let our college authorities be on their guard against the introduction of fraternities.

Literary societies should be encouraged, standing for mental development, liberal equipment, and practical attainment. Such societies should enforce strict discipline, pass rigid laws of government, encourage kind but persistent criticism, and provide an atmosphere favorable for mental growth. Development follows, rather than stultification. Their aim is usefulness instead of enjoyment. Those interested in the welfare of high schools should watch against the introduction of fraternities and sororities

A California law requires students to sign a statement that they are not members of secret societies. Denver students were asked to sign a similar declaration. One hundred refused and were suspended. An anti-fraternity law, we are told, is on the statute books of Ohio, Michigan, Illinois, and Indiana. Mrs. Eila Flagg Young, who is entitled to the designation of the woman superintendent, having supervision of all the schools of Chicago, is much opposed to fraternities. The president of the Chicago Board of Education, A. R. Urion, says, "Quit the fraternities or quit school." At its last meeting the National Education Association gave an official pronouncement against secret societies in the high school. Certainly there is enough evidence here to convince any man of the questionable character of the school fraternity. It is not worth maintaining for the little possible good that comes from it. It is worthy of disorganization on account of the positive evil it already has produced.—Religious Telescope.

A PRAYING FISHERMAN'S STORY.

In a sheltered nook of Mount's Bay lies the straggling village of N—, the inhabitants of which have been from time immemorial almost wholly dependent upon the fisheries for their livelihood

It was late in the summer of 1848. The village was under a dark cloud, and no wonder; the mackerel season had been a failure, and winter was fast approaching, without any signs of the "northern coasters"—as the fish are called—for which the fishermen so eagerly look at the fall of the year. Children were crying for bread. Scores of families were destitute, and aching hearts were to be found in every home. "What's the use going to sea?" said the men one to the other; "there's no fish to catch; we toil all night and take nothing; we may as well stay ashore." Still, hoping against hope, they launched out into the deep, night by night, but without success.

I, my father, and four brothers were in one boat, the Brenton, which had been as unfortunate as any in the fleet. On a certain night in October, we did not go to sea; I rose, however, very early the next morning; and my wife, who was ill, finding that I was getting up, asked me "why?" I told her that I was going down to the quay to see if any fish had been taken. But before leaving I knelt in prayer, according to my custom, and while praying, a very gracious influence rested on us, so that my wife and children seemed filled with joy, though

there was only a crust in the cup board, and I had not a penny to buy more when that was gone. I then said, "God has given us a spiritual blessing in answer to prayer, will He not give us a temporal blessing also? I used the means to gain the one, I will use the means to gain the other."

I then went down to the beach, and found to my sorrow that there was not a boat that had taken a hundred; and that the fishermen were drying their nets, not intending to go to sea again until better days. But I had the impression, "I must go to sea tonight." So I went to my brother Stephen, who was a pious man and told him. "What are we going to sea for," he said, "when there are no fish?" Still there was my impression and I could not shake it off. I then went to my mother, and told her what I had told Stephen, adding, "If I pray from midsummer to Christmas, and don't work as well, I can't expect to live." She replied "Go, my son; we don't know what God is about to do."

At the proper time we — six members of one family, with our father at the head—went down to the beach, each taking a bit of dry bread with him, for we could get nothing else, and went aboard. There was not much wind, but we hoisted our sail and squared it to the little breeze, which carried us out to the very place where we wanted to be; and then, when we were fairly in the fishing ground, the breeze dropped, and at once we let down our nets, saying, "May the Lord send us a blessing!" I then proposed singing and prayer, to which all agreed.

The night was calm and still not a ripple ruffled the water, and the broad moon brightened the whole scene. We were all alone, far out at sea, and yet not alone because the Father was with us. Raising our voices—and we were good singers in those days—we sang the hymn,

"Jesus, at thy command
I launch into the deep."

After singing we prayed, and then the same blessed influence that had been felt in the morning came again, so that we were all subdued, and the big tears fell like rain; but they were tears of joy, for we felt that God was about to work for us. I then said, "Let us try the net;" we did so, and found a single logfish in the end of a mackerel net which we were using with our pilchard nets. One of our brothers, being discouraged, said, "It is no use shooting out nets again." But just then I saw a pilchard, and concluded that if there was one there were more. We now heaved up the pilchard net, but had only taken about two hundred in it. We however shot again, hoping to do better, for my faith in God was firm; and then I went under deck to lie down for a while. But my father soon said, "I would not leave the nets out too long, my children, for if they are northern coasters, they will be in such large numbers that the nets will go around, and then we can't haul them in." We therefore set to work at once, and with the nine nets we carried, we hauled in, to our great joy, twenty-two thousand pilchards. We then hoisted our sail, and went out a little farther, for the wind had gone round to the south; but we did wrong; we should have stayed where we were, and let down again in the same place.

And now, having taken another thousand and a half, the wind began to freshen, and we prepared to go ashore. We went in with our light up, and with thankful hearts, and as we came near to the quay, about four o'clock in the morning, some men in a cock-boat, who were going to look after the seine, called to us, asking what we had done. We told them, and at once one of their number said, "That's a lie;" but the old man in the bow said "If you won't believe, let us go and see;" and so they did, and were surprised beyond measure. The glad news spread through the village like wildfire, and the people flocked down to the beach, saw, believed, and wondered.

All the boats put to sea the following night, but there were no fish; and not a thousand were taken for the rest of the season, while the eleven hogsheads taken by the Brenton on that never-to-be-forgotten night fetched £36

"When I came ashore," said Richard, "I could not speak; my heart was too full. I had to pass my mother's door to get to my house, and she stood upon the threshold waiting for me. Gratitude had struck me dumb, but she said,

"'Behind a frowning providence
He hides a smiling face.'"

—Tract of Religious Tract Society.

If God is honored in the home and Christ's claims are given first place, the sons will see the need for workers and will be led to offer themselves for the ministry. Failure in family piety and consecration is among the chief causes of the decline in the number of candidates.

"Between the great things that we can not do and the small things we will not do, the danger is that we shall do nothing."—Adolph Monod.

Home Circle.

BOYS AND GIRLS.

One day a poor old woman drove into town in a rickety spring wagon. She tied her horse to a post near the schoolhouse. It was about as bad looking an old horse as you ever saw. The woman hobbled away with feeble steps to sell a few eggs which she had in a basket. Just as she was out of sight the bell rang for the noon hour, and a crowd of jolly, noisy boys rushed out of the schoolhouse. The air in a moment was full of their shouts and laughter.

"Hallo! See that horse!"

"Ho! ho! ho! Who ever saw such a looking old thing!"

"As thin as a rail."

'You can count all his ribs."

"He looks as if he hadn't spirit to hold his head up."

"Looks half starved. Say, bony, is there enough of you left to scare!"

Two or three boys squealed in in the ears of the horse, and gave him small pokes; others jumped before him to try to frighten him.

"Let's lead him 'round to the back of the building and tie him there, so that when the folks he belongs to come they'll think he's run away."

"He run away!"

"Say, boys," put in one boy, who loved all animals, "there's no fun in tormenting such a poor fellow. He does look half starved—yes, more than half, I should say. And we all know it isn't good to feel that way since the day we got lost in the woods nutting."

Have you ever noticed how easily boys — and men, too, for that matter — are led either into kindness or cruelty? One word in either direction and all follow like a flock of sheep. Wouldn't it be good for boys to remember this, and to reflect upon how far they may be called on to answer for the influence they may exert over others?

The boys stopped their teasing and began to look at the horse with different eyes, while one of them brushed the flies off him.

"Let's tie him under that tree," proposed a second; "the sun's too hot here."

"Look here, boys, I wish we could give him something to eat while he's standing."

"Can't we?"

"A real bang-up good dinner, such as he hasn't had for a century, by the looks of him."

"Let's do it. I've got a nickel"

"I've got two cents."

"I'll give another nickel if you will come over to father's feed store."

More cents came in. The man at the feed store contributed a nearly worn-out bag, and in a few moments the poor old horse was enjoying a good meal of first-class oats.

By the time he had finished it the old woman came back, her basket filled with groceries, for which she had exchanged her eggs. The chord of sympathy and kindness once touched in the careless yet well-meaning hearts continued to vibrate. We all know how one taste of a kind act makes us long to taste more. "I'll lift your basket in," said one, respectfully.

"See, here's a lot of oats left. We'll put 'em in the wagon."

"She looks pretty near as starved as the horse," came in a suggestive whisper.

A few small contributions from lunch baskets were hastily wrapped in a piece of paper and laid on top of the basket.

"Now I'll untie."

The old woman was helped in as if she had been a queen. And everybody's heart glowed as the quavering voice and dim eyes bore a burden of warm thanks as she drove away.

Those were every-day schoolboys. There are millions and millions like them, only they do not quite realize what a spirit of living kindness dwells in their hearts. Let it out, boys and girls; for it is you who are to lift this whole world into an atmosphere higher, sweeter, and brighter than it has known before.—Sunday School Advocate.

Marriages.

The following marriages were solemnized by Rev. N. B. Grubb of Philadelphia. All the parties named are from Philadelphia, Pa.

January 19—John Millheim and Annetta Thomas.

January 30—Robert A. Genader and Mary E. Keyser.

February 20—Arthur P. G. Nevitt and Ethel B. Sagee.

March 7—Charles J. Bauer and Kathrine J. Donnelley.

March 8—Carl Miller and Mattie E. Orr.

Contributions.

FOR THE FAMINE SUFFERERS IN CHINA.

Halstead Mennonite church, Halstead, Kans., per Edwin J. Haury, $13.50; Deep Run church, Pa., per Magdalene Schaddinger, $1.00; Three parties, Anonymous, per C. F. Claassen, Newton, Kan., $20.00; Henry Martin, Newton, Kan., $1.00; Congregation and Friends, Wadsworth, O., per W. S. Shelly, $37.50; Milton G. Oberholtzer, East Greenville, Pa., $2.00; Johanna Kennel, Trenton, O., $1.00; H. Suderman, Newton, Kan., $25.00.

Gratefully acknowledged,
Harrison Landis, Treas.

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Correspondence

GOSHEN, IND.

March 7, 1911.

Rev. M. A. Niswander, pastor of the Silver Street Mennonite church for the past five years, preached his farewell sermon on Sunday, March 5, before leaving for Nampa, Idaho, where he has accepted a call. He took for his text I Cor. 7:29: "But this I say, brethren: the time is short." The church was filled with members, and friends from neighboring churches, who were all anxious to hear him and to express their regret in parting with Rev. Niswander and his family, who were held in high esteem by all who became acquainted with them during their stay here. They were always ready to assist in charitable, church and Sunday school work. Their place will be hard to fill. But what is our loss, the church at Nampa will gain. By unanimous standing expression the congregation wished Bro. Niswander and family God's richest blessing in their new field of labor.

On Monday morning, March 6, they left for Bluffton and Pandora, Ohio, to visit Mrs. Niswander's parents and friends. Rev. Niswander expects to return about March 13 to close up the sale of his property. On March 18 he starts for Chicago to remain there over Sunday and on Monday his family will meet him there to start from Chicago to their new home at Nampa. May their trip be a safe and joyous one.

A LETTER FROM LOS ANGELES.

The following letter was written to the pastor of the First Church of Philadelphia, Pa., by request, to inform the Sunday school of the nature of the work in which Bro. and Sister Grubb are engaged and to enable the schools to intelligently make a special offering for this work. We feel that it deserves of wider circulation than to the local school.

Los Angeles, Feb. 27, 1911.

Dear Brother:—Yours of Feb. 21 at hand at noon today. Concerning our work there is little or much to say.

Children's Bible Class meets at 10 a. m. on Sunday. We are studying the New Testament, Mark, the book now in hand. Yesterday we had 15 children from 7 to 13 years of age. These are poor boys and girls, some of whom are dependent upon the mission for their food and nearly all are wearing clothing given by our mission. We have no great tenement houses in this city but some people live in little sheds where I would not think of trying to keep chickens.

So many children of our district are half orphans, they whose fathers are dead or whose whereabouts unknown. The mothers are doing the best they can to get along but there is so little they can do.

Our evening services are more largely attended, about all of our Sunday school comes in addition to others who are older. The music and singing attract many. When we began last May the children we could find did not know any of the hymns and we use the booklet "Familiar hymns of the Gospel", containing the old and common songs. Now you should hear them sing. We always take time and opportunity to teach what the words and hymns mean. Now they know of Jesus and something of how Jesus saves our souls.

But our work is only beginning. I see so many who must be brought into the mission—like in India we must literally bring them on Sunday morning until they get the Sunday school habit.

The work pays; who can tell what one boy is worth if saved from sin unto righteousness? I wish you could see the field of our mission — among railroads and factories, a little residence district — without flowers and in California! No fires on these frosty nights and mornings. Without knowledge of Jesus the Savior and Lord! Pray for the work here that the word may be taught and that the people will receive it.

Hoping this will reach you in time, Very truly yours,

E. F. Grubb,
Cor. Ave. 50 and Aldama St.
Los Angeles, Cal.

The thing you have feared most is seldom the thing that proves to work the best.

THE TRUE PROGRESS OF THE WORLD.

The true progress of the world is to be found, therefore, in the spread of the true religion. We do not mean the wider acceptance of barren theological formulas, but the spread of that religion which declares itself to consist in love to God and love to man. It is gratifying to note that the Christian churches of America, according to the report in the recent census, have held their own and gained slightly in comparison with the growth of our population. It is even more cheering to note the increasing progress of Christianity in the non-Christian lands. From a wonderfully informing table of statistics in the Missionary Review of the World for January, we gather that the total home income of the foreign missionary societies of Christendom in 1910 was more than twenty-six millions of dollars; that more than five million of dollars were contributed upon the field; that these societies maintain a total of 6,637 ordained missionaries, and a total of misionaries of all classes of 21,248, with a body of more than 91,000 native helpers; and that they have gathered together a native church of more than 2,200,000 communicants. This is the fruit of a little more than one hundred years of missionary endeavor. We must remember that this has been a pioneer century. Within this time missionary lands have been explored, languages have been learned, a literature has been created, prejudices have been overcome, buildings have been erected, the home church has been gradually aroused, problems have been studied and their solution has been found, and all this wonderful record of progress made. All that we have seen has been only the planting of the tree which shall yet "vail the mountains with its shade and the hills with its covering." If these are the first fruits what shall the harvest be?—The Christian Statesman.

THE 179th MILE STONE.

We have just passed the 179th mile-stone of Washington's birthday, so to say. George Washington was born in Westmoreland Co., Virginia, Feb. 22, 1732. In the life of Washington events culminated rapidly. His character was shaped by the influence of a wise, inflexible, yet affectionate mother and was adorned with the graces of heart and intellect which most become true manhood.

The distinguishing traits which, in the general estimate of mankind, elevate Washington above all heroes of modern times were early manifested in him, and during the French and Indian War his hardihood and courage were called into action by a solitary journey of nearly 600 miles through a wilderness infested by savage Indian tribes. His report to Governor Dinwiddie published in London, revealed the plans of the French and their allies.

As aid to General Braddock he participated in the action which resulted in the memorable defeat of the British commander. Washington wrote to his brother: 'I had four bullets through my coat and two horses shot under me; yet I escaped unhurt, though death was leveling my companions on every side."

About this time Washington married Mrs. Martha Curtis, a wealthy widow, and acquired about 8,000 acres. The number of slaves included, the "dower negroes," was not far from 250; yet Washington, as his correspondence shows, was in all respects a kind and indulgent master. As early as 1786 he resolved never to acquire another slave by purchase, in the same year writing to Robert Morris: "There is not a man living who wishes more sincerely than I do to see a plan adopted for the abolition of slavery."

A closing incident of this fine urbanity marked the occasion of his death, Dec. 14, 1799. "I feel myself going," said he to his attendants; I thank you for your attention, but I pray you to take no more trouble about me."

So lived and died one whose strong religious feeling, unalloyed with cant, purity of principle, unflinching faith in goodness and honor, and deep and passionate, though subdued, love of liberty, have conspired to lift him above the plain of ordinary manhood.

C. F. M.

A LITTLE STROLL WITH A TALKATIVE GUIDE.

(Concluded.)

But we are in Nicetown; we must fetch ourselves back from Frederick and its associations. At the time of the battle of Germantown the British did considerable damage here; among other things burning the home of a certain Widow Nice.

As we pass through Nicetown we go by the house in which Daniel Cassel, the compiler of Cassel's History of the Mennonites, lived. His book, in many particulars, was an unsatisfactory production but its appearing quickened an interest in the history of our church among the people and this interest led to the bringing out of several excellent works carefully prepared and more honestly written than Cassell's.

As we get out of Nicetown we are confronted with a hill that threatens to take all the wind out of a stout party like your guide. While slowly going up Naglee's Hill there is much to be talked about that concerns American history but very little that has bearing on things purely Mennonite, we will omit it, space is precious just now. Now we are at the top of the hill. That beautifully ornamented marble wall encloses an old burial plot. "The Lower Burying Ground" is was called in ancient Germantown. The most interesting grave in it is that of General Agnew, the British officer who during the battle of Germantown was shot from his horse by some one hiding behind the wall that surrounded the Germantown Mennonite church. An American general, Gen. Nash, after whom Nashville, Tenn., is named, was wounded at the same time and died on the retreat. He is buried in the church yard of the Old Mennonite church at Skippack.

Ah! Here we come to something interesting. It is a factory where they make antique furniture! Read the sign which the local historial society has placed on its walls. It tells you that here Thones Kunders, who was one of the original settlers from Crefeld, Germany, to settle in Germantown, built a house and that part of the building still contains a part of the original wall This is the oldest building in Germantown. William Penn met here with the Quakers and Mennonites for worship. The Kunders family (Conard) gave Philadelphia three Mayors. An interesting relic in possession of Rev. N. B. Grubb is a copy of an old Dutch martyr book brought to America by Thones Kunders. It contains a carefully kept record of the Conard family.

Not far from here was the home of Christopher Saur, a leader among the Dunker Brethren and the first to print a Bible in America. Saur's printing establishment turned out many German books and papers His almanac had a wide circulation and through his paper he became a controlling influence in the political affairs of the Pennsylvania Germans. The business of publishing books established by Saur still exists and is carried on by his descendants.

The little park we now pass on our left is "Vernon Park.' The Wisters originally made this their home. It was from these Wisters that the "Wister Party", an institution powerful in the social and intellectual life of Philadelphia got its start. In this house the English general who was shot from his horse in front of the Mennonite church, died. Today the house is a museum kept up by the Germantown Site and Relic Association.

Here we are at Rittenhouse street. It is named after our first minister in America, we will follow it down to what was once Rittenhousetown but now a part of Fairmount Park. A drink from the cold spring as we enter the park will refresh us. Automobiles whirl back and forth on Lincoln Drive, we must be careful or we may get in the road of one as we cross, the drive makes such a sudden turn that it seems they are jumping out of the earth just before us and rushing down upon us. Let us keep close to the shrubbery on the other side. That little stream you hear babbling along once was Paper-Mill Run. Near here the mill in which the Rittenhouses made paper once stood. Some of your old books may have been made here. Look for the water-marks in the pages when you get home. If you find a shield having an R. on it and a crown over it and the word Pennsylvania under it you may be sure you have the genuine Rittenhouse paper before you.

Here stands the old Rittenhouse house built of the stones quarried from the hill just across the meadow and the great oak trees which once covered this whole section. The old soldier and his wife who live in it as caretakers will be glad to show you around. The old soldier will tel. you where the mill stood and point out the outlines of the mill-race. He will show you how the timbers were joined and how lathing was put on without the use of a nail. Here he comes. He is proud of the place, let him tell us about it.

Before we return let us look at the bronze tablet placed on the wall by the Historical Society, informing us that in this house David Rittenhouse was born. If you visit Independence Hall where the Liberty Bell is kept, you will see a picture of the celebrated David Rittenhouse on the wall. It is hard to tell for what DavidRittenhouse really deserves the greatest credit. He was great along so many lines. He made clocks. They were the best in his day. Collectors value them highly today, $1000 is the price usually asked for them. He was an astronomer and mathematician and taught in Princeton and the Pennsylvania universities. During the revolution he was an active supporter of the continental cause and held several important offices in the state. David Rittenhouse was no Mennonite, although his grandfather was our first preacher. Just where Rev. William Rittenhouse is buried we are unable to determine. The old soldier will show you a number of marked graves in the garden but they are rather modern. In the graveyard about the Mennonite meeting house in Germantown about a third of those buried there are Rittenhouses. Many suppose that William was buried there.

Your guide suggests that we better return. He will reserve some of the gossip he has on tap for another walk in another direction at some other time.

THE MATTER OF THEOLOGICAL TRAINING FOR OUR MINISTERS.

A Response.

A very able and timely paper from the facile pen of the associate editor has just been concluded in a recent number of the Mennonite. With many of the ideas expressed by the writer I am in full accord and sympathy, while concerning others I am constrained to disagree with him. However it is not in the spirit of criticism that I take up my pen, but in order to bring out in the columns of our paper the various phases of this most important problem. A committee was appointed at the last General Conference to look into the subject of more advanced education which is to report at the next session of the General Conference. To me it seems that the time has come to take a step forward in this matter. To those of us who have the matter at heart it is of the utmost importance that the step be not a misstep. What I shall say is said with the hope of furthering the cause of more advanced education and not of hindering the movement. I shall take up the points suggested in the above mentioned paper in the following order: 1. The Need for Theological Training for Our Ministers. 2. The Implied Failure of Our Present Institutions to Meet the Need. 3. The Kind of Institution to be Established. 4. The Place for such an Institution. 5. A Tentative Proposition.

I. The Need of Theological Training for the Mennonite Ministry.

In giving his reasons for the establishment of a theological school by Mennonites the writer makes the following counts in his indictment against the present ministry of the Mennonite Church: 1. Lack of culture. 2. Lack of Bible knowledge. 3. Lack of sound doctrine. 4. The holding of doctrines inimical to the advancement of the Mennonite faith. To these may I add another? 5. Unwise methods of work. Before speaking of this bill of indictment as a whole, may I illustrate what I mean by "Unwise methods of work"?

Through column upon column and page upon page of free advertisement given certain institutions in our church papers, some of our young people, with no education whatever, are led to attend the much advertised institutions which do not make any claim to take the place of a college or a theological seminary, but which, on the other hand, are proud to advertise the number of college students they enrol and the number of gradnates they can send to theological schools. But somehow, largely through the free advertising, our young people draw the false conclusion that the advertised school is better than either college or seminary and entirely supplants them. The young man who ought to be in one of our own schools laying foundations, getting an education and culture, right habits of study and thinking and above all getting acquainted with our own people, goes, instead, to the highly advertised school. He remains there, let us say, for three years, and comes out with a very creditable sum of Bible knowledge, splendid ideas about city mission work and an abundance of zeal and eagerness for work. He goes now to a typical Mennonite field to preach and labor as a pastor. He does things and says things as he did them and said them in the city. With what result? There is a clash, an explosion! A mess! The inevitable result is injury to the man himself, to the church which he was so eager to help, and to the Mennonite church in general. Wrong methods of work and tactlessness may do as much harm in a Mennonite community as the holding of wrong doctrine. Who is to blame? We shall see later! Had that same young man gone to one of our own schools, remained there for two years, and then spent one year at the special school, if he had but three years to spend, he would have been further advanced in his education, a greater credit to the special school, a useful worker in the Mennonite church. This is not a criticism of special Bible schools. I believe in them and I believe every true teacher in them will back up the statement I have just made. They can never take the place of a college or a theological seminary, and they do not pretend to do so.

Now as to the indictment as a whole. Is the bill a true one? It is aimed at us all. No one is exempt. Neither he who has received special training for his work, nor he who has not. However, as a wholesale indictment,

it cannot stand. Why not? Because there are ministers in the Mennonite church, both among the untrained, as well as among the trained, who are not touched by any one of the five counts, for they have culture; they have Bible knowledge; they have sound doctrine; they hold no harmful doctrines; they are wise in their methods of work. As one who has received special training. I am ready to sit at the feet of some of our ministers who have never seen the inside of college walls. I honor them,—I am proud of them.

On the other hand, some are hit by the indictment, hit hard, and that by more than one count. But the indictment has a deeper meaning than that. It means that the Mennonite church is making it awfully hard for a young man to enter its ministry. The church demands of an uneducated man that he give the equivalent of an educated man, but it does not furnish him the opportunity of doing so. The church demands of the educated man that he deliver his message in forms that are agreeable to it, but it does not furnish him with the opportunity of doing so. We as Mennonites are awfully broad, but awfully narrow. We want an educated ministry, but we don't know what to do with it when we have it. We admire greatness at a distance, but are afraid of it near at hand. We swear by Moody and Torrey and Chapman, yet had Moody been a Mennonite, he would have been told by any and all of the six conferences, "Sorry, but we can't use you." How do I know? Because we make it so extremely hard for our own young men to enter the ministry.

The sentiment in our conference for a trained ministry makes it extremely difficult for an untrained man to accept a call, and to continue to serve. Every true man who accepts such a call knows what tremendous sacrifice he must bring in time and energy and study, especially if he has not been trained in habits and methods of study, in order to serve with acceptance to a congregation. How about the educated man under our present system? He has it not one whit easier. One who has fitted himself in other institutions, knows what temptations are cast in his way to draw him from the Mennonites. Open doors to the right of him and to the left of him. Larger opportunities for doing good, as it seems, are offered, and dare I mention it, he is given sympathy, encouragement, help, offers of larger pay. But suppose now he has felt the call to serve the Mennonites; down deep in his heart he feels that God wants him there. He has spent years in preparation, he has expended thousands of dollars for his education, but he feels that if he can only be of use to his own people he will be fully repaid. But how is he received by the church? Does it ever mention him? Does it ever pray for him? Does it ever give him a word of sympathy? Does it ever offer to pay him for any of his education? Does it ever tell him it is glad to have him? There are some young men now, who are knocking at the door and very timidly asking, "Do you have any work for me?" What answer do we give them? I sometimes feel that our young men have too little faith and do not hold on long enough, but God forbid that I should blame them when they go elsewhere. I have met many young men in other churches, Presbyterians, Lutherans, Methodists, etc., who are doing good work, but who are still Mennonites at heart. Who blames them? I feel very strongly that a little more charity, a little more patience, a little more kindness, a little more brotherly love, a little more sympathy, and a little less selfishness would have kept many a one in the fold, and would make more useful servants of both our educated as well as our uneducated men.

Under our present system we are opening our doors to young men to go elsewhere and closing them to those who would be glad to serve us.

If our church had its own theological school it would remain in touch and sympathy with its candidates for the ministry; it would pray for them; it would help them when in need; it would give them employment; it would cherish them as sons of the church; it would invite them to remain in the church. It would not ridicule them; it would not block their way; it would not fear them; it would not mistrust them.

(To Be Continued.)

"They are never alone who are accompanied by noble thoughts."
—Sidney.

NOTES ON THE C. E. TOPIC.

March 26.

A Missionary Journey Around the World.

III. Missions in the United States (West).

Isa. 62:1-12.

The person who objects to foreign missions is without excuse. He owes a missionary duty at home in the United States, to many thousands scattered, here and there, throughout the country. Missionary problems in the wide west are as great and as varied as the west itself, we can only touch upon a few.

West of the Mississippi are located most of the Indian reservations. Many of the tribes are still Christless. Our conference has taken upon itself the responsibility of working among three tribes. The readers of this paper are familiar with the work, comment is not necessary here except to remind them that the work undertaken is their work and has a first claim upon their interest, their cash and their prayers.

The isolated settlers in thinly populated districts present a problem to American Christianity that has yet to be satisfactorily solved. They are people living far away from churches and preaching, the organization of churches cannot successfully be accomplished just now. The thousands thus cut off from religious care have a just claim upon the churches of America. The need for itinerant preaching in these localities is a decided one. How will it be met?

Demands from districts opened by irrigation, dry-farming and hitherto uncultivated lands, for spiritual care, have fairly swamped the home mission boards of nearly every denomination. If the church is to win these districts for Christ money and men must be found to send there to do the work.

Now and then they build a railroad, or a tunnel or a great dam or open a mine. The men who do the work are brought together in temporary towns. With them come the gambler, the harlot, the vile stage and the saloon, determined to make the place a hell. The Y. M. C. A. has generally been alive to its opportunity in these places and wherever it entered a healthy influence has been exercised. Its work has only been limited by the amount of support Christian people have given it.

On our Pacific coast there is a great Asiatic population. These people have brought their religion with them over the sea. As long as they are unchristianized they will be a danger to American Christianity and its institutions. So long as American Christians neglect bringing them the Gospel they are not doing their plain Christian duty. What are we doing about it?

NOTES ON THE C. E. TOPIC.

March 26.

Review.

Golden Text:—"Happy are the people whose God is the Lord." Ps. 144:15.

This quarter closes a period of about a century. The kingdom of Israel was divided because of the sins of Solomon the man who ignored the wisdom with which God had blessed him. The seed of oppression sown by his disregard of the people's rights and poverty and his worship of idols brought an awful harvest of misfortune upon his country. When one generation sows to the wind the whirlwind harvest is sure to come. The iniquities of the fathers come hard upon them and harder upon the children. Solomon had one son and that son was a fool. His foolishness involved loss and humiliation to himself and began a period that ended in the ruin of the two states into which Israel was divided.

In following the history of Judah we make the refreshing discovery that some of its kings, at least, did that which was right in the sight of the Lord. We read the story of the northern kingdom in vain if we hope to find one righteous king there. Jeroboam had magnificent opportunities opened for him by the Lord. His lack of faith in God and a selfish ambition to keep Israel for himself and his house could have but one end—the loss of the kingdom and the destruction of his house. Jeroboam's sin consisted in corrupting the true worship by introducing calves and a strange priesthood. Omri had the distinction of being worse than all the bad kings before him. His son Ahab, an able man in some respects, surpassed his father in wickedness. He did more than corrupt worship; he introduced a repulsive foreign religion. His wife Jezebel was one of those able, ferocious, fanatical women, who, when they come to power stop at nothing to further their own ends and generally in the end ruin those who come under their control as well as themselves.

Elijah, the prophet of whirlwind and fire appears at this time. He, though apparently alone, denounces the king and his wickedness and pronounces curses upon him. He is a man of wonderful faith in God and God wonderfully cares for him. Once his faith fails him and he flees from the wrath of a bloody queen. Because of this lack of faith God directs him to choose another in his stead. It was but fitting that whirlwind and fire should figure in the taking of this wonderful man out of this world. It was in keeping with his nature.

It is often well in our Christian work to get out of the old ruts, but we need to take care not to forsake the old ways.

News of the Week.

Domestic.

POWDER MILL EXPLOSION CAUSES EARTHQUAKE.

Pleasant Prairie, Wis., March 9. — Five powder magazines of the Dupont-Nemours Powder company containing 180 tons of finished black powder and dynamite, exploded at the plant of the company one mile north of here tonight. One man E. S. Thompson, a foreman is known to be dead. Miss Alice Finch, of Elgin, Ill. dropped dead of heart disease, caused by fright, 350 people were injured, several hundred houses in this place were blown completely down or were so badly damaged as to be uninhabitable and buildings ten miles away were badly wrecked.

The force of the explosion was felt more than 200 miles from here. In all the towns along the shore of Lake Michigan from Milwaukee to Michigan city, buildings were damaged and windows smashed. The total damage done outside of the plant itself cannot be estimated for days, but it probably will be several hundred thousand dollars.

In this town almost every house was runined. All night long the country roads leading to Kenosha from this place and from the town of Bristol were filled with carriages and farm wagons carrying people whose homes have been destroyed The plant fortunately had been closed down and only eighteen men were at work. All of these escaped with minor injuries.

It is feared the list of dead will be made much larger when a toll is taken of the farm houses with which there is telephone communication. In many of these walls collapsed and numbers of the families may be buried in the wreckage.

Of the 700 people living in Pleasant Prairie it is believed that fully one-half was injured by falling walls or by particles of flying glass or stone.

The cause of the explosion is unknown.

The property loss is estimated at over $1,500,000.

Chicago was shaken from its western suburbs from the shore lake of Michigan. Windows were shattered and houses shaken throughout the twenty-three miles of Chicago's length.

Powder Firm to Rebuild Wrecked Town.

Pleasant Prairie, Wis., March 11.— The Dupont Powder company officials and directors, after an all-day meeting in the ruins of their plant here tonight promised to rebuild the village and to pay every cent of actual loss sustained by any person as a desult of the explosion Thursday night. The promise was made by J. P. Laffey of Wilmington, Del.. general counsel for the company.

W. J. BRYAN AND THE NEWSPAPERS.

Philadelphia, March 13. — William Jennings Bryan, discussing "the influence of the modern newspaper," here tonight before the Contemporary club, declared that the modern newspaper has lost much prestige and influence, due in part to the devotion of too much space to crime and domestic infelicity. Because the public seems to demand such news, he said, was no reason that it should be used. A journalist should not sell things that are not good for the public to read.

Another evil, Mr. Bryan declared, is the discussion of public questions from a sensational standpoint and he decried the manner in which the present movement of troops is being described in some newspapers. Such discussion, he said, is apt to engender a situation which might easily cause an international controversy.

"The greatest menace to our country today," Mr. Bryan added, "is the pollution of the editorial and news columns by interests that are practicing grand larceny on the people. Many of our great newspapers are owned by interests which have their hands in the pockets of the people and use the papers to chloroform their readers."

Mr. Bryan advocated the passage of a law which compel newspapers to publish not only the names of their nominal owners but also the holders of mortgages upon the properties.

CORPORATION TAX IS HELD TO BE LEGAL.

Washington, March 13. — In an unanimous opinion, the supreme court of the United States today held that the corporation tax provisions held that the corporation tax provisions of the Payne-Aldrich tariff act were constitutional. This ended a controversy waged almost continuously since President Taft first suggested their enactment to congress.

The opinion was announced by Justice Day.

Practically all of the more than $27,000,000 assessed for the fiscal year ending June 30, 1910, on corporations in the United States has been paid into the treasury. The exact amount received to February 1, 1911, the latest date for which precise figures are available was $27,108,189. The amount assessed last year was $27,130,904. Added to this were penalties amounting to $100,000 for failure to pay the tax when due.

TWENTY-SIX MEN BURIED IN LANDSLIDE.

Virginia, Minn., March 11. — Thousands of tons of rock, earth, ice and snow shot down upon thirty trackayers working in the Norman open pit mine here at 6 o'clock tonight, killing twenty-six of them. Of the four who escaped the terrible avalanche three are in a hospital suffering from injuries that are likely to prove fatal.

The place that was an open pit this afternoon is tonight a choked area of rock and ore and earth, with here and there parts of a body in sight or a head sticking out of the mass. Arms and legs can be made out at varying angles as the great lantern of the steam shovel swings out over the pit.

An army of men with shovels is working desperately to recover the bodies, but it will be days before all can be recovered. So far as can be ascertained, all the men caught in the slide were Finns and Austrians.

MAURETANIA IS BATTERED.

New York, March 10. — With her forward superstructure dented, the huge steel buckler of the boat desk bent, and fifty feet of tough teakwood rail along the top broken off, the Mauretania came into port today with a report of the stormiest passage since she was launched. On Monday, just before midnight, a giant wave struck her, heeled her back and threw many passengers from their beds.

Foreign.

MEXICAN BATTLES ARE RAGING.

El Paso, Tex., March 12. — Conditions bordering on panic reign almost throughout northern Mexico tonight.

What is believed to be a reliable report of the casualities at Casas Grandes says that 150 Americans were killed and seventeen Americans were taken prisoners.

The news from Mexico City that President Diaz has decided to take advantage of provisions of the constitution so that summary death may be imposed by the military authorities for any acts of violence and that the Mexican government has decided to wage a sharp and decisive war of extermination speedily to end hostilities, has spread throughout the insurgent rank. The reply, through insurrecto sympathizers here is that in the revolutionary forces hereafter will expect and give "no quarter."

CAMORRIST TRIALS BEGIN AT VITERBO

Viterbo, Italy, March 11. — The trial of the thirty-six members of the Neapolitan Camorra, which has terrorized Italy for many years, was begun today. A jury was obtained more readily than had been expected and early in the afternoon Judge Bianchi, the president of the court chosen by the ministry of justice to preside, opened the interrogation of the accused. He limited his questions to an inquiry into their personal records.

The defendants originally numbered forty-two. Of these three are fugitives, two have been released under surveilance, and one, Ciro Alfano, a brother of Erricome, died in prison.

Unusual scenes marked the route from the prison to the old San Francisco church at 10 o'clock, when three armored police wagons, each loaded with prisoners, were drawn through the street at a rapid pace. The vans, lined with steel, were each surrounded by carbineers on horses and the soldiers in command wore sabers, while the men carried army guns. As the grim caravan proceeded to the old church, there the long trials are to be conducted, the streets were thronged with thousands of gaping spectators.

The prisoners are charged with the assassination, in 1906, of fellow-members in the Camorra, Gennaro Cuocolo and his wife, Maria Cutinelli Cuocolo, popunlarly known as the "beautiful Sorrentina." Behind this charge are allegations of numberless murders and robberies perpetrated by what is perhaps the best organized and most desperate criminal society of modern times.

The real purpose of the government is to rid the country of this band. It is believed that evidence will be brought out that will throw light on the assassination of the New York detective, Lieutenant Joseph Petrosino, at Palermo, in March, 1909, after he had been sent to Italy by the New York police department to secure information regarding Italian criminals.

It was Petrosino who arrested Enrico Alfono, better known as Erricone, the alleged actual head of the Camorra, after the latter had fled to New York city.

The American officer sent Erricone back to Europe and he was taken into custody at Havre. Petrosino's death is believed to have been the price paid for running down the man who for years had defied the authorities of his own country.

ENGLAND IS TIRED OF ARMAMENT.

London, March 13. — Sir Edward Grey, the foreign secretary, made an important pronouncement of the government's naval policy. Reginald McKenna, first lord of the admiralty, said that in 1914 Great Britain would have thirty and Germany twenty-one dreadnaughts. The size of the British navy, he added, practically was governed by that of Germany and unless some change occurred in the German naval law, this year would be the high-water mark in the British estimates.

Secretary Grey dealt with the difficulties to be encountered in the disarmament question and pointed out that it was the most civilized nations that spent the most on armaments, asserting that unless the mischief was brought home to men's feelings as well as to the irregular minds, the growth of armaments must in the long run break down civilization.

Some thought, the secretary continued, that it would end in war. He thought more likely it would end in international revolution. Any way, the rivalry would not be stopped by any single nation dropping out of the race.

Any real limitation of armaments he declared, must depend on nations learning, like individuals, to resort to law instead of force or arms. He referred to President Taft's arbitration speech as bold, courageous and pregnant with consequences, and said:

"Such statement ought not go without response. We should be delighted to have such a proposal made to us. We should feel that it was something so momentous and so far-reaching in its possible consequences that it would require not only the signatures of both governments, but the deliberate and decided sanction of parliament. That, I believe, would be given.

If two of the greatest nations should thus make it clear, that under no circumstances were they going to war, the effect of their example on the world must have beneficent consequences.

"The general adoption of such a system might leave some armies and navies still in existence, but they would remain, not in rivalry but as the world's police."

Utopian as his hopes might seem to some, he believed that he would live long enough to see some progress towards their realization.

"Nations," he said in a grave peroration, "are in bondage to army and navy expenditure. May the time soon come when they realize the law is a better remedy than force."

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63 **He Hideth My Soul.**

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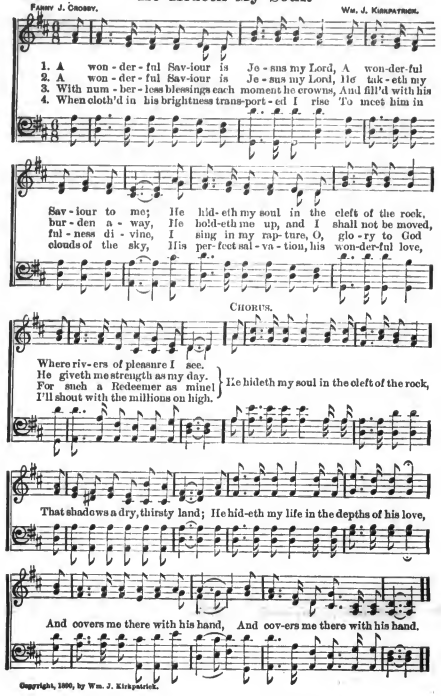
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, March 23, 1911. No. 12.

INSTEAD.

When I am dead, forget me, hear,
For I shall never know
Though o'er my cold and lifeless hands
Your burning tears should flow.
I'll cancel with my living voice
The debt you'll owe the dead—
Give me the love you'd show me then,
But give it now instead.

And bring no wreaths to deck my grave,
For I shall never care,
Though all the flowers I loved the most
Should grow and wither there.
I'll sell my chance of all the flowers
You'll lavish when I'm dead
For one small bunch of violets now,
So give me that instead.

What saints we are when we are gone
But what's the use to me
Of praises written on my tomb,
For other eyes to see?
One little word of praise,
By lips we worship, said,
Is worth a hundred epitaphs—
Dear, say it now instead.

And faults that now are hard to bear
Oblivion then shall win;
Our sins are soon forgiven us
When we no more can sin;
But any bitter thought of me—
Keep it, for when I'm dead
I shall not know—I shall not care—
Forgive me now, instead.

—Selected.

NEWS AND COMMENT.

More contributions to the Mennonite would be appreciated.

At Eakly, Okla., the German school opened recently with 31 pupils.

If you want to enjoy the fullness of God's blessing, walk in the paths of righteousness.

In spite of earnest protests, congress has appropriated a large amount of money and ordered the fortification of the Panama Canal.

God is attracted by our need more than by our beauty. Every shepherd will tell you that it is the weak and weary, the lame and halt sheep that he cares for. Every mother will tell you that there is a fascination to her in the wee child, which is sicklier and more exacting because less healthy than the others of her brood. So it is with God.

Bro. Julius Siemens, of Los Molinos, Calif., reports that they are having delightful spring weather, with fruit trees in blossom.

Temperance Battle. — The greatest contest between the temperance and liquor forces during the coming year is to take place in the States of Maine, West Virginia and Texas.

The third annual meeting of the Mennonite Charity was held at Halstead, Kan., on March 7, 1911. During the fiscal year 35 minor and 79 major operations were performed in the hospital. Four deaths occurred.

Libraries and Churches.

Andrew Carnegie multiplies book-houses, but book-houses will not do the work of temples of religion. There is a bad as well as a good side to their establishment and use, unless, indeed, the selection of the books therein be more carefully Christian than is now generally the case. Big book-houses contain a vast variety of chaff, and even positively bad books. A library may be a mausoleum of skepticism as well as a depository of truly religious teaching. — N. Y. Observer.

Students in Old Church.

For an object lesson in local history, the students of the Germantown District High School for Girls, Germantown avenue above Walnut lane, Philadelphia, visited on March 9th the ancient Germantown Mennonite Church, just opposite the school, and listened to a historical address by the pastor, the Rev. J. W. Bayley.

The school has 289 pupils, nearly all of whom participated in the visit, the little church being thronged as it has not been in a long time. Miss Mary Holmes, the teacher in charge of the school, and the fourteen other instructors, accompanied the students.

In his address Mr. Bayley dwelt upon the fact that when the Mennonite settlers of old Germantown built their first log church, in 1708, they, for the first time in the existence of the sect, were able to worship as they chose without the molestation of secular or ecclesiastical authority. He also told of the school which Christopher Dock conducted in the old church, drawing a contrast between the educational methods of those days and the methods now pursued in the school across the street.

Members of the Mennonite congregation have taken steps to create a permanent trust fund for the maintenance of the ancient burial ground surrounding the church, and have appointed the Pelham Trust Company trustee to receive funds. The lot holders' committee consists of Joseph Benner, Herry Markley and M. Wayne Getz. The income of the trust fund will be used to keep the cemetery in repair. Arrangements have been made to resod the cemetery this spring.

PROTEST AGAINST THE FORTIFICATION OF THE PANAMA CANAL.

From the Representatives of the Religious Society of Friends for Pennsylvania, New Jersey and Delaware.

To the President and Congress of the United States:

As believers in the Lord Jesus Christ, The Prince of Peace, we feel ourselves called to advocate His rule at this important juncture in the affairs of our Nation. Our governmental action, while growing nearer Christian standards, is not yet wholly in accord with the life and spirit of Christ. We are convinced that nowhere is it farther from Him than in the increasing armaments and immense expenditures therefor which now obtain.

We especially deplore at the present hour the proposal to fortify the Panama Canal. This action will at once place that costly and invaluable work among possessions debatable by force of arms, a mark and a prize to be sought by violence as soon as opportunity occurs.

Just at this time, when many economies of Government are being instituted, we can but profoundly regret the vast expense which must be added, inorder to construct, equip and maintain new fortifications on the Isthmus, and finally to man them by a large increase of the army, with all its added expenditure of public funds. And this is proposed when already the unparalleled proportion of two-thirds of the income of our Government is being devoted to warlike purposes, past and present. We believe this use of money is neither just to the people, whose it is, nor right in the sight of God, whose stewards we all should be.

An example of disinterested service to humanity was given by the United States in organizing an independent Government in Cuba instead of annexing the Island. We do not approve the war measures by which control of Cuba was obtained, but being in control, we feel that our Government labored generously for the best welfare of the people of that Island.

We urge that this policy be continued by similar disinterested service to mankind in Panama by opening the Canal to the peaceful commerce of the world. Our motives will assuredly be subject to suspicion, as not being disinterested, if we fortify the Zone of the Canal.

To disarm all suspicion of self-interest, and secure the future from abuse of power, let us refrain from fortifying the Canal and secure its neutrality by international treaty only, much as was done with the Suez Canal.

Moreover, "under the Hague Convention the Nations are now under bonds not to bombard unfortified coast towns, ports, etc.," but if we fortify the terminals of the Canal, it at once becomes exposed to attack, indeed invites attack.

In a word, we feel convinced that the modern method of attaining that which we profess, as well as the most economical, is firmly to establish the neutrality of the Panama Canal by treaty among the Powers.

We would olso earnestly represent the desirability of concluding a Treaty with Great Britain to submit to arbitration all causes of dispute without excepting cases of "Honor," regretting as we do the defeat of such a measure in our Senate when last submitted to it by the British Government. May our Senate

consider its responsibility in the sight of God before again obstructing a measure of such vital importance for the World's Peace.

We earnestly request that you will use your efforts to make the action of our people through their Government more nearly in accord with the teachings of Christ.

Signed by direction of the Representative Meeting.

George M. Comfort, Clerk.

PREACHING AND TEACHING.

Dr. Charles E. Jefferson, in a recent sermon, made a plea for personal appeal in preaching and for pastoral work, and incidentally gave an explanation of the prevalence of loose theological views among those whose studies along religious lines are purely academic He says: "The preacher needs the individual as truly as the individual needs the preacher. Each human heart is a page of the great book of life which the preacher must learn to read. What can a minister know of death until he shuts himself up in a room with a man who is dying? How can he know anxiety at its highest until he stands by the bedside of the little invalid, and feels the heartbeats of a mother agonizing over the failing breath of her child? What can he know of poverty until he enters the home of a poor widow who is terrorized by the wolf at her door? Remorse will be something real to him after he has witnessed the agony of a conscience-tormented man. He will preach better on the peace that passes understanding after he has looked upon a face in the hour of its spiritual transfiguration. It is in the experience of the individual soul that the preacher learns what this world is. The pathos of life comes out in the sob of some one human spirit. Human nature can not be understood either in books or in crowds. It is only when one heart is pressed close against another heart that heart secrets are communicated. The preacher remains cold, and his sermons are abstractions, until he folds his life down round the lives of individual men. It is for this reason that pastoral work is essential to the highest preaching. Preachers who shirk pastoral duty are always losers. They lose much themselves and their churches lose still more. If orators, they may attract large audiences, but they do not do the work which is deepest and which lasts the longest."

What is true of ministers in pulpit work is true also of professors who teach those who are to be ministers. They must know not only books, but the human heart. One who has never heard God's call to the ministry lacks an important qualification as the teacher of those who have heard it. One who has had no experience in pastoral work lacks a qualification to teach pastoral theology. One who has no knowledge of humanity, its longings, trials, failures and successes, is not equipped to teach theology. He may know the doctrines and be able to catalogue and refute the ancient heresies, but he should also know the doubts and questionings and suggestions and temptations which beset the men of today, and the women and children of today.

A great deal of trouble has come to the Church through men who thought themselves called not to preach but to teach, and who, after graduation and post-graduation, and perhaps further study abroad, were chosen professors in theological schools. Let any one familiar with the history of the various churches during our generation note how many of their troubles have come from the teaching of men who, having no call to the ministry, and no pastoral experience, and with only theoretical study of some branch of theological learning, have, with or without ordination, been appointed professors in theological seminaries.

Preaching is more than a science. It is a life. Teaching men to preach is more than a profession. It is a passion, a zeal for the truth and for the souls of men. One may teach Church History as he would teachMathematics or read an almanac, with no thought beyond figures and facts. Or he may teach it as he would tell the story of his own father and mother and their devotion to him. He may teach theology as he would Greek philosophy or heathen mythology. Or he may teach it as the gospel, his only hope and the world's hope, the message which moves his own heart and by which he must move other hearts.

A theological teacher must, of course, be intellectually fit. He must be trained in the schools, but he should also be trained in the school of experience, and ordinarily in the school of ministerial service.—Herald and Presbyter.

One's faith must be right if his praying would be. It must rely upon the Bible as inspired revelation of God, if one shall so pray as to receive bountiful spiritual blessings from the God of Grace. Lord teach us to pray.—Rev. C. H. Wetherbe.

A BAG WITH HOLES.

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes," says the prophet.

"Ye have sown much." You have worked hard trying to obtain happiness, but you have gained little. You have risen early and retired late that you might buy your house, pay for your farm, or make your business succeed. You have wrecked the health of your body in order to gain the thing which you thought would bring you happiness. Now you are nervous, crabbed, and dissatisfied. In short, you are bringing in little; or, perhaps you have gained what you wished for, or even much more, but you do not find in it the satisfaction which you thought it would bring to you. The house is paid for, but your neighbor has a better one. The farm is bought, but you would rather have one in another state, or your sons are quarreling over who shall have it when you are gone. The business is succeeding, but you are wishing for a more extensive one and feel yourself just as far from where you want to be as when you first began. What are you doing? You have sown much and are bringing in little. Why? Because God's house is lying waste. You have neglected your soul and the souls of those around you, in whom your God desires to dwell.

"Ye eat." No doubt when you started out as a poor man you were compelled to eat coarse, cheap food, and you looked forward to the time when you could have the dainties which an extended purse might buy. You have those now, but you do not enjoy them as much as you once enjoyed your plain food. Why? Because you have forgotten to feed those of God's house. You drink, but you cannot satisfy that thirst which burns in your soul. You have neglected to come to the Fountain of the water of life; therefore ye are not filled with drink but are constantly wishing for something, you know not what.

"Ye clothe you." There was a time when you had to dress plainly, when you had to sit beside your well-dressed neighbor and where stung with shame as you thought of the suit, or the dress, or the hat you would buy if you had the money you were going to earn, Now you have the money and have bought the things you wanted and many others besides, but you are no more satisfied than you were in the days gone by. "Ye clothe you, but there is none warm." Your heart is cold and lifeless. You buy more with which to adorn your body, but you cannot warm your heart. That can only be warmed by the white robe of God's righteousness, and in order to get that you must give up those outward adornments for which you spend your money. If you would begin to give up your substance to clothe the people of God's house, you would begin to feel a little glow in your heart which through the power of God could be fanned into a flame of full salvation which would drive out all the coldness from your stony heart. You would find yourself quite warm and satisfied without the latest style or the newest piece of goods on the market.

"He that earneth wages" There is something about earning wages and being independent which every one likes, and the young person who receives his first wages considers himself quite important. How few there are who take into consideration the fact that it is only by the permission and help of God that they can do these things! They say, "I have gained this." even as Nebuchadnezzar boasted against God of the kingdom he had gained. As soon as you forget that it is only through God that you are enabled to do those things which you do and to gain what you gain, and forget to give your gainings back to Him, you set yourself up as a god and begin to put your earnings into a bag with holes. "Oh, but," you say, "I have been doing buisness for years, and am becoming more wealthy all the time. I never lose anything by bad deals or anything of that kind. There are no holes in my bag." You may not think there are any holes, but wait until God calls you to give an account for leaving his house lying waste, and you will find that the whole bottom will drop out of your bag and you will stand before God, a pauper. You will be sentenced as a defaulter, for God did not give you that wealth for yourself but that you might use it for building his house. You are as guilty before God as a bank defaulter is before his judges.

You may not have much money, but if you have more than you can consistently use for to-day, you are rich and you owe the balance to God. Will you give it to him or appropriate it for your own selfish use?

Do you gratify yourself by building a nice church so that you can have a comfortable place in which to sit while you listen to the sermon? That is not for God, it is only for yourself. Build up God's house which is lying waste by first feeding your own hungry soul and then you will have strength to feed others. —Katharine Workman, in The Burning Bush.

THE STRONGEST DRINK.

Water is the strongest drink. It drives mills; it is the drink of lions and horses; and Samson himself never drank anything else. Let young men be teetotalers, if only for economy's sake. The beer will soon build a house. If what goes into the mash tub went into the kneading trough, families would be better fed and better taught. If what is spent in waste were saved against a rainy day, poorhouses would never be built. The man who spends his money with the publican, and thinks the landlord's bow. and "How do you do, my good fellow?" means true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot houses for the laborer's good; if they do they certainly miss their aim. Why, then, should people drink "for the good of the house? If I spend money for the good of the house, let it be my own house,and not the landlord's. It is a bad well into which you must put water; and the beer house is a bad friend, because it takes your all and leaves you nothing but a headache. He who calls those his friends who let him sit and drink by the hour together is ignorant—very ignorant. Why, red lions, and tigers, and eagles, and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously and wonder why their faces are so blotched and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as to look to loose habits for health and wealth. Those who go to the public house for happiness climb a tree for fish. —C. H. Spurgeon.

The Black Hand in this country has received a severe blow through the recent demonstration by the police under the real head detective who knows how to detect, that kidnappers and dynamite depredators can be detected and punished to the limit of the law.

There is no honor in excelling others in that which is not in itself honorable.

Home Circle.

THE LITTLE BOY WHO FISHED.

The little boy lived a long, long time ago. He went to school in a rough log schoolhouse and sat on a high board bench without any back to lean against. And the bench was so very high that his small feet could not touch the floor. And, too, he had no desk on which his teacher could put pretty figures and bright blocks and sticks for him to play with. He never sang pretty motion-songs nor marched to sweet music.

So this little boy used to get very tired sitting still and doing nothing but swing his feet hour after hour. Once in the forenoon and once in the afternoon he went out on the floor and stood by his teacher and learned his A B. C's, and how to spell "A-B, ab"

Don't you suppose he often thought of the shady woods where the birds were singing and the squirrels scampering about? or of the silvery little brook that ran through the meadow in which the tiny minnows were darting around?

One day, while he was twisting about on his high seat, he spied a little gray mouse peeping out from a hole in the floor in the corner near him. He almost laughed out loud. Then he quietly pulled a piece of line out of his pocket and tied on it a bit of cheese fom his dinner-basket. Then he threw the line out as far as he could toward the mousie's door in the old floor.

It was not long before the teacher saw him. "Jimmie," said she, "what are you doing?"

"Fishing, ma'am," the little Jimmy answered, frightened.

"What are you fishing for?"

"For a mouse, ma'am."

The children all laughed; but the little Jimmy didn't, for he saw that the teacher looked very sober.

"Very well," said she. "I will give you just five minutes to catch that mouse. If you don't get him in that time. I'll have to punish you for playing in school."

Jimmy sat very still, holding the line, his heart thumping very fast and such a lump in his throat.

There was perfect silence in the little log schoolhouse. Every childish heart was full of symphty for Jimmy. No one thought of laughing.

Pretty soon a pair of bright eyes peeped out of the hole. The string lay so near and the cheese did smell so good! So the poor foolish mouse—out he crept, nearer still and nearer, all unconscious of the eyes watching him. He took a dainty nibble—how good! He took another and another and—

"Oh, ma'am, I've caught him! Here he is!" shouted Jimmy, flirting the dainty mouse up in the air, his tiny teeth stuck fast in the hard cheese.

Then the children laughed and clapped their hands, so glad that Jimmy would not be punished. I am sure the teacher was glad, too.

As for Jimmy, with the teacher's permission he took the pretty mouse outdoors and let him go and he never fished in school any more.—Flora B. Brown, in Little Folks.

PERSONAL LIBERTY.

We confine the insane and the epileptic and isolate contagiously diseased, but permit the drunkard absolute freedom of indulgence. Yet when we suggest the rational thing to do, the saloon apologist cries out against encroachment upon personal liberty. Individual liberty of conscience, thought and action, within certain limitations, is the priceless heritage of every American and it is a principle that should be guarded with jealous vigilance. It is the ideal political state of man, but is subject to one other principle — the comfort, virtue and welfare of the community. Absolute personal freedom is impossible. It is the dream of anarchists only. Wherever there is a law, and law is necessary for our very existence, there are checks and limitations on personal liberty. In fact, every law of God and man restricts the liberty of the individual. We deny the right of the highwayman to take money or property by force. We deny the right of the thief to take things of value by stealth. We deny the right of the embezzler to take by deceit. We deny the right of the property owner to construct buildings of inflammable materials within the fire limits of a city. We deny the sportsman the right of killing game out of season. We deny the right of mariage without license and prescribed ceremony. We deny the use of firearms within the limits of an incorporated city. We deny man the right to carry concealed weapons. We deny the right of man afflicted with certain diseases to mingle with his fellows. Why, then, should we not in erfect harmony with our institutions and the fundamental principle of our government eliminate the greatest plague spot in our social organism? — Governor M. E. Hay, of Washington.

The more a man praises himself, the smaller he becomes.

Deaths.

Gehman. — The deceased Sister Hanna Gehman was born Nov. 3, 1844, and died March 5, 1911 of heart failure. She was a daughter of the late Rev. Jos. Schantz. Rev. Christian Clemer baptized Mrs. Gehman and accepted her into the Upper Milford church at Zionsville, Pa., where she remained as a faithfulmember until the Lord took her home. She was married to Bro. Joel M. Gehman, March 2, 1867. The Lord gave them 4 children — Mrs. Elenora Oberholzer, Theodore Gehman, John Gehman, Mrs. Mary Oberholzer. The husband, the children, 3 sisters and a few grand-children survive and mourn over the departure of the one whom they loved so much. The funeral services were conducted by Rev. S. P. Priehe'm who preached on Ps. 90: 1. Rev. A. S. Shelly assisted and preached in English on the same text.

Contributions.

For the Treasury of the General Conference.

From the Salem church per D. J. Brand, Wisner, Nebr., $7; West Swamp church, Milford Square, Pa., per A. B. Shelly, $9; Halstead church, Kan., per D. Haury, $10; ditto, per J. H. Langenwalter, for Educational Committee expenses $10; First Menn. church, Philadelphia, Pa., per N. B. Grubb, $15.

Gratefully acknowledged,
C. F. Classen, Treas.

For Famine Sufferers in China.

J. R. Toevs, Newton, Kan. $1; Mrs. M. Yoder and daughter, Goshen, Indiana, $3; Anonymous, Cook, Nebraska, $1; Sewing Society Salems and Salems - Zion Congregation per Chr. Mueller, Marion, S. D. $36; Gerhard Vogt, Summerfield, Ill. $9.60; Jacob H. Schnebele, Donnellson, Iowa, $2; Mrs. Chr. Krehbiel, Halstead, Kan. $10; Jacob Linscheid, jr., Butterfield, Minn. $2; F. J. Janzen Mountain Lake, Minn. $3; Mrs. Henema Balzer, Goessel, Kan. $3; Congregation, Reedley, Cal. per H. J. Krehbiel $19.50; B. Rempel, Butterfield, Minn. $100.00; per A. B. Shelly, Quakertown, Pa.: Daniel G. Stauffer $5, Nathan G. Roth $2, Frank R. Rosenberger $1, A. B. Shelly $2; A. B. Loewenberg, Donnellson, Neb. $5; Anonymous, Henderson, Neb. $5; Schweizer Congregation, per Peter Zuercher Whitewater, Kan. $28; H. U. Schmidt Hillsboro, Kan. $1; West Zion Congregation, per Jacob H. Krehbiel. Moundridge, Ka. $88.30; Collection, per J. B. Funk, Palm, Pa. $12.04; Hillsboro MennoniteCongregation, per Heinr B. Friesen, Hillsboro, Kan. $47.05; P. M. Waltner, Freeman, S. D. $6; Elizabeth Unruh, Avon, S. D., $15; First Mennonite Church of Geary, Okla, per J. S. Krehbiel $20; H. E. Wiens, Spokane, Wash. $6; Martin Fast, Munich, N. D. $3.80; per Jacob Driedger, Winkler, Man.: A. Suderman $2, D. Driedger $1; per Maria Schmidt, Goessel, Kan.: Jacob J. Schmidt $2, Maria Schmidt $1; per M. G. Oberholtzer, Bechtelsville, Pa.: Lizzie G. Oberholtzer 75c, Menno G. Oberholtzer $1; Abe Lugibihl, Pandora, Ohio, $1; Anonymous $2; A Friend $2; Garden Tp. Congregation per J. P. Vogt, Moundridge, Kan. $45; John J. Ries, Marion, S. D. $2.

Gratefully acknowledged,
Harrison Landis, Treas.
Sixth Str. & Columbia Ave.
Philadelphia, Pa.

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THE MENNONITES IN AMERICA.

The following is an extract from an article on "The Mennonites," by Professor C. Henry Smith, published in The Christian Evangelist.

Their first permanent settlement was made at Germantown, Pa., in 1683. The settlement was made up of colonists from Crefeld, a city near the border line between Germany and Holland, and was the result of a visit made to New York about 1678 by Jacob Telner, a well-to-do merchant of Amsterdam, and of a visit made by Penn to Germany and Holland in 1677. The first colony consisted of thirteen families, to which a number of others were added during the next twenty years. In 1708 the first meeting house was built. In 1688 William Rittenhouse became the first Mennonite bishop in America. Two years later his son Nicholas built on the beautiful Wissahickon,now the most picturesque part of Fairmont Park, the first paper mill on this side of the Atlantic. In 1709 Nicholas built on this stream and near the mill a small stone house, then called a mansion, which is still standing. In this house was born, in 1732, a great-grandson of William, David Rittenhouse, the famous astronomer, who was appointed by Washington as the first director of the United States Mint.

The Germantown settlement grew and during the eighteenth century many Mennonites spread over what are now Bucks, Berks and Montgomery counties. In the meantime a new settlement was made in 1710 on the Pequea in Lancaster county. These immigrants were mostly Swiss who had been driven out of Switzerland into the Palatinate some time before. Not satisfied with their lot in the Palatinate they came to Pennsylvania. This soon became by far the largest Mennonite colony in Pennsylvania. From the first theMennonites took possession of the county and to this day they have practically owned the entire county, perhaps the most beautiful and most productive agricultural region to be found anywhere east of Illinois. After the first wave of immigration from 1710 to 1727 there were no great additions to the two colonies, although stragglers continued to come up to the time of the Revolutionary war. For many years there seemed to be little desire on the part of the European brethren to leave their native land. By about 1820, however, there began to be a great deal of social and religious discontent all over middle Europe, caused by the great Napoleonic wars. The Mennonites once more began to turn their eyes toward America. About 1820 a large number of Swiss founded settlements in Ohio. About 1830 there began a large immigration of Amish from Alsace Loraine, Bavaria, Hesse and other places. These found homes in New York, Canada, and Illlinois. The last and largest of all the Mennonite settlements was made by the Russians in 1874. At that time they were deprived of the military exemptions which they had been enjoying since 1789 and as a result nearly 15,000 of them came to America, settling on the wild prairies of Kansas, Nebraska, the Dakotas and other Western States.

The Mennonites of America have enjoyed greater political and religious freedom than their brethren in Europe. And yet the two privileges, namely exemption from military service and from the oath, which was never secured without limitations in Europe, were not obtained even here without years of waiting and often hardships. In Pennsylvania,Maryland and Virginia, the three colonies in which Mennonites were found before the Revolutionary war, these exemptions were granted only after repeated petitionings to the general assemblies. In war times, especially during the Revolutionary and Civil wars, their peace principles were misunderstood and they often received harsh treatment, not so much at the hands of the civil authorities as of their neighbors. Today, however, we are living in an age of absolute religious freedom in America. As a result of a growing humanitarian spirit and a persistent struggle on the part of our fathers for the maintenance of their principles, nearly every State in the Union has provided for the tender consciences of Mennonites, Quakers and Dunkards in the matter of military service and the oath.

It was easier in America to stand by these principles than in Europe, and it is for this reason, no doubt, that the American Mennonites have deviated less from the faith of their fathers than did their European brethren. The most characteristic fact about the American Mennonites is that in faith, doctrine and practice it has practically changed very little from the teaching of Menno Simons and his co-laborers. Many of these principles were once new but have since been adopted by other churches; others are still peculiar to the Mennonite faith.

I can perhaps find no more fitting conclusion to this brief sketch of a great subject than a short summary of the essential tenets of Mennonitism, and the principles for which it has stood in the world's history, namely complete separation of church and State, the congregational form of church polity, the necessity of a regenerated heart as a requisite to church membership, a denial of infant baptism, the Bible alone as a standard of faith, a literal interpretation of the Sermon on the Mount, and finally a strict adherence to the demands of the Simple Life.

LIVE A LITTLE

Give a little, live a little, try a little mirth;
Sing a little, bring a little happiness to earth;
Smile a little, while a little idleness away;
Care a little, share a little of your holiday.

Play a little, pray a little, be a little glad;
Rest a little, jest a little if a heart is sad;
Spend a little, send a little to another's door—
Give a little, live a little, love a little more!

—Douglas Malloch.

REMINISCENCES OF AN AGED MINISTER.

2. The Origin of Sunday Schools.

The prevailing opinion that the Sunday school work now so general in all existing churches had its origin with Robert Raikes, the proprietor of the Gloucester Journal, who in 1780, touched by the ragged, wretched and cursing children in the suburbs of the city of Gloucester, England, engaged four female teachers to receive and instruct in reading and the catechism such children as should be sent to them on Sunday, may in so far be correct as this was undoubtedly the first effort in the way of organized Sunday school work according to the system as it now exists. Institutions for the instruction of the young in the teachings of the Bible existed, however, long before both under the Old and the New Testament Dispensations, while the schools instituted by Robert Raikes can hardly be classed among the modern Sunday schools as they now are conducted by Christians of all religious denominations. They were intended principally for children who otherwise received neither religious nor secular instruction, and not for the children of the church, much less for adults. Hence the proposition later made to bring the Sunday schools into the church for the religious instruction of all the children met with a great amount of opposition both from the layety and the clergy. It seems that it was considered as being below the dignity of the church people to introduce and engage in a work which was originally intended for the benefit of the poor, ragged and degraded children of such as lived outside the fold of Christ. This opposition was encountered almost everywhere where the Sunday school was later introduced. At one time Archbishop Canterbury called the Bishops together to see what could be done to stop this institution. Sunday school teaching was declared an innovation and a breech of the Fourth Commandment.

In America the movement first found root in the larger cities,and the time is still remembered by the more aged people when Sunday school work did not form a part of church work in our country churches. Here too it found its earnest friends and advocates as well as its decided foes and opponents both among ministers and laymen. I still have in mind influential clergymen with extensive charges who did all in their power in opposing this innovation, as they considered it, even preaching against and ridiculing the "new movement." They would not give their consent to the organization of schools in their own churches, nor would they give their approval in case members of their flock would send their children to the schools of other churches. What all the arguments were that were brought against the school I do not remember, but that some of them were of the silliest nature is still fresh in my mind. As an example, I still remember one instance where the pastor of a church, who was the first one to introduce Sunday school work in his charge in the community, was at first accused that he was working in the interest of another

church and that his object was to train his young people for said church. When this failed to prove true, a report was circulated that a letter written by "the pope of Canada" to this particular pastor had been intercepted, in which he was offered a dollar a piece for every child he would bring to the Catholic Church by means of the Sunday school held in his church. Some churches would not allow Sunday schools to be held in the church buildings and if one was organized it had to be held in a nearby schoolhouse or some other building.

The origin of Sunday schools in our own church dates back to the year 1857, when the Swamp Church in Bucks County, Pa., introduced the work. For a number of years previous to this catechetical instruction was given to the young people on Sunday afternoons in this and a number of other churches of our Eastern Mennonite Conference . At the time when the Swamp Church organized its Sunday school there was but a single institution of the kind for miles in the surrounding community. Even the borough of Quakertown in the vicinity, now a thriving little town of about 4000 inhabitants and almost a dozen different churches and equally as many Sunday schools, did not have an organization of the kind. Soon, however, the Sunday school cause spread and not only all the churches of our Eastern Conference but nearly all the churches of the different other religious denominations, in the course of a few years, introduced the work.

While the opposition against the Sunday school was not as bitter and as wide spread among the members of our church as among the members of some of the other churches and among some branches of our Mennonite church, yet the cause found its opponents, and there were those who would rather see their children go fishing on Sunday, engage in games or attend Sunday parties than see them go to Sunday school. This opposition existed, however, only among a small minority and it soon ceased as the cause was more generally introduced and became better known.

The exercises and the teaching of these original Sunday schools were quite different from what they now are. While the devotional exercises were similar, the teaching was entirely different. Wile the only textbook used in the modern Sunday school is the Bible and the teaching is the word of God, different text books were used in those schools, including the Primer and the Spelling book, and one object was to teach the children to read. Yet the Bible was the principal textbook and all those who could read were requested to bring their Bibles. The teaching, if it may be so called, consisted principally in reading a chapter or so from the New Testament without any comment and reciting verses committed to memory from the Bible, or answers from some scriptural Question Book. This required very little preparation on the part of the teacher. If he or she could read fairly well it was all that was needed. Quite a contrast to our well regulated Sunday schools of today, where the teacher prepares the lesson during the week which he or she is to teach on Sunday and where Teachers' Training Classes and weekly Teachers' Meetings for the better preparation of the teachers and the study of the lesson are upheld. System, regularity and systematic classification were lacking. As a rule no regular lessons were assigned for the entire school, each teacher selecting the lesson for his or her class and that oftentimes in a haphazard kind of a way when the time for recital had come. A great part of the time allotted for the exercises of the school was taken up by the reciting and hearing of the above named verses and answers committed to memory. Some of the brighter pupils who had the gift of committing things to memory would recite hundreds of verses or answers at a time. This, while it, according to the science of pedagogy, was an abnormal strain on the mind and the memory of the children, gave them a knowledge of the Bible and Bible History, which they miss in our present day Sunday school teaching from somewhat disconnected lessons published in and taught from different Sunday School Helps. Thus while the original Sunday schools were lacking in a simple explanation of the Scriptures our modern Sunday schools, with all their improved machinery, are lacking in not acquainting the pupils with the construction and the general contents of the word of God. While much laudable progress has been made in Sunday school work there is still much room for improvement in the work. While we would not recommend a return to the system of overtaxing the child's mind and memory by the excessive committing of Bible verses and Scriptural answers, we yet believe, that a return to this system in a moderated form would be conducive to a better knowledge of the contents of the Bible than our present system offers. Recognizing all the improvements made in Sunday school work and the improved methods introduced we must never lose sight of the fact, that the object of the Sunday school is to acquaint its members, both young and old, with the teachings of God's word. Everything subservient to this purpose forms a legitimate part of Sunday school work, while everything not conducive to this purpose can at best be only regarded as secondary, if not out of place in the Sunday school room.

THE MATTER OF THEOLOGICAL TRAINING FOR OUR MINISTERS.

A Response.

(Continued.)

II. The Implied Failure of Our Present Institutions to Meet the Need.

Speaking of Bethel and Central Mennonite Colleges the writer says: "These institutions were not established merely as schools for giving secular education. Had secular instruction alone been the wish our brethren might have found plenty of well established schools, better equipped and better financed, with whom satisfactory arrangements might have been made for taking care of the education of our young people. I am of the opinion that, if it had not been an understood fact that these schools were to train those who were to become the spiritual leaders of our church, they would not have been supported by the people to whom the appeal was made. Our people were led to believe that their preachers and missionaries would in future years be the product of these schools."

Let us note the implications in the quoted paragraph. I do not say that the writer puts this interpretation into his words, but the following implication is there. 1. That secular education could have been furnished better by other schools than by our own colleges. 2. That a theological school is needed in preference to a college. 3. That in the development of the schools mentioned gifts were diverted to another purpose, than for which they were originally given. 4. That our schools are not furnishing our religious leaders and missionaries. In answering these implications I want to answer for Bethel College and Goshen College as well as for Central Mennonite College.

1. Could secular education have been furnished better by other schools than by the institutions mentioned?

Let me say in the first place that all of these institutions stand for Christian education, that is, education imparted by Christian men and women. If it is true that such education can be furnished better by other institutions, then it is much more true of theological education. But is it true? I am of the firm opinion that for our Mennonite young people our schools offer superior advantages and in many respects they can not be equaled by any other institution in the United States. I hope that Bros. Langenwalter and Byers will object if they can't agree. I would not want to attend an inferior school, and I would be ashamed to invite a student to come to Central Mennonite College, if I knew that we couldn't make good. I want to say in this connection that some of the young people of the Middle District are attending larger institutions to the great loss to themselves, because they have been laboring under the same misapprehension that large endowments and large student bodies and large buildings and large sideshows make a college. I want to say further that I will be man enough and honest enough to tell every prospective student who comes to me for advice to go elsewhere if I feel that he can do better elsewhere than with us. I will not carry the responsibility of misdirecting young lives, God helping me. I believe we have the strongest institution in northern Ohio in the line of work that we do. I believe that in ten years from now, by the help of God, our school will be recognized as the strongest in the state for its line of work.

2. Is a theological school needed in preference to a college?

I have spent five years in academy and college, and more than five years in Bible school, seminary and university. My seminary and university experiences have been some of the richest of my life. Highly as I treasure them, my college course is of more fundamental value. Looking back over the years, if I had to give up one of the two periods it would be the theological period. What I value most for myself may not always be best for some one else. But my experience and observation teaches me that if a man must forego either a college course or a course in theology nine times out of ten he ought to take the college course in preference to the theological course. Let me illustrate: I had a classmate with whom I studied theology for three years. This man was a graduate of the Moody Bible Institute before he entered the seminary. After he finished his three years at the seminary, having now five years of Bible and seminary instruction, he received a call to a good church in

Michigan. Being a preacher with a little more than average ability, he soon received a call to a western city. Sometime ago I ran across my friend on the campus of the university of Chicago. "Well, what are you doing here?" was my exclamation of surprise. "I will tell you," said he, "It was like this. I had a good church as you know, but I felt the people were a little beyond me so I have taken an opportunity to take up some studies that I ought to have had before I studied theology. I am here studying botany and chemistry. I must be able to talk about things of nature to my people and I must be able to enter into their ways of thinking or give up trying to help them." I might multiply this experience many times. I feel justified to advise a young man to drop theology in preference to the college if he must drop one or the other, I believe it is good advice and I believe it is common sense, just as much as to tell a man he ought to build the foundation of his house before he tries to put some kind of a roof on it. You have got to have something to support the roof.

Because of such considerations I consider the college of vastly greater importance to our church than a theological school. More than that, I am firmly convinced that if our whole church had adopted the policy of sending her sons elsewhere for their college education, and would continue in the policy, it would be forever too late to establish a theological school.

3. Have gifts been diverted from the original purpose for which they were given?

It would be useless to deny that some people have been disappointed in the development of the work of our colleges. Where there are about as many opinions as to how a school ought to be conducted as there are individuals, nothing less could be expected. Were the disappointed ones deceived, or could they themselves have been mistaken? If primarily we were to have a Bible school, or a theological seminary, how does it happen that the charters for these institutions read: "Central Mennonite College", "Goshen College", "Bethel College"? Why not "Bible School," or "Seminary"? Evidently some one intended to establish a "college."

I do not deny for a minute that the ultimate purpose of these schools is the one indicated by the writer. But let anyone examine the work of these schools and he will see very clearly why it has been impossible to establish a theological school before now. Wadsworth died in the effort. Let it be said to the credit of the others that they have not tried it. None of them ought to try it now. The work of all of our institutions has been too purely local to make such an undertaking possible. None has had the united sympathy and help of the whole General Conference to make it possible, nor does it have it now. But does this prove that these schools are not carrying out the purpose for which they were established? By no means! The sentiment in the General Conference for a trained ministry, that the writer speaks of, is due to a very large degree to the work of these schools! If it were not for the work of these schools, the General Conference would not need to dream about establishing a seminary. Young men are going out from these institutions, who are demanding a theological training, and they have a right to demand it, because they are fitted for it. That there are not more to demand it is because the whole church has not been as loyal to these institutions as it might have been. Neither Goshen, nor Bethel, nor Central Mennonite have been accepted at their full value by their friends But let me say it out of the fulness of my heart, that every giver of a gift who gave his gift to the Lord for the work of these institutions has great cause for rejoicing that his gift is bearing fruit. Perhaps it has been slower in appearing than some expected and not as abundant as some expected but let us thank God for the fruit of these schools.

4. In answer, then, to the implication that our schools are not furnishing the preachers, missionaries and spiritual leaders, is scarcely necessary, for they do furnish them. Ordinarily the course of training for a minister or missionary is ten years Compare with that the length of time that our schools exist, and the difficulty under which they have labored and the marvel is that they have furnished as many workers as they have. True, up to this time our schools have not been able to furnish the finished product as the writer demands they ought. I heartily agree with him that we need, as the next step in the development of our educational work, a theological school. But I can not agree with him that the need exists because our schools have failed to do their duty, for I am firmly convinced that it exists because they have done their duty and because they are carrying out the purpose of their founders

(To Be Continued.)

"He who loves not, lives not, and he who lives by the Life can not die."—Raymond Lull.

NOTES ON THE S.S. LESSON.

April 2.

Elisha Heals Naaman, the Syrian

2. King 5: 1—14.

Golden Text: Isa. 45: 22.

Naaman is remembered by us chiefly because an unfortunate little girl concerned herself about him. In that nameless child we discern qualities that, if imitated, will win the world for Christ and make great men His humble followers. She loved her enemies, for Naaman, her master, was one of the chief enemies of Israel. She was faithful in the position, hard though it seemed, in which God had placed her. She was confident of her God's power. She was not backward with her testimony in the place where one would least expect it to be regarded. Separation from the people of God did not separate her from God.

Naaman found the one little word "but" between him and the enjoyment of his greatness. Of what use were his power, his influence and the glories he had won when he was a leper? Great glories are possible for men; they may be God's sons; possess eternal life and enjoy perfect holiness — but— men are sinners. Leprosy is a type of sin. The leper is beyond human help. The disease is the foulest one may know. The victim is helpless and hopeless. He is regarded as dead, even his father disowns him.

The king of Syria sent Naaman to the wrong place for help. He disregarded what the maid had said about the "man of God" and sent him to the King. It is a common failing men have, of ignoring the plainest directions given them for getting rid of sin and going to the wrong place for help. Some seek help in morality, others in their own will power, others again in some form of superstition or religious quackery. If the clean directions given in the word were followed they would be led straight toGod instead of away from Him.

Elisha directed the leper to go and wash in Jordan. As the disease symbolized sin, the washing in Jordan symbolizes the cleansing power of the blood of Jesus. Note, there was but one place in which to wash and be made whole. There is but one fountain in which to be cleansed from sin. Even the most pleasing prospect the world has to offer will not avail for sin. It requires the blood.

Naaman, like so many others, supposed that God's way was too simple. He expected an elaborate process and was directed simply to wash. God makes his way simple and easy; our part is but to obey.

NOTES ON THE C. E. TOPIC.

April 2.

Lessons from Great Lives.

4. Joshua.

Josh. 1: 1—11.

A savior is implied in the name Joshua. He was called to save a nation who, though God had cared for them as for no other people, needed to be led by one who would keep them in the path of duty and bring them to a realization of all that God had promised them. He scuceeded Moses as a leader of the people. He did not take his place; no man could fill the place of Moses, but he could fill his own place. We are not responsible for the tasks of others, but, we are responsible to God for doing our own part in the situation in which He places us.

Joshua, long before, proved his fitness for the task entrusted to him when he returned from spying out the land and bravely stood, with a single companion, against his associates and in the face of public opinion, in favor of taking God at His word and going right up and taking possession of the Promised Land. The man who can stand alone and champion an unpopular cause, when it is a righteous cause, is the man whom God trusts with serious responsibilities. One who is a firm believer in a cause, when it is unpopular, is fit to be at the head of such a cause when it becomes popular.

Three times Jehova commands Joshua to "be strong and of good courage." He needed strength and courage for he was to lead the people against nations greater and stronger than themselves. His courage would have been wasted had he not had the promise, "I will be with thee." The knowledge that one is on the side of God should make even the weakest brave and strong in the face of unequal opposition, because, no matter how things appear to be, the God side is the winning side.

Joshua never stopped to ask questions. He did as he was told; he was under Jehovah's orders. There is a promised land before every Christian who is willing to do as God bids and who does not stop to ask questions or wonder how he is to win it. God assures results; the way He has of producing them is His affair. All we have to do is obey.

The zeal of Joshua was a valuable quality God recognized in him and used. Zeal spent in the right direction always accomplishes good, but it must be directed by God. The zeal of bad men brings misfortune and defeat upon them. Be sure your zeal is spent in God's cause and you will see your efforts crowned with success.

News of the Week.

Domestic.

ARBITRATION WITH ENGLAND AND FRANCE TO FOLLOW TAFT'S SPEECH.

Washington, March 21.—The president's speech on arbitration last December at the banquet of the American Society for the Judicial Settlement of International Disputes, and the discussion relative to it, which has been reported from London recently, has been the basis of informal conversation among diplomats here of the far-reaching benefits of the arbitration policy, and it is understood that as soon as a definite program is drafted for putting into effect the arbitration policy with Great Britain, plans also will be laid for negotiations with France.

It is considered here not improbable, therefore, that arbitration arrangements between the United States and France may be in progress silmutaneously with those between the United States and Great Britain.

The president at the December banquet announced himself as in favor of arbitration not only of international questions, but also questions involving national honors.

No definite arrangements have as yet been made to draft a treaty with either France or Great Britain, as the president is said to be ascertaining the sentiment of the senate and will not move until he is apprised of the probable reception of such measures by the senate.

ROOSEVELT TURNS WATER INTO BIG DAM.

Opens $11,000,000 Reclamation Work. Dedicates Greatest Irrigation Plant.

Roosevelt, Ariz., March 18. — Former President Roosevelt at 5:48 p. m. today pressed an electric button which turned the water into Rossevelt dam.

The scene from the dam was a srtiking one. The motor cars in which the many persons beside the Roosevelt party made the seventy-five mile journey from Phoenix, were parked along the road above the artificial lake, each with its roll of bedding strapped upon it, as the guests must spend the night here. On the hills hundreds of saddle horses are grazing.

Along the top of the tower several hundred persons were crowded, and when Mr. Roosevelt's machine came in sight in the twisting road, the tremendous salute of dynamite greeted the former president.

The dam is situated a half mile below the confluence of Tonto creek and upper Salt river, at the head of a canyon through which Salt river flows for many miles.

The dam is the most imposing feature of the Salt river project, the first one undertaken by the United States reclamation service under the provisions of the reclamation act, approved by President Roosevelt June 17, 1902, and after whom the town at the dam site is named. It is seventy-six miles east of Phoenix, which is situated in the center of a valley, of which 240,000 acres are signed to the Salt River Valley Water Users' Association. This corporation represents the farmers in their dealings with the government, guaranteeing payment of the construction cost of the project.

The dam creates a reservoir extending twelve miles up Tonto creek and thirteen miles up Salt river nearly to what is known as the intake dam, four hundred feet long. The capacity of the reservoir is 1,284,205 acre-feet, the largest artificial lake in the world. Though the dam is not the largest in the world, it is one of the largest. The foundation rests on bedrock forty feet below river level. It is 235 feet long, between the canyon walls, and 170 feet wide.

From the river level to the crest of the spillways at either end of the dam, the hight is 220 feet, that being the greatest depth of storage possible. The spillways are bridged and over the bridges and the top of the dam runs the only highway in that region connecting the mountain country in the north and south sides of Salt river. This roadway is twenty feet above the highest storage and a coping four feet high protects the roadway. From the bottom of the foundation to the top stone of the coping is 284 feet.

The first stone was laid in the foundation September 20, 1906. The last stone was laid on the coping 284 feet above, February 6, 1911.

Bud Norton, driver of the stage between Mesa and the Rossevelt reservoir, was killed yesterday with one of his passengers, a Mrs. Smith, of Roosevelt, as a result of the stage leaving the road.

PEACE TALK IN MEXICO.

New York, March, 20. — Senor Jose Yves Limantour is on his way to Mexico City to assume the presidency of the Mexican government, for a time at least, according to Gustavo A. Madero, brother of the Mexican revolutionary leader. The retirement of Diaz, Madero says, will pave the way to a peaceable settlement of the revolution and the holding of a general election at which "a representative of the majority of all the voters" will be elected president.

Washington, March, 19. — Peace is assured in the republic of Mexico within the present week if certain influences now a work toward that end prove effective. With the arrival in Mexico City of Senor Jose Yves Limantor, minister of finance, President Diaz will begin a series of conferences which it is expected will result in the announcement within three or four days of a reorganized cabinet. Minister Limantour will present an explanation of the demands of the revolutionists and the changes in the official family of President Diaz, as well as the institution of certain reforms are confidentlally expected to appease the insurgents.

THE "HEARTLESS" MR FISHER.

Washington, March 20— Efforts of half a dozen western politicians to land a plum worth about $1,000 a day for three days, met with failurs at the hands of Secretary of the Interior Fisher today, when it was announced that instead of appointing a special auctioneer to sell government land at Hot Springs, Ar.., a regular employe would be designated. He will receive no extra compensation.

DOCTOR DIES A MARTYR TO SCIENCE.

New York, March 21. — Dr. Edward F. Ashley, a bacteriologist, died on Swineburne island, in New York harbor, this afternoon, a martyr to his fight against spinal meningitis through infected Greek immigrants. Inoculated in handling the cases, he became ill on Sunday, and though treated with serum by Dr. Simon Flexner, its discoverer, he died of the disease late this afternoon.

Dr. Ashley was a graduate of Yale and of the College of Physicians and Surgeons of New York City. He had been assisting Dr. A. H. Doty, health officer of the port, for about nine months, and as his chief said tonight, "no man could have been more earnest in his work or faithful in his duties."

JANITOR TOOK BOOKER T. FOR BURGLAR.

New York, Mach, 19. — Upon complaint of Booker T. Washington, the well-known negro educator, a man was locked up by the police tonight charged with assault upon Dr. Washington. The latter received so severe a blow on his head from a club that he was at the Flower hospital for over an hour tonight having the wound dressed.

The trouble occurred in front of a Sixty-third street house at which Dr. Washington called at about 10 o'clock tonight to see a friend, but no one answered his repeated calls at the doorbell. Thinking that the man he wished to see might appear any moment, Mr. Washington walked up and down in the vicinity for more than half an hour, when his wait was interrupted by the janitor, who emerged with a big club in his hand, according to the complaint, and struck Dr. Washington. Dr. Washington said the janitor acted "as though he thought I was a burglar."

The alleged assailant, who is a large German, gave his name as Albert Ulrich.

At the police station Dr. Washington made no admission of his own identity and when he was forced to do so, the officers at the station house identity and when he was forced to do rich demanded the colored man's arrest for striking back at him and it was not until Dr. Washington had proved his identity by cards and letters and a full explanation of his presence in New York that the distinguished educator was allowed to go.

Dr. Washington was so afraid that exaggerated reports of the affair would reach the newspapers that he called up the Associated Press, and rather belittled the incident.

WILD MAN CONFINED THIRTY YEARS IN A GARRET.

Faithful Mother, Only Companion. Is Dead.

Chicago, March 21.—George Odett, for thirty years bereft of reason, and locked in a steel cage in the garret of his mother's home near Waukegan, will be snared with ropes tomorrow and be taken to the insane asylum at Elgin. The formality of a test of his sanity was gone through today by an examining board which sat in the garret, while Odett, unknowing the cause of the gathering, shrieked at them and ratled the bars of his cage.

The committment to the asylum followed the death of Odett's mother at the age of 92 years. For thirty years, since she obtained her son's release from an asylum after a short incarceration, she had remained with him, cut off from the world, seldom leaving the garret, preparing his food, and at times the only person to see him for months.

A shock from a toy electric battery at a county fair in Waukegan thirty years ago robbed young Odett of his reason, and he was sent to an asylum. When Mrs. Odett learned that her son, refusing food, was dying of starvation, she obtained his release on a promise to guard him, and the insane man was returned to her home.

Since that time he has been violent and none has dared approach him. Only his mother remained night and day on the other side of the bars of which his cage was made, fed him, attempted to comfort him and sought to lighten the days.

The prisoner was nude during the hearing. His beard, bloodstained and matted, hung nearly to his knees, and his face and body bore marks of frequent struggles against the bars of his cell.

COAL COSTS LIVES OF 1,125.

Harrisburg, March, 20. — It cost the lives of 1,125 men to mine 231,966,070 tons of coal in Pennsylvania last year, according to the annual report of the chief of the state department of mines, just issued. The report gives the following statistics: Bituminous coal produced, 148,696,776 tons; persons employed, 187,711; killed, 527. Anthracite coal produced, 83,269,294 tons; persons employed, 167,927; killed, 598.

According to the report, Pennsylvania is producing more coal a life lost than is produced in Great Britain or in most of the other states in the Union.

Foreign.

RUSSIAN CABINET OUT; CHINESE CRISIS CAUSE.

St. Petersburg, March 20. — The cabinet of Premier Stolypin resigned today.

Dissensions in the Russian cabinet over the measures adopted to compel China to adhere more strictly to the provisions of the treaty of 1881, particularly as they affected Russian trade in Mongolia, have been reported recently.

It has been stated that M. Sazonoff, the minister of foreign affairs, deal more vigorously with the Chinese government than was justified under the circumstances, in the opinion of M. Kokovsoff, the minister of finance, who was not enthusiastic over the prospect of a heavy expenditure made necessary by a military demonstration against China. At the same time, the cabinet, as a whole, has been sharply criticized in the douma for failing to maintain Russian prestige abroad.

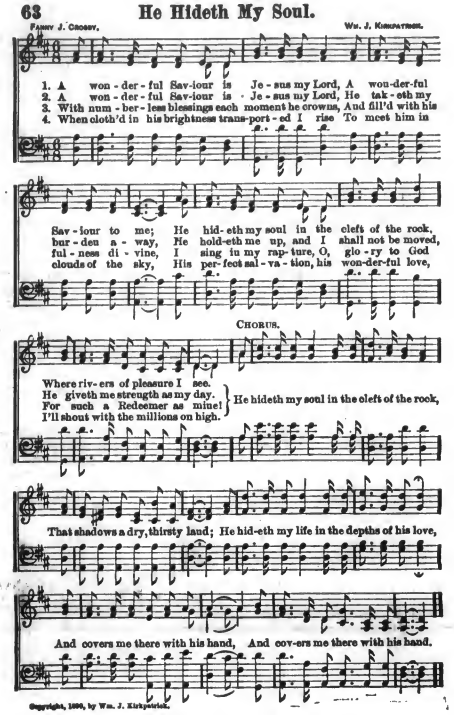
The Stolypin ministry was formed oi July 22, 1906. There have been frequent changes, and Finance Minister Kokovsoff is one of the few who entered the government with Stolypin.

Russia Satisfied with Chinese Answer

St. Petersburg, March, 20. — It is understood that the reply of the Chinese government to the Russian ultimatum is regarded as satisfactory in essentials, but China will be asked to be more explicit in her explanations concerning certain minor points.

The latest advices from Pekin made plain China's intention of agreeing to both points at issue with Russia. The foreign board stated that it was prepared to accept the establishment of Russian consulates in the places specified by Russia and also to promise to take measures regarding Chinese monopolies in Mongolia, which would permit Russian subjects freedom of trade in Chinese goods as well as in the goods of other countries

63 **He Hideth My Soul.**

FANNY J. CROSBY. WM. J. KIRKPATRICK.

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or

Thirty Years on the Bowery

This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

In Beautiful Cloth Binding postpaid. 75 cts.

Mennonite Book Concern, Berne, Ind.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, March 30, 1911. No. 13.

GOD HOLDS THE KEY.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if tomorrow's cares were here
Without its rest?
I'd rather He unlock the door,
And as the hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure;
For groping in my misty way,
I feel His hand—I hear Him say,
"My help is sure."

I can not read His future plan,
But this I know,
And all the refuge of His grace,
I have the smiling of His face,
While here below.

Enough, this covers all my want,
And so I rest;
For what I can not, He can see,
And in His care I sure shall be
Forever blest.

John Parker.

MENNONITE DEACONESS HOME AND HOSPITAL AT BEATRICE, NEBRASKA.
This is a picture of the fine building in progress of construction. The roof is on and next the inside work will be in order.

NEWS AND COMMENT.

Wash and be clean.

There is no cleansing like that of the cleansing from sin, through the blood of Christ.

For America the increase in gifts for foreign missions in 1910 was $600,000, for England $1,500,000.

Jealousy is an infirmity of the mind and a weakness of the heart —in plain words, a sin.

The dreadful disease of tuberculosis has attracted the attention of the people. April 30th is announced as Tuberculosis Sunday.

Brother J. E. Amstutz, pastor of the Mennonite church at Trenton, O., and a student at Oxford, has accepted a call from the congregation at Halstead, Kan.

The next conference of the World's Student Christian Federation is to be held in Robert College, Constantinople, April 26—30.

The two brothers, Rev. Albert and Samuel Schumacher, of Pandora, Ohio, intend to leave in May on a three months' trip to Europe.

Rev. Stephen Stahley, of Flanagan, Ill., has been on the sick list and was not able to preach for several Sundays.

The Kansas Ministerial Conference will convene at the Gnadenberg church, Whitewater, Kan., on May 11, 1911.

The next session of the Northern District Conference will be held in the congregation at Wisner, Neb., commencing on June 11, 1911.

Arrangements are now being perfected for the Twenty-fifth International C. E. Convention, which will be held in Atlantic City, N. J., from July 6—12, 1911.

The Young Men's Christian Association is planning to place fifty experts in ten foreign lands, to direct the policy and superintend the erection of fifty buildings, during the next three years.

United Mennonite Board. The spirit of unity and brotherhood that is being so manifested in several of our conference bodies is well on the way for more united effort. Especially is this true of our missionary work. We are more than gratified at the amiable relationship that exists between the Central Illinois and Defenseless conferences of Mennonites. —The Christian Evangel.

COLLEGE ITEMS.

Freeman College, Freeman, S. D.

Friday, March 10, was the last day of the second college semester. It was a great day for the college. During the forenoon oral examination was given in American Literature, Bible History, Vocal Music and Elocution by Professors Waltner, Bachmann, Amstutz and Kaufman. In the afternoon a special program was rendered by the German Literary Society. People were present from far and near.

The students in Physiology tried a teacher's examination and succeeded O. K. Quite a satisfaction is noticed.

The musical recital recently rendered by Prof. Amstutz and some of his pupils, was a success as usual. Prof S. Sharpe spoke on the "Philippine Islands". The evening was certainly well spent.

Last Wednesday morning Principal Bachmann rendered a splendid speech before the student body on the subject, "What is my vocation, and how may I find it?" The subject was dealt with in such an attractive manner, as would certainly make it worth publishing, so that other young students might be equally fortunate in finding pointers leading to the road of true success.

"The Freeman College Choral Society" under the supervision of our able and gifted Professor U. S. Amstutz, is doing fine. They have just eight more weeks to complete that famous oratorio, "The Holy City", which they expect to render during commencement-week. Certainly, Prof. Amstutz is a born musician, — a little man with a great will, and it is for him, that our musical department is making such progress. The greatest glory for success and progress in any line of work, however, should never go to any man, but to God.

The class in U. S. History is now ready to take up the study of Civics during the spring semester.

The best penmen of the class at this writing are supposed to be Salomon H. Boese and Jonathan D. Kaufmann, who received a beautiful diploma just recently.

One of the best debates of the college-year occurred on the program of the "Germania Verein", March 17; the subject was: "Resolved that ladies should have a better education than men." Both sides had strong thinkers, and the arguments offered were excellent and very appropriate in every way. The judges cast their votes two for the affirmative and one for the negative side. Now ladies, according to this and for many valid reasons, you should have the better education. Does this agree with the philosophy of men?

ARBITRATION SUNDAY.

A message from the federal council of the churches of Christ in America, regarding the proposed arbitration treaty between the United States and Great Britain.

Officially representing Churches having a membership of over fifteen millions, the Federal Council of the Churches of Christ in America at its last meeting unanimously declared "its conviction that war is evil and that Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy. For Christian States in the Twentieth Century to refuse to arbitrate and to insist on war will be to bring reproach on the Christian name."

In the Providence of God an opportunity has come for the Churches of our Country to voice through this declaration their united approval of proposals looking to a general arbitration treaty between the UnitedStates, Great Britain and other Nations.

In behalf, therefore, of the Federal Council and in harmony with action taken by the National Council of Churches in England we urge that April 2nd be observed as Arbitration Sunday by all our American Churches.

E. R. HENDRIX, President.
E. B. SANFORD, Secretary.

CHAMPA, C. P., INDIA.

March 2, 1911.

Dear Friends:—Since Christmas we are back in Champa, after having been in Chandkuri for about ten months. We are glad to get back to Champa but shall always be thankful for the experience we had in the Chandkuri Leper Asylum.

We have now taken up the Bookkeeping and Medical work here. We find the medical work advantageous to ourselves as it gives us pactice in speaking with the people. Then on the other hanl we are glad to relieve some of the suffering of the body. As Christ used this medium of reaching hearts of men so we also never fail to give out the Word of Life before dispensing medicine and sell quite a number of Gospels in connection with this work. The Pandit gives a short Gospel talk every morning.

We have from ten to twenty-five cases daily. All castes come to us for medicine, though they would not take a drink of water nor a morsel of food from us. One day I remember having had eighteen patients and they were divided into fourteen castes.

A dispensary record is kept of the number of patients, their name, age, caste, sex, village, disease and treatment. It is difficult sometimes to get the names of the patients as it is the custom that man and wife cannot take one another's name. For instance when a wife gets medicine for her husband she will not tell his name but will have some one else from the same village or one of her children give it. One day an educated Hindu came for medicine for his wife and when I asked him for her name he told me that he could not tell me but wrote her name on the ground, as no one was with him who knew his wife's name. I always have to guess at their age as they keep no record and say that I can tell by looking at their face. It is very interesting to get into the ways and customs of the people.

We find the Training we had in Brooklyn very helpful as the people do not like to go to the Civil Surgeon where we have to send them for major operations as we cannot perform these. There is a great work here for a Medical man.

I am just getting started in the second year course of Hindi as Brother and Sister Penner were out in Camp and the work here is yet new to me. Have passed the first year's examination in November.

Our little boy born in August, 1910, is growing nicely and gives us much joy and company. We are both well and are glad to be in His service in India.

Yours for the Master,

C. H. & Lulu Suckau.

COLLEGE FRATERNITIES SCORED AGAIN.

We have called attention again and again to the evil of college secret societies, and it is refreshing to give our readers the opinion of some prominent educators upon the subject. The Chicago Record-Herald gives an account of a meeting held in Evanston where the matter was thoroughly discussed and the societies generally condemned. We read:

"College fraternities and sororieties were severely grilled yesterday before the current events class of the First Congregational Sunday school of Evanston. Those who declared that the influence of frats was bad and that there was need of a reform were professors at the Northwestern University, former fraternity members.

"The question as to whether the fraternity system is productive of good or evil was discussed by Professors George O. Curme, J. Scott Clark and U. S. Grant, of the University, and Frank H. McCulloch. It had been announced that fraternities were to be discussed and about two hundred persons, many of them university professors and students, attended.

"While it was generally admitted by the speakers that there were some good points about secret societies, they declared the evil of frats greatly overweighed any good accomplished. The great ambitions of fraternities and the goals for which their members struggled were said by Professor Grant to be social supremacy, the desire to be leaders in college politics and to be known as members of one of the university athletic teams.

"Professor Curme spoke of how keenly the students who had never been invited to join fraternities felt the slight.

"'While I was in college,' he said, 'I had a friend, who now is a man of national reputation, so I will not mention his name. For some slight peculiarity or eccentricity none of the fraternities ever asked him to join. I knew he felt it keenly and probably wondered why. His success in life should shame those fraternity men, but I believed it has been due to the fact that his college work was not interfered with by the ordinary frivolities which hold the attention of frat men.'

"Professor Grant said that the difference in scholarship between the fraternity and the nonfraternity man was enough to condemn the secret societies.

"'Most of the Phi Beta Kappa keys, awarded for excellence in scholarship, are won by non fraternity men,' he said, 'while a great many students who are dropped from college because of their failure to carry on their work satisfactorily are frat members. Very frequently the fraternity men's victories in college politics are due to their taking unfair advantage of their knowledge beforehand that certain elections are to be held, and I have heard it charged frequently that members of this or that fraternity were appointed as players on the baseball or football teams, when other men were better qualified.'

"Mr. McCulloch asked if the college itself could not get up the social functions and thereby place all students on an equal social footing.

Professor Grant replied that such attempts were being made, that the college Christian associations were holding receptions and that other social affairs were held, but that the fraternity men made light of them.

"'I heard of a dance at which both fraternity and nonfraternity men were to attend, but the only nonfraternity man there was the ticket taker at the door,' said Professor Grant." —Free Methodist.

THE FLIGHT OF TIME.

He, who has found upon earth the city of his affections, and who with every onward step is only advancing toward a mist, may well look upon New Year's day as a day of sorrow. Well may it be a dark and gloomy day to the man who, as a poor and humble pilgrim, is journeying to some royal city where he has not a single friend to welcome his arrival or offer him the shelter of a roof. A poor and humble pilgrim am I; but God be thanked, I know of One who long ago prepared for me a place. Hence it is that as I pass the milestones, each in succession becomes an altar, on which I present oblations of gratitude and praise. There are many, I am aware, to whom the thought of flight of time is dispiriting. For me, I feel that He hath not given the spirit of fear, but of power.—Tholuck.

MAXIMS FOR THE MARRIED.

Begin well and end better.

If you give and take, no heart will break.

Confession of a fault makes half amends.

Silence is often the golden key of happiness.

Trust in Providence, but keep the kettle boiling.

Never deceive; confidence once lost can never be wholly regained.

Don't both be angry at the same time; it takes two to make a quarrel.

An angry speech never with anger meet.

Bitterness dies before a temper sweet.

Avoid "touchiness," and cultivate cheerfully the give-and-take spirit.

Always remember it is better to hear the laughter of children than to see a tidy room.—Sel.

Home Circle.

THE MINISTER'S RESIGNATION.

The session bent its gray heads in dismay over the pastor's resignation. "We haven't had such sermons since Dr.Cramer left us," remarked Elder Harmon, regretfully.

"And his wife just carries the young people on her shoulders," added Elder Blake.

"It's on account of her he wants to make the change. He says she's pindling," said another.

"We must ease up on her some and maybe raise the salary. I'll give more than I have been giving, but we mustn't let him go. The church'd go straight down."

The Rev. Richard Dean sat by his study table, thoughtfully shading his eyes with his hand, as the committee from the session and deacons and trustees made its report. The decision had been unanimous, and the resignation was handed back. "We don't see how we can accept it," said Elder Harmon, as spokesman.

"The church has never been so prosperous, the societies are flourishing, and we—we"—the good deacon was not in the habit of dispensing praise, and it came hard—"we like your sermons amazingly."

"We've riz the salary," interposed Brother Short, hastily, "and I am sure my Matilda would be willin' to take some of the leadering off'n your wife."

There were the elements of comedy in this proposition, but the pastor was not in a frame of mind to see it just then. He was too deeply anxious to do the best thing for himself, for his family and the church, and, too, he was touched by the evident appreciation,though so tardily expressed. It was what his soul had hungered for through the years of labor, the spoken word which would show him that his work was appreciated; but the New England nature is not effusive, and nothing had occurred to draw it out until now.

"I thank you," he said, somewhat unsteadily, and with a glimmer of moisture in his eyes. "I was not sure—I did not know—and when this offer of a larger pastorate, with higher salary and a more comfortable manse, came to me, it seemed best for myself and my wife to accept it. A man, even at my age,must look forward to the future."

"Your future is all right, Brother Dean," exclaimed Deacon Blake heartily. "We are only country people, but we know well enough when we've got a good thing, and if you'll stay with us, we will fix up the manse against winter, and raise the salary a hundred dollars a year."

Even with all this the offer fell short considerably of the salary and opportunities of the larger place, but the pastor's heart was tender toward his people, and he consented to reconsider the resignation, and talk it over with his wife.

"Matilda Short, indeed," laughed Mary Dean, hysterically, as she wiped a tear off her nose with her kitchen apron, "when the only reason I ever consented to take that young people's class was to keep them out of her hands."

"Poor thing. If she could only realize that she has no gift as a teacher," replied the pastor, gently. Even Matilda Short with her ever-assertive thirst for office lost some of her unpleasantness today. Mary Dean was even more tender hearted than her husband.

She had entered into the lives of these people with a warmth of sympathy and a helpfulness which her husband, with his reticence and reserve, could never attain, and,great as was the temptation toward the larger field, her heart yearned over the people who would be left without a shepherd.

"You realize, Mary, that it may be our last chance to better ourselves," said Mr. Dean, reflectively. "Every year carries me on toward the dead line."

"Toward a riper knowledge and a broader experience, you mean, Richard," Mrs. Dean replied, hastily, for she rebelled with all the force of her husband's nature against the injustice of a dead line for men, either in business or in the ministry. "Decide as you think best, my husband. We are happy here, and we know the people; all their little faults and trying ways, while we might find far more of these in the stranger church. I shall be happy and content either way."

The resignation found its way to the waste basket and the call was refused, and if ever the pastor doubted the wisdom of his course, his doubts were swallowed up in the earnest labor he was putting into his pastoral work. The railroad was coming in, and with it progress and population,new enterprises and new people.

In addition to this, Mary the beloved wife and capable assistant, was not strong, and a cough which seemed to resist every remedy racked his heart as well as her weakening body. Ten swift years had passed since the matter of the resignation when, with his family, an important member was added to the church, Mr.Albright, of the new marble works, which were doing such wonders in developing the resources of the town. all its life it had been living over mines of wealth in marble and iron without knowing it, but Mr. Albright, as his name indicated, was a shrewd observer, and, bringing his family to the place as a health resort one summer, he had discovered the great value of its land, and had wisely secured a generous portion of it for himself of the unsuspecting land owners.

Mr. Albright was a pompous, assertive man, to whom business success was the one thing needful in life. Gentleness and tact, even ordinary courtesy and kindness, were as far from his habit as poverty and disease were from his well-fed, well-kept body, and when he gave in his letter to the church he did so as a condescension, and with the expectation of dominating in its affairs as he did everywhere else.

He loved power, and would rather become the "leading citizen" in a small town than the smal factor in a large one, hence it is easy to see how such a man, with not a grain of the real grace of God in his soul, could come into the small church and make himself its leader in an incredibly short space of time. Richard Dean, with his quiet ways and unassertive manner, had been amusing to him as a transient visitor as "my pastor"; Mr. Albright soon made up his mind that he was impossible.

With a mind filled with profit and loss, prices and expenses on Sabbath mornings, there was nothing in Mr. Dean's earnest scholarly sermons to attract his attention, and, by mere violence of eloquence, draw him away from his wordly thoughts, hence he concluded that the sermon was poor, and commiserated himself accordingly.

"Did you notice Mrs. Dean's gown today?" asked Isabell Albright one day at dinner. "Poor thing. Fancy one's pastor's wife dressing in such wretched taste."

"And how sick she looked. That hackhack of hers is positively distressing," cried her younger sister.

"Dean ought to seek a pastorate in some health resort. I think I shall mention the matter to the sesion. He has outlived his usefulness, anyway. A man of his age has no business in the ministry."

"What the church needs is a young man, full of new and progressive ideas," added Miss Isabel, with a clearly-defined thought of a handsome young student who had paid her some attention. He was now engaged in temporary work pending a call to some regular pastorate.

The session did not take kindly to Mr. Albright's first suggestion.

"Mr. Dean has married our young people and buried our dead too long for us to turn him adrift." observed Elder Harmon, with some degree of sharpness.

"His wife has been a perfect slave to the church so long as she had the strength to spare for it, and it would be no less than inhuman to turn him out now, with her going downat the pace she is," added Deacon Blake, with even more heat. But these two were old fogies, stumbling blocks in the way of progress, and Mr. Albright was not discouraged.

He sowed his seed beside all waters, chiefly among the younger class, and strangers who did not know of the sacrifice Mr. Dean and his loyal wife had made for the church years before when it needed them so, and to these Mr. Albright's specious remarks sounded plausible. So it was that a "progressive party" sprang up in the church, and, though the older members still controlled the session, yet a tremendous influence was brought to bear even upon their loyality in the interests of "progress."

(To be concluded.)

Contributions.

For India.

From Linda and Arthur Friesen, for the needy, $1; from a Sister and Children, for general work, $11; Mission Society, Upland, Cal., per L. M. Ledig for an orphan, $20.

Gratefully acknowledged,
P. W. Penner.

For Famine Sufferers in China.

E. M. Harder, Newton, Kan. $1; Jacob Henrichs, Aberdeen, Sask. $25; A. A. Wollman and family, Freeman, S. D. $20; Miss Sarah Rempel, Langham, Sask., per J. F. Lehman, $4; Jacob Dyck, Elbing, Kan., $12; Young People's Society of Bethany Congregation, Coy, Okla., per Benjamin L. Frey, $5; per A. B. Shelly, Quakertown, Pa., Allen E. Bleam $5, U. S. Stauffer $5, Robt. S.Stauffer $2; Summerfield cong., Ill., $20; Wilhelm Andreas, Beatrice, Neb., per Toews Realty Co., $5; Gnadenberg congregation, Whitewater, Kan., per H. P. Schmidt, $29.18; Abr. Reimer, sr., Hoag, Nebr. $10; Bethel congregaion, Mo., per B. F. Loganbill, $41 per W. W. Miller, Pulaski cong., Ia., $37, and Ladies' Missionary Society, dto. $14; S.S. Wisner,Neb., per A. C. Schowalter Pilger, Neb., $43; Salem Mennonite church, Butterfield, Minn., per D. P. Penner, $16.50; per J. W. Kliewer, Collection Mennonite church, Berne, Ind. $171.05; dto. Individual Gifts $45, $10, $5, $2, together $62; Anonymous 25c; German Sunday-school, per P. J. Banman, Rocky Ford, Colo., $20; Friedenstal Congregation, Goteho, Okla., per Isaac Penner, $50; Bergtal Congregation, Pawnee Rock, Kans., per Jakob Ruediger, $42.50; Heinrich Berg, jr., Freeman,S. Dak., $5; Anonymous $1.

Gratefully acknowledged,
Harrison Landis, Treasurer,
Sixth St. & Columbia Ave.,
Philadelphia, Pa.

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3004 N. 11th St. Philadelphia, Pa.

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Correspondence.

Wadsworth, O., March 26.—Wadsworth lost one of its most valued citizens Tueday, March 21, 1911, when death claimed John B. Yoder. All of Monday, on the evening of which he was stricken, Mr. Yoder had been directing work about the home.

On Monday evening a meeting of the official board of the Mennonite church, of which Mr. Yoder was a deacon, was called at his home. Opening the door and greeting everyone of his fellow workers he was in his accustomed place of duty as cheerful and hopeful as ever. Before the board was ready to take up the business of the evening Mr. Yoder complained of feeling dizzy. Shortly after he was stricken helpless and those who had labored with him for Christ and the Church carried him to his bed upon which he fell asleep in Jesus, death being due to paralysis. So he died as he had lived, a true soldier of Christ.

Ever since the Mennonite church was organized in town Bro. Yoder has been serving it in the capacity of a deacon. He also served as superintendent of the Sunday-school for about eighteen years. — He was 71 years, 7 months and 23 days old. Funeral services were held on Thursday afternoon from the Mennonite church.

GRADED LESONS.

The following article on the "Graded Lessons" taken from the columns of The Religious Telescope is timely and deserves a careful perusal.

The discussion concerning graded lessons in the Sunday school has been transferred from the international Sunday-school convention to the supreme forum of the people. Sunday-school leaders in official positions, while opposing graded lessons, were accused of worshiping uniformity to the detriment of Sunday-school progress. At the Louisville convention three years ago, it was interesting to see former opponents climb into the band wagon over the rear end-gate and approve the grading of the lessons.

Through the Telescope and on the plattform we have given endorsement to the principle of the new method for two chief considerations: First, the opportunity the graded lessons give for the development of specialists in the teaching force; second, for the better fitting of Bible material to the expanding mind of the scholar; yet, in the second there may be a psychological error. Advocates of graded lessons, chiefly more or less versed in the subject of child psychology, have fallen into the error of regarding the data acquired by extended inductive study of child experience in complete harmony with the divine plan. It is the same as saying what has been ought to have been, and ought to continue to be. The fallacy lies in labeling human findings as divine appointments, without questioning whether different environment or different methods would have yielded different data. Yet we have granted the probability of the general accuracy of this inductive and experimental child psychology, and have no desire to recall approval of the graded-lesson plan in principle. But the casual observer, not to mention the student, will see room for improvement in the graded lessons that the syndicate furnishes ready-made for denominations to use.

In our judgment, the grading is being carried to an unwarranted extent, and some woful blunders are being made along the way. Following the instructions of the international convention at Louisville, lessons have been arranged for beginners, primary scholars, juniors, and intermediates, with a purpose to issue lessons for the seniors to begin with October 1, 1911. The intermediate grade begins with the thirteenth year and closes at the end of the sixteenth. If a child is not able to be taught the truths of our uniform Sunday lessons when he is thirteen, it is a sad commentary on his parents or on his general training. At that age many boys and girls are in the high school, studying Latin, algebra, and general history. That they must be kept studying biography in the Sunday school until the close of the sixteenth year is rather severe on their mental equipment or on the efficiency of their Sunday-school teachers. The best physicians now are advocating the teaching of the hygiene of the sexes in the eighth grade of the grammar schools, and yet the mind is said to be unable to grasp doctrinal points of the Bible until three or four years later. If the graded lessons should stop at the close of the junior grade, which includes the twelfth year, the plan would receive general commendation, although in the junior department the unfitness of uniform lessons may not be so much the fault of a lesson as the inefficiency of the teacher.

Another objection pertains to the extra Bible material used for lessons in the intermediate grade. The eleventh lesson of part three of the first year, which will come on June 11, is concerning Judas Maccabeus, with the scripture foundation given as the first book of Maccabees and the closing eight verses of the eleventh of Hebrews. Selecting a lesson from the Apocryphal books of the Bible has been critised roundly. As the lesson text is not included in the text-book, scholars will need to depend on the old family Bibles or on the Catholic Bible. The life of Judas, however, is most interesting and thrilling, and the knowledge gained will never serve one amiss; besides, it had to do with the chosen people, with Palestine, and with loyalty of God.

But the next quarter departs entirely from Bible characters, setting forth leaders of thought and action in American history. Here is a good place to call a halt. Such lessons are in perfect accord with the preacher who takes his text from Shakespeare, Whittier, Emerson, or Darwin. It is suggested that this quarter corresponds to the vacation period of the public schools, and that biography of a lighter vein will fit in well during the summer months. But the rank and file of the American Sunday school does not go to the seashore during July, August, and September. The average school sticks to its job fifty-two weeks in the year. The less our schools have to do with the graded lessons for the intermediates during this quarter, the better it will be for the schools, notwithstanding the knowledge gained by such study will be beneficial. We might just as well have Sunday sermons on fashions, political economy, and literary criticism; for all this would have a certain value. But the chief objection arises from the fact that such addresses from the gospel pulpit are out of harmony with its divinely-appointed purpose. The Bible has enough to contend with from State supreme courts, urged on by certain Jewish and Roman Catholic elements, without being cast out of its legitimate place in the Sunday-school by those who profess to be its friends.

We stand opposed without reservation to the displacement of the Bible in the Sunday-school, whether by mission-study lessons, by lessons on social service, or by character study, even though the lives illustrated have filled a wide angle in the work of morality or the extension of the kingdom. Certainly, this material can be drawn upon to a sufficient degree for illustrative purposes and practical application while the lesson proper is being taught.

It is time to register a protest before the Holy Scriptures get lost among the rubbish as in the days of Hezekiah. It is time, too, to call a halt on graded lessons before they run the whole circle of the Sunday school and bear incontrovertible evidence of some one's folly. The matter is up to the International Sunday-school Convention soon to meet in San Francisco, and it ought to take action. The work of the lesson committee for the intermediate grade in the quarter beginning with July reminds one very much of the boy who was sent out by his father to hunt the cows. Before starting he told his sire that he intended to go down to the end of the lane and then scatter.

If the law of the Lord condemns us not here, the Lord of the law will not condemn us there.

It is generally easier to correct a mistake than to defend it, and certainly it is wiser.

Evil thoughts are the seed from which evil actions grow.

Be patient! A little impatience often spoils great plans.

You cannot shift yourself upward, by being shifty.

Editorial

When the United States established its first mint David Rittenhouse, the grandson of William Rittenhouse, the first Mennonite minister in America, was appointed its first director. This position he held from 1792 to 1795. The present director of the Philadelphia mint is the Hon. John H. Landis, also a descendant of a well known Mennonite family. Mr. Landis is one of those men in public life who is proud to acknowledge Jesus Christ as his Master. Recently he made an address in the First Mennonite Church, Philadelphia. The address appears in this issue and we take great pleasure in presenting it to our readers.

CO-OPERATION AND EFFORT THE DUTY OF EVERY CHRISTIAN.

An address delivered at the midweek service of the First Mennonite Church of Philadelphia, by Hon. John H. Landis, Superintendent of the United States Mint at Philadelphia.

I want to extract a thought from that good man Elisha. Elisha had the wonderful privilege of performing a miracle; the greatest of physical miracles, that of transmitting life to a dead body. He restored to life a dead boy. Do you know that we too can play a prominent part in bringing life to the dead? There are scores and hundreds of our neighbors and our fellow-countrymen around us who are dead, spiritually dead—dead in trespasses and in sin.

While we cannot restore life to the physically dead as Elisha did in the case of the Shunamite boy, we can permit Christ to use us to bring dead spirits to life. Let us resign ourselves to His use in the transmission of His own sin-conquering life to those who are lifeless and dead in sin. This is a grander and nobler work even than to be used to restore the physically dead to life. If we are true to our professions and entirely faithful to our cause we will make this the chief concern of our lives.

The life of Elisha showed clearly then, and it is equally true today that God had neither then, nor will He now leave the world to the forces of evil. He wants to remove evils, but He needs instruments for the work. He wants to work through men and women. He needs us all and He wants us all to be instruments in His hands to reach our fellowmen. But will we let Him use us? He doesn't want to use us against our will. He wants willing instruments. He is right here among us appealing to us to permit Him to work through our wills and through our hearts and the great question for us is, will we permit Him to use us. Are we ready to say, "Here am I, Lord, send me?" This, we will do unless we are too selfish. We may be anxious to have our own souls saved, but are we equally anxious to see the souls of our fellowmen saved? If we are not sincerely concerned in the salvation of our friends and neighbors and in fact all our fellowmen, what kind of Christians are we? How much of a Christian is a Christian who does not harbor a burning desire to see the souls of all his fellowmen saved and who is not entirely willing to be used by God to reach those of his fellows with whom he associates, who have not yet set themselves right with God. I think it perfectly safe for me to say that there is not a soul in divine presence who does not have more or less influence with a number of persons who are yet outside of the ark of safety and who have not yet made their peace with God. It will not do, therefore, for any one of us to attempt to excuse ourselves for not using our individual influence with those who we know are yet outside of the Christian church. We are too apt to count on results from the organization as a whole instead of counting on the individual influence. We expect the pastor to do the interviewing and the influencing, when we should do as much of it as he does, and if we are tuned in our Christian faith as we should be, we will want to do our part.

It is a sad fact, and I am not sure but that of all sad facts it is the saddest, that the members of the Christian church, including all denominations, are divided into two classes. The one class is composed of the church-members who are in Christ and the other class is composed of the members who are out of Christ. To either one or the other we all belong. There is no such thing as to belong to neither, because there is absolutely no neutral ground to stand upon. Every church member who is not actually in Christ is out of Christ. Upon that proposition there is absolutely no ground for dispute.

Each one of us knows plenty of men and women with whom we frequently meet, persons with whom we are on friendly terms, and with whom we have reasons to believe we have more or less influence; to what extent are we willing to go to help these men and women to bring them to Jesus? I believe, through personal work, through individual effort more people can be reached than in any other way. In fact it is the only effective way to reach those who will not come to church. Personal work is what every church-member should practice and if every member would do so, the practical good which would result would be far-reaching.

(To Be Concluded.)

THE MATTER OF THEOLOGICAL TRAINING FOR OUR MINISTERS.

A Response.

(Continued.)

III. The Kind of Institution to be Established.

Under this heading the writer discusses the following points: 1. An institution connected with one of the colleges. 2. An institution conducted by pastors of the Eastern Conference. 3. An institution, Mennonite only as to doctrinal studies.

1. In respect to an institution connected with a college, the writer's arguments do not possess great weight, nor do I think that he attaches undue importance to them. The Carnegie Pension Fund for College Professors will not be available for Mennonite professors in the near future. The greatest objection that could be advanced against the idea would be the petty jealousies that might arise from such connection. On the other hand, there would be certain obvious advantages. One need think only of the matter of buildings, libraries, combining of courses by students, the management, appointment of instructors, etc. Whether a theological school is established in connection with one or the other of the colleges ought to make little difference. All these considerations are insignificant in comparison to the importance of establishing the school.

2. With all due consideration for the ability of the pastors of the Eastern Conference to conduct a theological school in connection with their ministerial duties, I doubt very seriously that such a plan could be made a success. Such an institution would not appeal to the majority of students. In dealing with students one learns to know that prospective candidates for the ministry, men who have had the necessary preparation, are looking for the very best. Recognizing the validity of the writer's argument that a pastor, fresh from the work, might be an inspiring teacher, it would nevertheless be a tremendous task to convince our prospective students that such a plan would be more than a makeshift. When one investigates the matter of theological study by our young men at the present time, he will find that those who are pursuing courses are looking for the very best. They want no short cuts. They want no half-way methods; they want all they can get and the best they can get. Our policy with Central Mennonite College is, that you must offer our students something better than they can get elsewhere, not something that is almost, but not quite, as good. If we wish to win students for a Mennonite seminary we must offer them something better than the average. The Mennonites have the power to do it, if they will, in spite of the fact that there are schools which have millions for endowments. However, can it be done on any one of the plans suggested by our brother?

IV. The Place for a Mennonite Theological Seminary.

The writer next endeavors to show that the proper place for a theological school is in the Eastern Conference, in the city of Germantown. Briefly summed up, the arguments for his conclusion are as follows: 1. Advantages of a large city. 2. Advantages of contiguous Mennonite Territory. 3. Advantages of historical association. 4. Advantages of remunerating the Eastern Conference for its gifts to the West.

1. We agree with the writer that a large city has many advantages over a small place. We agree that it affords larger opportunities. The privilege of hearing great preachers, reformers and teachers, the advantage of large libraries, of being in touch with the great movements for the uplift of humanity, of coming in contact with the pulsating, throbbing masses, must not be despised.

The amusing reference, however, that the writer makes, in his enumeration of the social advantages, to the superior quality of Philadelphia young women as wives for ministers is an argument that appeals to Philadelphians in a peculiar way! Of course we admire the matrons of Philadelphia,—who could help it?—but when our friend tries to convince us that Philadelphia wives are better than our own, he forgets that most of us west of Pennsylvania are from Missouri.

But in all sincerity, social advantages are not always all advantage; — sometimes decidedly otherwise. I have known men who were compelled to give up the ministry because of an unfortunate marriage with a social butterfly. We must not forget that a city has still other disadvantages. The cost of establishing and maintaining an institution in the city would be much greater than in the country. The cost of living in the city is very much higher than in the country, which would mean larger salaries for instructors. This would apply to students as well, which would entirely offset the greater opportunity for earning money. A large city, too, offers numerous opportunities for a student to dissipate his time. Primarily the seminary is a place for study and meditation. Our denomination has nothing to fear from moss-backed specialists, which the writer seems to dread. Too much emphasis can not be laid on the fact that American people need to take more time for thought and study, our prospective ministers included. We must not forget that the great majority of our ministers will still find their field of work in the country, not in the city. However all things being equal, I agree with the writer that the city is the most suitable place for a theological school.

2. The advantages that come from a contiguous Mennonite territory are not to be overlooked. Personally, however, I greatly doubt that eight or ten young theological students would be the means of saving as many small congregations from death by dry-rot, as the writer argues. Every student, who has tried to preach and study at the same time knows that there is great danger that either the congregation that he serves or his studies will suffer, or both. Personally I have always felt sorry for a church that had no other possibility of growth than through the efforts of a student. Sometimes the slow death by dry-rot is accelerated by the method. We would not think of calling in a medical student in his first year to treat a sick child, sick unto death, in our family. We would call in the specialist. The advantage that would accrue by having pastors in the vicinity depends on the kind of school to be established.

3. The advantages that would come from the historic associations that cluster around Germantown are based alone upon sentiment. Only so much more money would be given as for the time would be released by the softening influences of sentiment. Of course such things have their value, like pictures and statuary, because they appeal to our esthetic natures. Sitting in the Schlosskirche at Wittenberg with the dust of Luther at my feet. I could not help but feel that sentiment may be a hindrance as well as a help to advancement. Let us be careful not to build shrines. Our business is to establish the things that remain, to work for the future, to build structures for the living, not monuments for the dead. Only on condition that all other things were equal, could historic influence have any value in locating a school of theology.

4. That the Conference owes it to the East to give it a denominational school as a remuneration for the great sums that went to Wadsworth and Bethel is an argument in which we can not agree with the writer. Wadsworth was a work undertaken by the Conference as a whole. No section can claim any remuneration for anything that it gave for that school. Any money that was given was no doubt given without conditions. It was not a work that was to benefit the Middle District more than any other. Its failure probably was due no more to the Middle West than to any other section.

With reference to Bethel the Middle District could make the same demand. But the fact of the matter is, that Bethel is not a Conference institution and so the Conference as such can not assume to pay off any obligations that Bethel may, or may not have made. It is true that some of our western brethren are in much better circumstance financially than those of the East or the Middle District were when help was so generally given. If any of the brethren feel it their duty to reward a good deed by another, Central Mennonite College will be delighted to accept any gift for the endowment fund that might be due the Central District. However, we can not demand that the General Conference make an appropriation for Central Mennonite College as a remuneration for the splendid gifts that went out to Bethel from the Middle District.

It appears to me that the arguments for establishing a school in the East in preference to any other place are not at all convincing. If we as a Conference are to establish such a school, we must have the firm conviction that we are locating it in the best possible place.

I seriously question whether the East is the locality for us to locate such an institution. The writer argues that distance ought not to be a determining factor. But let me ask in all fairness, how many of the young people of the Eastern Conference are taking advantage of the opportunities offered by Bethel or Central Mennonite? How many can be counted during the whole history of these two schools? If the young people of the East will not come to us, can you expect that the young people of the West will go to the East? I recognize fully the cultural advantages of the East, but the advantage is by no means one-sided. To be perfectly free, for a study of Mennonite conditions and for the purpose of becoming acquainted with Mennonite problems the East offers the least advantages, and the West the greatest. But I do not believe that a theological school ought to be located either in the East or in the West. Not only are the East and the West too far apart geographically, but, shall we call it prejudice for want of a better name, separates them quite as widely in their estimates of one another. However, no Mennonite section is free from that undefinable, inscrutible "Geringschaetzung", by every other Mennonite section, which seems to increase according to the square of the distance. Since this is the case, a seminary such as suggested by the writer, located in the East, conducted only by Eastern talent, however strong it might be, would not appeal as strongly to the West as it ought.

(To Be Concluded.)

NOTES ON THE S.S. LESSON.

April 9.

Elisha's Heavenly Defenders.

2. K. 6:8—23.

Golden Text: Ps. 91:11.

Evil is generally planned in secret but it cannot be hidden from God. Only foolish men think of defeating Him by plotting in darkness. All against whom evil is planned by wicked men may find comfort in knowing that God provides protection. Those who do know and trust Him are convinced of the uselessness of trusting human powers for protection.

The servant was in despair. "How shall we do?" And this at a time when God was filling the mountains round about him with unconquerable powers. We are often in the same position. At the very moment when perplexities are heaviest upon us and we cry out in despair relief is closest at hand. "Yet", as some one puts it, "This very night some of us will lie awake crying because there is nothing in sight to meet tomorrow's needs and tomorrow night we will hide our faces for very shame that we should have doubted that God would come to our relief."

To the spiritual vision of the young man, in answer to prayer there were shown horses and chariots of fire. God has forces all around us if we but look for them. Prayer opens eyes to visions of His goodness and protection. The fact that so many people do not see the protection God gives them does not argue such protection away. It simply proves that the eyes have not been opened.

Enemies, obstacles, great mountains and little mole-hills which magnify themselves into mountains are always visible to the naked eye but the eye, unless it is the eye of faith does not reveal the things about us just as real—the angels of the Lord encamping round about them that fear Him.

The confusion into which the Syrians were thrown was to show them how helpless they were in the hands of the God of the man of God. They were led into Samaria, not that the King of Israel might butcher them, although that is how they would have used Israel, had they the power, but that he might show them a kindness and prove that Jehovah does not delight in cruelty. If God so made guests of His enemies and fed them and sent them home in peace instead of destroying them, what is the lesson all of us should learn in regard to treating our enemies?

Think before you speak. A word once spoken can never be recalled.

NOTES ON THE C.E. TOPICS.

April 9th.

Painting the State White.

(Temperance Meeting.)

Ps. 14:1—7.

The state is a political power of which we are a vital part. Citizens of the state, by the expression of their will at the polls say whether the state should exercise a good or an evil influence. Great evils of the past have remained evils only so long as the majority of the citizens were willing to permit them to exist. We regard liquor the greatest evil that ever soiled the honor of the state or struck at the happiness of the home or aimed at the ruin of property and the destruction of character. So long as the state tolerates this curse, that long will it remain a black spot on the map. In order to paint the state white we must begin right. Prayer should accompany our efforts. The rum-power is the devil's power, and without that mighty faith that depends upon prayer to accomplish wonders we may as well not undertake to do anything in the temperance line. Our lives must be consistent with our prayers, we should live as we pray. As a matter of fact, prayer is unavailing that is not backed up with a life in accord with that prayer. Citizens should vote as they pray. The reason why the rum-power is so arrogant is because it knows that Christian people do not exercise the power to vote against rum as much as they exercise the privilege of talking against it. There never was a dangerous evil that could be talked to death. It required strong, earnest and persistent work to get it out of the way. Only active, earnest effort will drive rum from the state, talk alone will fail.

Public sentiment is the one thing that the makers of the law try hard to satisfy. Few legislators have the courage to defy the will of those who elect them to office. It is the part of the Christian who believes in a white state, to let those who represent him in the legislature know just how he stands on this matter and to make them understand that his support will be withdrawn from any one whose efforts are not for a white state. He can create a sentiment by interesting his friends in the matter. He should by all means properly instruct his children in the matter of temperance. Reformed drinkers will not win temperance victories. They are won by those who grow up in the temperance atmosphere of the Christian home where the matter is always the subject of prayer.

News of the Week.

Domestic.

BIGGEST TRUST YET.

Action Said to Be in Preparation Against Billion-Dollar Coal Combine.

Washington, March 28.—Considerable significance was attached to the report issued from the department of justice today that criminal prosecutions may be instituted shortly against ten men prominent in national finances who are said to have brought about the formation of the greatest trust the country has yet known—the control of the entire anthracite coal output of the United States.

This report was strenghtened measurably by the fact that it follows a recent finding by the interstate commerce commission against certain railroads alleged to have acted with favoritism in the Pennsylvania fields, and especially by the fact that in the Pennsylvania legislature today steps were taken looking toward a statewide investigation of the anthracite coal industry.

A Billion Dollar Combine.

Agents of the department of justice are reported to have evidence of a billion-dollar combination said to be fathered by the Pennsylvania railroad and organized to control the anthracite industry. For years, it is alleged, the combine, acting secretly, has used its power to extort enormous profits while trottling competition by withholding cars from coal operators not in the "trust". Dummy directors and alleged secret alliances between railroads and mining companies are said to constitute the basis of the combine.

Bought Way Into Control.

Subsidization of small railroads and the buying up of enormous coal holdings were the steps by which the "trust" gained domination of the field, it is alleged.

The Pennsylvania, the Baltimore & Ohio and the Norfolk & Western railroads were today declared at the department of justice to be the three carriers who play the most prominent part in the alleged combine. It was asserted that the Pennsylvania, through intermutual directors, and enormous stock holdings listed in "dummy names," practically controlled the latter two roads. The Baltimore & Ohio and the Norfolk & Western, in turn, were believed to control numerous smaller roads in the same manner. The government alleges that this combine has bought coald fields wherever possible and formed secret alliances with those companies that refused to sell.

Dwarfs Even Standard Oil.

The result, according to a high official of the department, is a "trust" dwarfing even the Standard Oil and tobacco combines.

Prosecution of financiers alleged to be behind the combine will be asked under the Sherman anti-trust law. It was admitted at the department that agents are now at work trying to find evidence which will connect certain men powertul in Wall street with the "trust".

The discovery of the "coal trust" is the result of investigations originally conducted in connection with the government's prosecution of coal corrier railroads under the commodities clause. The latter cases were practically lost by the government by a decision of theUnited States supreme court.

PHILADELPHIA STORM SWEPT.

Philadelphia, March 27.—A severe electrical storm accompanied by a high wind which at times blew with cyclonic force, swept over the northern section of this city shortly after 6 o'clock tonight, leaving destruction and death in its wake.

Buildings were demolished, houses unroofed and the New York division of the Pennsyvania railroad was placed out of commission temporarily by the demolition of its tower at Holmesburg.

In the manufacturing section of Kensington, in the northeast toward Tacony, serveral factories were destroyed, trolley wires were blown down and roofs of houses hurled to the center of the street.

In the fashionable section of Germantown, the storm also caused havoc. Many mills were unroofed by the storm in Manayunk, in the northeast section of the city, and a wall of the surgical department of St. Timothy hospital at Roxborough was crushed in. The patients were buried under a mass of debris, but were rescued with having sustained serious injuries.

Reports from points throughout the state show that many towns in the southeastern section were visited by the heavy wind and in some instances by unusually large hailstones.

CONFIDENCE EXPRESSED IN BOOKER WASHINGTON.

Philadelphia, March 27.—Booker T. Washington, the negro educator, addressed a large audience in the Broad Street theater here yesterday on "The Moral Uplift of a Race." This was his first public address since he was attacked last week, in New York, and his audience, composed almost exclusively of white persons, showed its sympathy with him by frequent applause.

After the lecture, in an interview, he spoke of his gratitude for the manner in which his friends in all parts of the country had come to his support. He said he understood that the man who attacked him had no feeling against him personally, but was worried for fear his little daughter might be kidnapped.

PREDICTS EARLY PEACE.

San Antonio, Tex., March 28. — Francisco I. Madero, Sr., father of the insurrecto leader, on his arrival here to-day declared that peace in Mexico is assured within thirty days and probably within ten days. Himself, his son Alfonso and his son Gustave, he thought, would be the revolutionary representatives.

ART IMPORTERS SOAKED BY GOVERNMENT.

New York, March 27.—Louis J. Duveen and Joseph Duveen, members of he art importing firm of Duveen Bros. pleaded guilty today to charges of conspiracy to defraud the federal government by making undervaluations of imports of art objects. Judge Martin, of the United States circuit court, fined the importers $10,000 each, the maximum fine, which was paid.

United States District Attorney Wise and counsel for the Duveens, it was said later, have reached a compromise agreement for the settlement of the agreement's civil suit for $5,000,000 against the firm of Duveen Brothers. According to the reported terms of the settlement the Duveens deposit $1,200,000 with the United States treasurer in full discharge of all claims against the firm for duties alleged to have been underpaid in importation of objects of art.

148 GIRLS DIE IN FIRE IN NEW YORK.

New York, March 25.—One hundred and forty-eight persons—ninetenths of them girls from the east side—were crushed to death on the pavements, smothered by smoke or shrivelled crisp in a factory fire this afternoon in the worst disaster New York has known since the steamship General Slocum was burned to the water's edge in 1904.

Nearly all if not all of the victims were employed by the Triangle Waist company, on the eighth, ninth and tenth floors of a ten-story loft building.

How the fire started will perhaps never be known. A corner on the eighth floor was its point of origin and the three floors only were swept. On the ninth floor fifty bodies were found; sixty-three or more persons were crushed to death by jumping, and more than thirty clogged the elevator shafts.

Rain of Flesh and Blood.

Pedestrians going home through Washington place to Washington square at ten minutes to 5 were scattered by the whiz of something rushing through the air before them; there was a horrible thud on the pavement and a body flattened on the flags. Wayfarers on the opposite side of the street shaded their eyes against the setting sun and saw the windows of the three upper floors of the building black with girls crowding to the sills. There were no fire escapes.

"Don't jump; don't jump!" yelled the crowd, but the girls had no alternative. The pressure of the maddened hundreds behind them and the urging of their own fears were too strong. They began to fall to the sidewalk in a terrible rain of flesh and blood.

The building stands on a corner with exposure on two sides, but the only fire escape was in the interior, opening on a light and air shaft. All inside exits proved almost useless, and practically all who escaped either climbed to the roof and scrambled thence to the roof of the building occupied by the American Book company adjoining, or fled in the first rush for safety before the crush and the smoke grew too thick.

MAGAZINES WILL GO AS FAST FREIGHT.

Washington, March 26.—Magazines and other bulky periodicals after July 1 next will be transported by the postoffice department in carloads as fast freight.

Postmaster General Hitchcock is developing as rapidly as possible plans which he decided upon last December to utilize fast freight in the transportation of magazines when practicable and in instances where a saving to the government in transportation charges may be effected.

Distributing terminals have been established in Boston, New York, Philadelphia, Chicago, St. Louis, Omaha, St. Paul and Cincinnati. Through matter that can be handled in carload lots will be sent through the weighing section by freight and such additional distribution as is necessary before the matter is delivered to other railroad postoffice lines will be done in the terminals. Arrangements will be made with the publishers for a finer separation in the publishing offices, and for an earlier mailing of their matter so that the slower method of transportation may not affect the regularity or promptness of its delivery.

EIGHT KILLED IN WRECK.

Tifton, Ga., March 25.—Eight persons were killed and more than a dozen injured when train No. 95, known as the "Dixie Flyer", on the Atlantic Coast Line, and running between Chicago and Jacksonville, Fla., went through the trestle over the Alapaha river, eighteen miles east of here, early this morning. Tonight but one body, that of John T. Watson, of Landa, Wyo., remained in the cars in the river. Had it not been for the wreck, Watson would have been a bridegroom today. His fiancee, Miss Elsie Shipley, of Pasadena, Cal., who was on the train with him, was not hurt.

According to an official statement the wreck was caused by the breaking of an axle on the engine when midway of the trestle, the weight of the train causing the trestle to collapse.

Foreign.

26 GO DOWN WITH SHIP.

Victoria, B. C., March 25.—The British Columbia Shipping company's little wooden steamer Sechelt, built for passenger service on an inland lake, turned turtle in a furious gale off Vancouver island late yesterday and went down with all on board—twenty-two passengers and the crew of four men. Thirteen passengers had landed at William Head just before the steamer went out to destruction. Most of the passengers were railroad laborers bound for a Canadian northern construction camp, but a few were residents of Sooke.

CHINA BOWS TO RUSSIAN DEMAND.

Peking, March 26.—China is not prepared to antagonize Russia completely, and as a result of prolonged conferences, the foreign office today assured the Russian minister, M. Korostovetz, that China will acquiesce unreservedly on Monday to the demands made in the Russian ultimatum concerning the provisions of the treaty of 1881. Russia insisted upon an answer before Tuesday.

It is generally considered that there was no alternative course in view of China's utter unpreparedness for war. Intense interest is being manifested by the attitude of Japan, which is obviously holding entirely aloof, although more powerful than ever at Peking.

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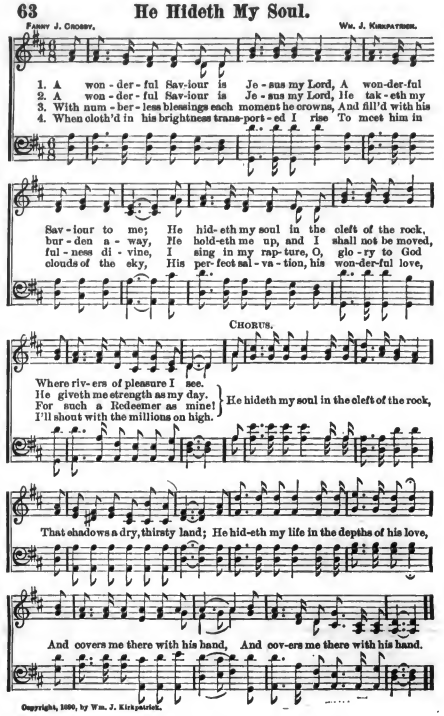
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VOL. XXVI. BERNE, INDIANA, April 6, 1911. No. 14.

"LET NOT YOUR HEART BE TROUBLED."

'Twas the Master Himself who said it
To the sorrowful little band,
Facing an hour of darkness
That they could not understand.
The light of their lives was fading,
Their eyes with tears were dim,
The rugged men were shaken
At the thought of losing Him.

"Let not your heart be troubled."
Never was voice so sweet.
Never was look more kingly,
Nor assurance more complete,
"Let not your heart be troubled,
Ye believe in God most high,
And one with God the Father,
Equal with Him am I."

"Let not your heart be troubled,
In the day of an utter loss."
It was Christ Himself who said it,
Before Him the scourge and the cross.
It was Christ Himself who said it
To the loved He called His own,
Before Him the resurrection
And the seat on the Father's throne.

"Let not your heart be troubled."
Shall we take that comfort now?
Why should we walk in darkness?
Why furrow with pain the brow?
Why should the little trials
Loom large on the common road?
Why should we tremble and falter
At the weight of the daily load?

"Let not your heart be troubled
'Twixt the darkness and the dawn,
From the bitter cup of anguish
Are draughts of sweetness drawn.
Let not your heart be troubled
Though ye stand by an open grave,
In the hour of deep bereavement
Be confident and brave."

"Let not your heart be troubled
At the thought of the vast unknown.
Through the door at the end of the journey
Ye shall not go alone.
For He who died to save you
Will come again at the last,
And He will stay besides you
Till death itself is past."

"Let no your heart be troubled,"
The earth life is so brief,
And evermore from heaven
The angels bring relief.
Look in the face of the Master,
List to His gentle voice;
Whatever He choose to send you
Look up, believe and rejoice.

—Margaret E. Sangster, in Christian Instructor.

NEWS AND COMMENT.

God is always present to comfort and to protect His children and servants.

If God cares for our common affairs He certainly will not forsake us in special danger or spiritual need.

The annual gifts of the Protestant world for foreign missions total about $25,000,000 — nearly twenty cents per church member.

The Deep Run church, A. M. Fretz, pastor, will celebrate the Lord's Supper on April 30. Bro. Fretz will also administer the Lord's Supper at Pottstown on May 14.

Jesus in viewing the future said to His disciples, "When ye shall hear of wars and rumors, be ye not troubled." The victories of peace are greater than those of war. "Blessed are the peacemakers."

A singing class of fifty-four members was recently organized in the Deep Run church, Pa., under the instruction of Prof. M. G. Oberholtzer, of the Bally church.

The young people of the Deep Run church are about to organize YoungPeople's organization. The church lately had a large accession of young members, and the pastor who has always been an enthusiastic Christian Endeavor worker is encouraging them in their noble effort for "Christ and the Church."

Russia's attitude toward the Jews is most lamentable. The restrictions and persecutions have been so constant and severe that an increasing number of Jews are growing insane.

In educating the Chinese the "Japan Evangelist" states that there are now 3,000 Chinese students in Tokyo. The number has decreased sharply from former years, but they are much better, stronger and more influential type of men than formerly. Hundreds of these men have been baptized as Christians during the last year.

The Plague in China. The reports from China are most distressing. Famine and the plague have filled the land with terror. Dr. S Cochran, an American engaged in relief work, says that a million people will probably die before the first crop is harvested, and this crop will be scanty because the people have no strength to plow and no animals are remaining to do the work. Medical authorities say that such an epidemic as the present one, which is entirely pneumonic, has not visited the world since he Middle Ages. The assistance is totally inadequate It is estimated that two million persons are subsisting on roots and grasses.

LEGISLATION IN FAVOR OF SECRET SOCIETIES.

There seems to be a general movement throughout the Union by the lodges to prevent the truth concerning them becoming known. Action has been taken in Tennessee and Massachusetts and more recently an effort was made in Ohio to prevent the exposure of secret societies; and now there are bills before the Oregon and Nebraska legislatures on the same question The bill before the Oregon legislature is as follows:

"Twenty-sixth Regular Session, Oregon Legislature. House Bill No. 6. Introduced by Mr. Buchanan, and read the first time January 10, 1911

"A Bill for an act prohibiting the writing, printing or circulating of the secret work of fraternal orders without express authority of such orders, and providing a punishment therefor.

"Be it enacted by the people of the state of Oregon:

"Be it enacted by the legislative assembly of the state of Oregon:

"Section 1. That it shall be unlawful for any person, firm of corporation, either directly or indirectly, to write, print, indite or circulate, or procure tobe written, printed, indited or circulated in any language, any sign, plates, rituals or secret work, or any part thereof, of any fraternal order or fraternal society, without the expressed authority of such fraternal order or fraternal society.

"Section 2 Any person, firm or corporation violating any of the provisions of this act shall be deemed guilty thereof shall be punished by a fine of not less than $50 nor more than $500."

The bill before the Nebraska legislature is as follows:

"Legislature of Nebraska, Thirty-second Session. House Roll No. 676.

"A Bill for an act making it unlawful to publish or offer for sale in Nebraska books, pamphlets or circulars claiming to be an exposure of the secret work of any fraternal order unless the same be done under the supervision and authority of the Grand bodies of such orders.

"Introduced by Representative Clark of Cherry. Introduced and read the first time March 1, 1911. Read the second time March 3, 1911, and referred to the committee on miscellaneous subjects. Sent to the printer March 3, 1911.

"Be it enacted by the legislature of the state of Nebraska:

"Section 1. That it shall hereafter be unlawful for any person to publish, sell or offer for sale in this state any book, pamphlet or circular claiming or pretending to be an exposure of the secret work of any fraternal society, except under the supervision and authority of the Grand body of such fraternal society.

"Section 2. Any person violating the provisions of this act shall be deemed guilty of a misdemeanor and upon conviction thereof be fined in any sum not exceeding one hundred dollars or imprisoned in the county jail not more than three months in the discretion of the court."

We herein call the attention of our people living in these states to the above bills pending in their respective legislatures and urge them to do all that can possibly be done to prevent the passage of such unjust bills. What right has any legislature to pass laws preventing the exposure of that which is evil? Let our people write to their representatives and protest against the enactment of such laws.—Christian Conservator.

GOD WORKS BY MINORITIES.

This, said Professor Phelps of Andover, is one of the great principles of God's working in the affairs of His kingdom. He works with minorities who are working for him. "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." Go out against them. The Lord will be with you.

The history of the church is full of illustrations of this law of divine procedure. Dip into it anywhere, and you come upon this divine strategy. Napoleon thought that he knew the world well. He had studied the history of great empires, but he said it was an inexplicable mystery to him that Christianity, beginning as it did with a few fishermen of the feeblest nation then on the globe should in his time have risen to be so much more mighty than his own conquests, which had almost all the armies of Europe to back them.

It was God's way of working with minorities who are working for him. When the church became corrupt, and needed reform, the same thing was repeated. A few earnest men who were hunted like wild beasts, in a few years shook the world. The battle was not theirs, but God's.

An old saying of the German Reformers, which a modern reformer has untruthfully claimed as his own, was, "One, with God on his side, is a majority." "The battle is not yours, but God's" This was the favorite text of Sir Fowell Buxton. He once wrote to his daughter that she would find his Bible opening of itself to the place where this passage occurs. This text it was which gave him courage to move in the British Parliament for the emancipation of slaves throughout the British empire. When he entered on that conflict he stood almost alone; when this bill was first read in Parliament it was received with shouts of derisive laughter. But he bethought him of this text, and he began his speech, saying:

"Mr. Speaker, the reading of this bill is the beginning of a movement which will surely end in the abolition of slavery throughout the British dominions." The old Hebrew prophet never said a truer word. Sir Fowell knew it, for the battle was not his, but God's.

The same phenomenon was witnessed in the first attempt to establish American missions among the heathen. When one of the early meetings of the American Board was held at Bradford, Mass. less than twenty persons were in attendance, and they were hooted at by boys on the piazza of the hotel where they were in session. One hundred years have passed, and at the recent meeting in Boston thousands came from abroad, and perhaps a hundred churches throughout the city and suburbs, were filled with interested listeners.

When the first American missionaries reached India, the English government refused them a landing. "Go back," was the imperious order; "Go back, in the ship in which you came." In the General Assembly of the Church of Scotland, when it was first proposed to send the gospel to the heathen, reverend clergymen declared against the fanatical scheme. They said that "the heathen were a contented and happy people, and that it was no business of Scottish Christians to disturb them." And this, in the face of our Lord's express command, "Go ye into all the world, and preach the gospel to every creature" But a century has passed since that time, yet now all Christendom rings with congratulation over the achievement of Christian missions; and no other class of men is so reverently canonized in the affections of the church as her missionaries to the heathen world. This is the fruit of God's working with minorities who were working for him.—The Armory.

DOING HARD THINGS.

The last things a Christian should wish to escape are those which have difficulty about them. First of all, the spirit of loyalty to Christ should make his disciple court as emphatic a way as possible of showing itself. Besides, obedience to Christ which involves no effort to overcome difficulty and no sacrifice of self is a very cheap kind of obedience.

Doing hard things, whether in secular life or the spiritual life, is of value to the doer in the development which it gives him of the better powers of his nature. Working along the lines of least resistance has no tendency to bring out the true powers of any life, but, on the contrary, by disuse causes them to shrivel. It is a well-known fact that unused faculties decay.

We value our possessions by what we have paid for them. Their cost determines our estimate and appreciation. Things costing nothing or easily replaced are always apt to be taken as matters of course, and little store is set by them. A mother's and father's love is much determined by the world of trouble they must take through years of self-denying ministration and watchful care over their little ones. And the sick or weak child, that has called for the most of those, is apt to be the most tenderly loved.

"There is no royal road to learning" was a great sage's remark to a king. The same is true in every walk and condition of life, and most of all in the development of that knowledge by which a man is made wise unto eternal life and by which the graces of the new life are wrought out. Greatness was never developed, in worldly or religious things, except in the presence of difficulties and opposition. Without these the soul does not, first of all, feel its need and realize its dependence upon higher power. And a soul unconscious of its weakness and need is ever a feeble soul, wanting the first element of greatness.

Men come to know and to judge of their fellow-men by observing the more robust qualities in them, which the hard things bring out. Patience, constancy, steadfastness, courage, endurance, faith, are characteristics hardly possible or conceivable in connection with the doing of only the easy things of life. They belong only where the conditions have demanded them. And, after all, when one has got the knack of movement, "it is easier to run over a hard-packed road than over a bed of mud." A hard thing gives the doer many a time really much more pleasure than something that required no thought, exertion, or discipline of the powers.

The way to learn to do hard things is to do them, and to do cheerfully whatever is a duty. The disciplined soul finds it no task to attempt anything. And so he exclaims with Paul: "We glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" They can conquer who believe they can."—Presbyterian of the South.

Home Circle.

THE MINISTER'S RESIGNATION.

(Concluded.)

Of all this the pastor was still mercifully ignorant, as he hung over his failing wife from day to day, dreading the future which held such a horror of desolation in store for him. Only when he was quite alone, in his walks or in the night watches, did he allow the waves and billows of his sorrow to break over him, gasping out, "Oh, Mary, my Mary, how can I let you go?" until his heart, every day weakening under its load of grief and repression, almost refused to beat.

"Who do you think has been assigned to the Methodist Church, Mary?" he asked one day, as he read an item in the weekly news with a brightening face.

"Who, Richard? I'm sure I can not guess," repliedMary, looking up with the shadow of her old, sweet smile. She would smile, bravely smile, so long as life remained. She had long ago decided that.

"Tom Heflin, Mary."

"Oh, Richard, and I shall see Mattie again. Dear, dear Mattie. You will bring her here as soon as she comes, won't you, Dick?" and she caught his hand in her feverish grasp in the excess of her joy.

"Of course I will. He will be here for his first sermon next Sabbath and no doubt they are all packed and ready for the move — itinerants always are, I suppose I used to waste a lot of good sympathy on them, but" — and he stroked the thin hand thoughtfully.

" But a pastor is always sure of a church somewhere," Mary finished his sentence with his unspoken thought. "The system is protective, and especially toward its older ministers. No man is obliged to candidate in his old age."

Mr Dean started, and looked in her face anxiously. He had that day heard the first remote rumble of the growing discontent in his church. Could it be possible that she had heard of it also? "Don't, Mary. Don't distress yourself about the future—the Lord will provide. We have been true, and we can trust him to remember," he said, in a very agony lest she should discover how heavy his own heart was on the subject.

Mary almost fainted with the joy of the meeting when Mattie Heflin came the next week. The two had been classmates at college, chums and correspondents since, and Mattie was greatly shocked at the change disease had made in her friend. "I am so glad—so glad—so glad" — was all that Mary could say at first as the hot tears ran down her wasted cheeks. "I have longed for you so."

"Well you shall have me, dear. Every bit of me which can be spared from the work," Mattie said, cheerfully, though her own heart ached. "I have brought a good, stout girl with me, and I will leave her to settle the parsonage."

"It will not be for long, and we need you so, Richard and I," Mary whispered, faintly. "I can not talk with him much, he grieves so terribly, but I can tell you what I would say."

Many of the church members were still kind, and came in to do what they could; but the oldest, dearest friends had gone on before her, and, as Mary's disease was lingering, sympathy had grown lukewarm, as it often does, and Mattie's coming to her friend was most opportune, and days of sweet communion followed.

Mr. Dean was so dazed with his grief that he had quite forgotten that there was dissatisfaction in the church, until reminded of it by a rather curt notice from the clerk of session stating that it had been suggested to session that a change would be conducive to the spiritual and temporal health of the church.

Happily his grief acted as an anesthetic, blunting the sharp edge of the cruel blow, and, looking furtively about him, he slipped the ugly message deep down into his pocket, determined that Mary should not be hurt by the knowledge of what had befallen him, if it was possible to keep it from her.

She died that night, happily, triumphantly, and in his near approach to the unseen his spirit was strangely exalted. What mattered it, after all, for the little while left to him, where or how it was spent? Time was so short, eternity so long, and Mary had entered in.

Even the alert and progressive Mr. Albright had the grace to be ashamed of his work for the time being, and hustled about in ready activity in arrangements for the funeral. There were flowers — many flowers. The session sent an elaborate piece, appropriately marked, and the music was most artistic, but of all the tears that fell on the white face of her who had loved and spent her life for them all, not one fell from the eyes of her husband.

He listened like one in a dream while Thomas Heflin, from the depths of his full heart, eulogized the gentle life he had known so well, but something snapped in the husband's heart when they carried her out from the door of the house which had been her home so long, her home no longer, his home never more, and he cast such an agonizing glance about him as he rose to follow her that Mr. Albright was really affected

Elder Harmon prevailed upon the stricken man to go home with him for the night, but in the morning he was missing. They found him after a search, stretched across the new-made grave, his whitening hair wet with the dews of the night, a peaceful smile on his rigid face. He had crossed the dead line — his heart was broken, but he was at home with Mary. — Mrs. F. M. Howard in The Herald and Presbyter.

PROGRAM MENNONITE GENERAL CONFERENCE,

19th Meeting to be Held in Bluffton, Ohio, Opening August 31, 1911.

I. Conference Services.
Thursday, Aug. 31, 10 a. m. Sermon by the President — A. S. Shelly.

II. Introductory Business.
1. Enrollment of congregations and delegates.
2. Appointment of assistant secretary.
3. Appointment of special committees.
a) On applications for the admission of new congregations into conference.
b) On privileges.
c) Resolution Com.
d) Election Com.
e) Revision Com. and such other committees as may be deemed necessary.
4. Adoption of time schedule for the different sessions.
5. Receiving of propositions and petitions to conference.
6. Miscellaneous business.
7. Reading of minutes of last conference.
8. Election of officers.
9. Call attention to Res. 46 last session.

III. Regular Conference Work.
1. Consideration of Heathen Missions Home Missions, City Missions and Publications.
2. Reports of our Schools, Colleges, Deaconess Homes, S. Schools, Young Peoples Society, and other important church work.
3. Special Reports.
a) Education, Res. 22 I. C.
b) Relation of our Indian congregations to our Conference, Res. 42. I. C.
c) Ordination of women as ministers.

The order in which these subjects and reports shall be presented to conference is optional with the conference and the program committee. — Under each of the named subjects the order of procedure will be about as follows:
1. Report of the work of the past three years, including financial report.
2. Reading of papers on subjects under consideration.
3. Presenting of plans for future work.
4. Discussion and adoption of desirable plans for work.
5. Election to fill vacancies.

NOTE—The financial report and the statistical report should according to Res. 12 I. C. be printed and placed into the hands of the delegates before the subjects are discussed.

Under point 3 in the above order of procedure the following topics are assigned:
1. The relation of our Indian congregations to the General Conference. — R. Petter.
2. Education. — Special Committee.
3. City Mission Work need, plan, prospects. — E. F. Grubb.
4. What place should our church papers have in our congregations, and what can we do that they may have that place? — H. J. Krehbiel.
5. Deaconess work among us,—purpose and attainments. What can we do to reach them? — Frieda Kaufman.
6. Can the Sunday-school work be made to attain its great purpose among us?—P. H. Richert.
7. Can our Young People's Societies be helpful to our congregations and do the work needed for the Christian development of the young and how? — H. D. Penner.
8. Is the ordination of women to the ministry scriptural?—J. W. Kliewer.
9. What arrangement can our Conference make by which an intelligent interest can be awakened in our congregations, that the gifts may be made to flow less periodical, and more systematically and regularly for our missions?--S. F. Sprunger.

IV. Special Work:
1. A motion to amend the Constitution:
a) To B. 5, paragraph f this addition: The business committee shall also name for each conference a nomination committee consisting of at least seven members. This committee shall be selected from the different district conferences according to their numerical strength as near as possible. The names of the members of this committee shall be published with the program. The committee shall nominate two persons for each place to be filled in conference election.
b) To B 5, paragraph a, this addition: The officers of Conference, the Trustees, the members of standing Committees and Boards shall be elected from these persons nominated by the nomination committee, provided however that conference shall have the right to supplement such nominations by a one-third vote of all the delegates.
2. Reports of standing committees —discussion, resolutions, election.
a) Conference trustees.
b) Emergency Relief Commission
c) Statistician.
3. Report of delegates representing Gen. Conference at Church Federation Conference held in Philadelphia, December 1908. Res. 39, 40.
4. Report of Conference Officers concerning a General Assembly of all Mennonites, Res. 41.
5. Discussion of important questions and topics not on program.

V. Closing Business.
1. Report of Special Committees:
a) On Revision of Constitution.
b) Resolution Committee.
2. Election of member of Business Committee.
3. Other business remaining over.
4. Selection of place for next conference.
5. Adjournment.

NOTE—Through the time of conference there will be various religious services in the different churches on Sunday and on evenings where no sessions are held. The program committee suggests that one evening be given the mission sewing societies and one the Bluffton Oratorium, for rendition of special music; also one session to the Sunday-school and Young People's Society cause. Special periods of the sessions might also be set apart for prayer and the study of the word. The arrangements for these special services will be arranged for by the pastors of the churches and the Program Committee. If desired, services should also be arranged for in Pandora. The choirs of the different churches will arrange for special music.

Let us make this not only a business but above all a highly spiritual gathering of our beloved church, and a mighty uplift for her continued work.

Committee:—
A. M. FRETZ.
J. S. HIRSCHLER.
P. D. AMSTUTZ.

As I said a while ago, most of us are too prone to wait on the other fellow's "arrival" before we start in on the upward way. We are too eager to point out the way to others and too slow to go that way ourselves. If it is good for others to go the way that is straight why not try to go that way ourselves.

Deaths.

Meyers. — On March 3, 1911, at the home of her son near Plumsteadville, Pa., Elizabeth, widow of Abraham S. Meyers, aged 86 years and 6 days. Interment on the 9th at old Deep Run Mennonite church. Services by Revs. Wisner, Rush, Rosenberger and Fretz.

Contributions.

For Foreign Mission.

In the month of March the following gifts were received:

General Treasury:

Menn. church, Herbert, Sask. $20; Mission friend, Emmaus church, Whitewater. Kan. $1000; A. Zurflueh, Bluffton, O., $5; Neufriedensberg church Avon, Colo. $5.60; Zion ch., Donnellson, Ia. $10; West Zion ch., Moundridge, Kan. $44.80; Hillsboro church. Kan $22.23; Hoffnungsau ch., Buhler, Kan. $24.49; Tabor church, Goessel, Kan. $52.05; Bro. and Sister P. P Warkentin, a thankoffering at their golden wedding, $50; First Menn. church, Newton, Kan. $162.07; Ebenezer church, Mt. View, Okla. $13.10; First Menn. church, Reedley, Cal. $17; Bethel College church, Newton, Kan. $21.20; Bethany ch., Freeman, S. D. $29.17; Bethel church, Mt. Lake, Minn. $50; Salem church, Krupp and Walden, Wash. $10.50; First Menn church, Philadelphia, Pa. $20; S. S. of First Menn. church, dto. $16; S. S. of Johannestal church, Hillsboro, Kan. $38.91; Bethesda church, Henderson, Nebr. $96.50; Menn. church, Paso Robles, Cal. $12.52; from Berne, Ind.: Birthday gifts 60c, mission boxes $40.21, Mary Balsiger $5, mission friend $10, and C. P. Sprunger for the new station in India $5;—Halstead S. S., Kan., $25.16; mission friends at Rocky Ford, Colo. $20; B. R. Regier, Elbing. Kan. $5; Bethel S. S., Versailles, Mo. $18.31; J. J. Baergen, Mt. Lake, Minn. $25; Salem church, Dalton, Ohio. $22.70; First Menn. church Geary, Okla. $21.84; S. S. of Bruderstal church, Hillsboro, Kan. $68.89; mission friend, Mt. Lake, Minn. $50.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
J. G REGIER, Asst. Treas.

For Famine Sufferers in China.

G. Wiebe, Upland, Cal. $5; Daniel Hubin Westbrook, Minn., $5; Daniel Welty, Los Angeles, Cal. $5; Members and Visitors of the Upland Congregation, per J. L. Showalter, Upland, Cal. $80· H. Landis, Philadelphia, Pa. $10; Liz. Leisy, per Karl Rest, Marshalltown, Ia. $3, Julius Huxman, Arnold, Kan $10; Jacob W. Toews, Altona, Man. $6.70; A. S. Heidebrecht, Hydro Okla. $2; Christian Menn. ch., Moundridge, Kan., per P. H. Krehbiel $32.50; Bruedertal congregation, Hillsboro, Kan., per Henry Diesen, 75.80; I. I. Bargen, Mountain Lake, Minn. $25: Halstead church, Kan., per Edwin J. Haury $55; Springfield Congregation, Eakly, Okla. $11.26; Heinrich Leisy, addition to Wisner Collection per A. C. Showalter, Pilger, Nebr. $5, Hoffnungsfeld-Eden church, Moundridge, Kan., per J. D. C. Goering $172; H. R. Voth and children, Newton, Kan. $10; Anonymous $3; Zoar Congregation, Goltry, Okla., per Ben. J. Bocse $7.35; Jacob Wieler, Altona, Man., per J. F. Lehman $1, dto., a friend, per J. F. Lehman $1; Springfield S. S., Weatherford, Okla., per J. J. Albrecht $5; Tabor Congregation, Goessel, Kan., per J. S.Schmidt $38.84.

Gratefully acknowledged,
HARRISON LANDIS, Treasurer,
Philadelphia, Pa.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

IDEAL FOR MISSIONARY WORKERS.

It is of course clear that no one should be sent to the mission field in any capacity who does not possess in the fullest measure the missionary spirit, fervent Christian conviction and an earnest desire to bring men toChrist. No brilliance of professional qualification can compensate for the lack of this fundamental condition. A man out of sympathy with this main purpose of the station will hinder more than he can help. He cannot be regarded as truly called of God to his particular work.

But even a real interest in the spread of Christ's kingdom and such a desire to take an active part in the work abroad as God's grace may develop into a definite call, will not justify a Board in accepting an offer of service unless pains have been taken to develop such a character andacquire such an intellectual equipment as we have seen to be necessary to efficiency. — (From Report V of "World Missionary Conference, 1910.")

A MEETING WITH DR. GUINNESS, OF LONDON.

The following report of the joint Board Meeting, as given in The Christian Evangel the official organ of the Central Illinois Mennonites, will probably be of interest to our readers. The time is ripe, as it seems to us, that the Mennonites no longer sever and scatter, but co-operate and gather.

"At our annual conference last September it was decided to co-operate with the Defenseless Mennonites in corresponding with some of the societies working on the Congo, for the purpose of securing co-operation in starting a work there. One of these letters was sent to the Congo Balolo Mission of the Regions Beyond Missionary Union. In reply a letter was received from Dr. Guinness of London, England, making inquiries as to the faith, practices and resources of the Defenseless and Central Mennonite Boards. This letter was answered and Dr. Guinness made more thorough inquiries, but decided that the most satisfactory way to come to a definite understanding was to meet with the parties seeking co-operation. For this purpose he came to America and a joint meeting was arranged and took place at Meadows, Ill., Feb. 24. Dr Guinness presented the Upper Congo, with its thousands upon thousands square miles of territory as a field for missionary effort and gave us an invitation to co-operate with the Congo Balolo Mission which he represented. Every one present was impressed with this great unoccupied field and were convinced that it is a promising one for us to enter.

"Dr. Guinness presented plans whereby we might co-operate with the said mission The plan which appealed to the representatives of the two boards was this, that our missionaries be sent to the field and placed on the stations of the Congo Balolo Mission for a given time to learn the language and became familiar with their methods of work, and at the end of this period we are at liberty to choose for the future, whether we want our own field in connection with or independent of the Congo Balolo Mission: in either case we will have their co-operation and assistance in the establishing stations. Of course, during the time our workers are located at the stations of the said mission they will assist in the work there.

"After the invitation was extended to the two Mennonite boards to co-operate in this work on the Congo the matter was carefully considered and resolutions were drawn up conjointly by the two boards to the effect that the invitation be accepted. A copy of these resolutions was given to Dr.Guinness, who will present them to the council of the Regions Beyond Missionary Union in England. These resolutions require that the missionaries remain at the stations of said mission for a period of two years, and after the first missionaries have been on the field for this period of two years we will be given our own field, providing we have workers enough to man one or more stations. At this time we will be able to determine whether or not we care to remain under their wing and thereby receive their co-operation or become wholly independent. There is also a possibility that we will be able to purchase one of their stations, if we should so desire, after investigation has been made. With such arrangement, no money will need to be expended for buildings until the workers have learned the language and the field has been investigated to our satisfaction. Whether this is done or not we will be able to enter a territory large enough for a number of stations, with plenty of room to expand. The proposed field is as large as the state of Illinois, without a single missionary, Protestant or Catholic.

"The Defenseless and Central Boards have been considering investigating the Congo with the purpose of establishing our own work there, if possible, but of late it was decided that we are not strong enough to establish and sustain our own work in a field like the Congo. By co-operating with the Congo Balolo Mission the brethren feel that we will receive the benefit of years of experience of a well organized society and thus be strengthened. We will not have to spend years and years before being able to understand the language of the natives or to give them the Word of God in their own tongue. This hard digging to get the language on printed page has already been done. We have been told that this same language is used for hundreds of miles, so how thankful we should be to know that we can at the place where it would take us thirty years to reach, should try to establish a work in an entirely new field. I think that the most of us feel that God has answered our prayers in opening the way for us to enter into an unoccupied field. May this not be a fainting time, now that our prayers have been answered, but let us call upon God for definite guidance and blessing upon every step that is taken. Luke 18:1. "Men ought always to pray, and not to faint." The evil one often causes one to faint after a victory."

CO-OPERATION AND EFFORT THE DUTY OF EVERY CHRISTIAN.

(Concluded.)

There is much to be done in the church that is not done and which could easily be done if only the members would be awakened from the feeling of indifference and selfishness which pervades a very large portion of them. This is true of every denomination. So many members content themselves with coming to church, listening to the sermon, singing a few hymns and contributing to the expense. They seem to be satisfied that they have done their part. They persuade themselves that they do their part without concerning themselves with the spiritual welfare of their fellowmen who have not made their peace with God. They expect the church as an organization to reach out and bring in the unfortunate who are outside of the church without stopping to think how much they, by individual effort, could do to help in this work if they would only put themselves down to it. Some one has said that in the Christian churches—"only about ten per cent are real active helpers in carrying on the work of the church, about ten per cent are positive hindrances and eighty per cent are more or less indifferent." Now that may not be true of this congregation. I don't believe it is. That may be overdrawn as far as the membership of most denominations is concerned. But I will tell you what is true, and it is an exceedingly sad fact that it is—it is true that the percentage of the utterly indifferent in the membership of every denomination and every congregation is very much larger than it should be. This feeling of indifference is caused by a personal selfishness that is not concerned about the souls of the unsaved, a feeling which is very, very much out of place in the Christian church.

It is our duty to be concerned about the organized forms of evil, of vice and of wrong-doing that we behold in our midst. It is our duty to do our utmost as Christian citizens against the evils of intemperance, of socialism, of bribery, of corrupt practices in politics and in business, in wrong-doing everywhere and especially should we address ourselves to aid in the correction of corrupt practices in the conduct of elections, which in a republic like ours, saps the very life blood of free government and threatens the destruction of civil and religious liberty. And it is especially our duty to do our utmost in seeing to it that the members of our churches throw aside that spiritual selfishness (which probably should be known by another name) which is intrenched in the hearts of the mere nominal Christians, who are satisfied and contented with the affairs of their church, when things are permitted to drift along leisurely, and the pastor and a few church officers do practically all the work.

Such conditions might be excusable were we unable to do our part of the work. But how many of us could not do more than we are doing? How many of us are doing all we can do? These are questions that should not irritate us, but we should consider them seriously. They are questions which no one can settle for another, but each one must settle for himself. It is an account that is being kept and can only be squared between ourselves and our God. The fact is that every one can do personal work. We can't all be ministers. We can't all be Sunday school officers. But we can all engage in personal work if we will. There is not a Christian on this continent who cannot do some personal work for Jesus.

Have you ever thought of it—that it is an awful thing for a church-member never to have done a single thing to bring an unsaved sinner to Christ? It is a serious thing not to be a church member, not to have set yourself right with God. It is a more serious thing to become a member of the Christian church and assume the duties and responsibilities which accompany such membership and fail to live up to them. It is even a more serious thing to have your name enrolled on the records of the Christian church without having done anything to advance the cause of Christ and without having exerted an influence with any individual to show him the importance of having a saving knowledge of Jesus Christ.

Let us drive clannishness and selfishness out of the church and supplant it by a more sincere desire to do active work in soul-winning. The saving of souls is the business and the chiefest of all businesses, and this work is in charge of the Christian church. Unless the work is conducted in a systematic and business-like way, the outcome will be sure to be very much the same as that of other businesses that are not properly conducted. It is almost criminal for Christians to be derelict in their duties. They have the benefit of a magnificent organization. Nothing very effective can be done without organization. The forces of evil are organized, thoroughly organized. Their main strength is in organization. If the good people who are connected with the Christian church in a community, in a city, or in a state or nation, would be as thoroughly organized and would use the power of their organization as aggressively and as effectively as they should use it, they would strike terror to the hearts of evil-doers everywhere and deal a most efective blow to the forces of evil.

Things are not as they should be, not so much because of anything we Christians do, as because of what we Christians fail to do. It is only when we come to seriously study the indifference and lack of earnestness and aggressiveness in the church, that we discover how much might have been done that isn't done. We have heard much about Laymen's movements. What all they contemplate doing I do not know, but suppose every man in every denomination of the church would resolve to bring at least one other man each year to set himself right with God also. One thoroughly active and aggressive good man in a community is a power, and an organization composed of good men in a community, men who are thoroughly in earnest, will sooner or later win a magnificent victory for righteousness and godliness. Every moral or religious victory is the fore-runner of a greater victory, and if followed up it will lead us to that glorious and happy day when all the kingdoms of this world will have become the kingdom of our Lord and Savior Jesus Christ.

Let us all seriously resolve that we will identify ourselves with the aggressive forces of righteousness and bring others to Christ and teach them that their duty is not only to save themselves, but to extend their every effort towards the salvation of their fellow-men.

OUR BEST GIFTS.

"Some of the rarest pearls have been found in the deepest waters". So the choicest utterances of believers are given under the greatest trials and difficulties. The fire only consumes the dross and leaves the gold purer. Before God Job had lost nothing by all his children and possessions. It shows his patience and acquiescense in the divine will.

"The Lord giveth and the Lord taketh away, blessed be the name of the Lord." Job 1:21. It is our privilege to learn to see the Lord's hand in everything. God's hand is present in giving and also in withholding of it in taking. To the believer all the comforts and mercies He has are to be viewed by him as coming from the hand of his gracious Heavenly Father. The Lord's hand is in the burning of the house or barn. Job confesses that the seven sons and three daughters were given by the Lord. Some farmers will say, I worked hard to obtain all that stock that I have now lost, when he should say it was all "the Lord's gift to me".

The worldling can not always say what Job said, for some of his possession may not have been obtained honestly. The Lord may not have given him any of it, all the gifts we received of Him are given to us not because we have deservel them, and therefore it should prevent any believer from acting dishonestly in his daily avocation He should not mix it with anything the devil has given us. It is not the Lord's will that we shall go into any worldly enterprise where we seek gain, when we can not say, "The Lord my God gave it unto me". We have a good reason for refusing to again a shilling upon which we can not ask God's blessing. How will it sound to say "I dare not tell my Heavenly Father how I got it (though He knows); I dare not ask His blessing upon it. Many of God's people might be happy if they had not been greedy and grasping after wealth.

It is an evil thing not to be content although we have all we need and more. The world's proverb is, "enough is as good as a feast". 1 Tim. 6:6. It is a great satisfaction to us to be content with what we have whether much or little. Nothing should be in our house but what comes in the front door, in the sight of all. Happy is he who can say, "all my substance the Lord gave to me".

Many make idols of their gold, their lands, their husbands their wives, their children or friends. If you make idols of your children God will sooner or later make them into rods with which He will punish you. The apostle John said "Little children keep yourselves from idols". If we are His children He will in some way wean us from our idols. We are inclined to say that it was the fever that look away my dear one; but if we look to the first great cause we get comfort.

If you strike a dog with a stick he will try to bite the stick; because he is a dog. We ought to know better. God is back of all the true Christian's trials. We should say it must be good because He did it. The Psalmist says (Ps. 84:11) "No good thing will He withhold from them that walk uprightly". The knowledge that we are His prevents us of complaining.

The nurse cried, when she had to give back to the mother the child she so lovingly nursed. It was not her child, she was only to nurse it

Rev. Chas. H. Spurgeon used another illustration in this connection,—"The gardener who had carefully tended one particular rose in the garden, found one morning that it was gone. After bitterly complaining he was informed that the master has taken it away." This delighted the gardener, that he was able to grow a flower that attracted his master's attention. We should say, my Lord, if it pleases Thee to take it, it pleases me to lose it. A grateful frame of mind is a happy frame of mind. A poor mother with two little children found shelter on a cold winter's night, in an old empty house. The children were told to creep behind an old door to get a little protection from the wind. One of them said, "Oh, mother, what will those poor children do that haven't got any door to set up to keep out the wind." We should say with David, "Every day will I bless Thee and I will praise Thy name for ever and ever", or with an old poet—"My God, I'll praise Thee while I live—and praise Thee when I die,—and praise Thee when I rise again,—and to eternity". Praising God is one of the best ways to keep away murmering.

The Heavenly Father always loved Jesus, even on the cross. He will love us, even in the furnace of affliction, as much as when we shall be with Him in glory. If we come confessing our sins and seeking mercy through the precious blood of Jesus He is able and willing to give us a new heart and spirit. "The wages of sin is death, but the gift of God is eternal life".

M. G. Oberholter.

THE MATTER OF THEOLOGICAL TRAINING FOR OUR MINISTERS.

A Response.

(Concluded.)

V. A Tentative Proposition.

Having reviewed somewhat at length the problems touched upon by the writer it remains for me to outline briefly what I consider a feasible plan for the establishment and maintenance of a Mennonite seminary.

The ideal Mennonite seminary is the one that will be instrumental in producing the ideal minister. The ideal minister of the glorious Gospel of the Son of God is a man, who, among other qualifications, is able to look level into the eyes of the best trained men of the community; a man who is bold as a lion because he knows what has been going on in this progressive world of ours and who knows what is going on now; a man who is not shaken by every wind of doctrine; a man who is a scholar; a man who is a gentleman as Christ was a gentleman on all occasions.

Such a man will be trained in a seminary that will be just a little above the average seminary of today, and not a little poorer than the poorest.

Now it is within the power of the Mennonite church to have a first-class seminary, mark what I say, a first-class seminary in every way

What is required to have a first class seminary?

First, a first-class faculty; second, first-class material equipment; third, students who are willing to become first-class ministers. The Mennonite church has men from which to choose a faculty. The Mennonite church has the material means to erect, equip and maintain a theological school. The Mennonite church has the students to attend such an institution.

How shall these building stones be brought together into a harmonious whole? In other words, who shall establish, equip and maintain this Mennonite seminary? Evidently not Central Mennonite College; not Bethel Col-

lege; not Goshen College; neither the East, nor the West, nor the Middle District! You will see by this that I have no ax to grind. In my opinion no one conference ought to undertake to establish and maintain a seminary.

Recently the "Mennonite" brought an illustration showing six different conferences of Mennonites. Now every one of these conferences is facing exactly the same problem of theological education. Each one of these conferences is asking, How shall we educate our ministers? Each one is having difficulty in keeping untrained men in the service; each one is having a number of young men in theological schools of other denominations. United, these conferences will stand, divided, they will fall. United they can have the respect of other denominations, divided their ridicule; united they can have one of the best seminaries in the United States, divided a seminary that will not appeal to a manly, strong and robust student; united they can support a seminary in a decent way, divided it will be a begging institution that is wished out of sight.

Why can not the Mennonites unite in this work? Why are other denominations getting closer together, and not we? Why must Mennonites bring up the rear in the work of church unity? Here the Mennonites have an opportunity of engaging in a joint work of great advantage to all, of disadvantage to none. Here they have the privilege of doing a great work for God and the church and of making the devil mighty uncomfortable. Here the ministers of the Mennonite church have a splendid opportunity of showing their leadership, or an opportunity of settling a mighty big bill in the world to come. Here the Mennonite ministers of the present generation can show whether they are seeking the welfare of humanity, or whether they are looking for place and position for No. 1.

A Working Basis.

As a working basis let me suggest that the General Conference, or any one of the others, extend an invitation to all the other conferences to join in this work.

Let a call be made for a committee selected from all the conferences to meet and formulate plans which are in turn to be submitted to each conference. As a working basis I would suggest that the committee consist of a minister, a layman, and a teacher from each conference. This would make a committee of 18. This committee should be instructed by each conference as to the desires and wishes of the conference it represents. Let the plan that the committee agrees upon be resubmitted to each conference. If the conference accept the report of the committee, then we are ready for work

As a working basis upon which a joint seminary might be established, let me suggest first of all, that the larger conferences should be charitable enough to give equal representation to the smaller ones in every respect.

Let me suggest further that each conference have the privilege of appointing and supporting two professors. It must be evident to anyone who is willing to view the work from this standpoint of the great possibilities that lie before us as Mennonites, and what a powerful institution might be established on this basis. Few seminaries have a faculty of more than twelve professors, which the Mennonites might have if all joined in the work. It would be possible to do work in two languages, which is out of the question if one conference alone takes up this work.

A united work of this kind has great possibilities, while to further intensify the differences that exist, by establishing separate theological institutions appears not only foolish, but sinful.

All further detail might safely be left to a committee. Should it not be possible to unite all six conferences, then as many as will join in the work should band together.

In conclusion let me suggest that Chicago would be the natural location for such a joint institution. It is the most central place with reference to all Mennonite communities. It offers unsurpassed library facilities and superior educational advantages along other lines. The city has already six Mennonite missions, sustained by four of the conferences that ought to be represented in the work, and it would be an easy matter for the General Conference to establish another.

Yours for a United Mennonite Seminary.

S. K. MOSIMAN.

NOTES ON THE C. E. TOPIC.

April 16.

(Easter Meeting.)

THE SPIRIT OF THE RESURRECTION.

Rom. 6:1—14.

Our religion stands or falls with the resurrection. St. Paul declares, "If Christ be not raised from the dead your faith is vain." The resurrection then means that a Christian must believe in it and it must be a source of happiness to him. If the crucifixion marks the darkest day in the world's history the resurrection marks the happiest.

The fact of the resurrection is too well established to need a particular defense. If sacred revelation establishes any one thing more fully than another it is the resurrection. The testimony of four very credible witnesses confirms it. St. Paul in 1. Cor. 15 explains its importance and the bearing it has on our lives.

Every year nature suggests a beautiful resurrection. The trees and flowers now dead and the dreary earth will soon be alive with brightness. A new birth will have occurred. The warm spring sun upon the dreary field will produce the miracle. Weary dead lives spring into a newness and beauty that is wonderful beyond all conception when "The Sun of Righteousness arises with healing on his wings." The resurrection spirit preached by Christianity shows itself whenever men learn to know Jesus. The savagery, the brutality, the selfishness and hard-heartedness of the Christless world disappear with the coming of the Gospel and in their place a new life of Christian helpfulness and love begins.

The sign of baptism by which resurrection is symbolized is but a suggestion of the change bound to come into the life of one who is truly baptized. While once the subject was busy doing the dead works of sin he now is occupied with the tasks that bring life eternal to himself and others.

Resurrection comforts are many. Instead of a dead Saviour we have a living one who knows us in every particular and pleads for us as our mediator in heaven. If Christ, a human being died and lived after death we know that other human beings shall come to life. The miseries we now know, disappointment, sorrow, pain and death are not possible to the resurrected body. Death, though a terror to all, may become a means by which we are translated from the miseries of the body. The "Valley of death" need only be a place through which we must pass on our journey from the present foot-hills of happiness to the infinitely greater mountains of everlasting joy. That the resurrected Jesus was recognized as the one who had died on the cross gives us the comforting assurance of recognition of friends in heaven.

NOTES ON THE S.S.LESSON.

April 16.

JOASH, THE BOY KING CROWNED IN JUDAH.

2. K. 11:1—20.

Golden Text: Ps. 119:2.

The last king of Judah about whom we studied was Jehoshaphat, a good man. But he made the terrible mistake that brought curses to his country and to his house He made an alliance with Ahab and married his son and heir to Athaliah, the daughter of Ahab and Jezebel. Like her mother, she was an able, cruel and designing creature fanatically given to the worship of Baal. This filthy worship she soon had established in her husband's country, which seems hitherto to have resisted the infection from the northern kingdom. After an eight years' reign her son Ahaziah succeeded her husband to the throne. He joined with the king of Israel in a campaign against Syria On their return they were both surprised and slain by Jehu, the man whom God had raised up to rid Israel of the house of Ahab and its horrid Baal.

When Athaliah heard of her son's death she seized the throne and in order to secure herself upon it, put to death, as she thought, the whole royal family. Her stepdaughter, the wife of the high priest, however, succeeded in rescuing and hiding the youngest of the king's sons, an infant, in the temple with his nurse where he was kept for six years.

Six years of cruel misrule by the blood-thirsty daughter of Jezebel were enough to weary Judah and make it ready for any change. This came when the high-priest called the chief of the people together and showed them the king's son whom they had supposed dead. The rest happened quickly. The pretender was slain and once more a son of David was upon the throne.

"What wrought the wonderful change?" "A woman's pity for a babe about to be slain," says one. "The shrewdness and faithfulness of Jehoiada," says an other. "Athaliah herself, who by her wretched rule brought the trouble upon her own head," says the third. "But all this is like saying that your little child carved his little wooden toy, when as a matter of fact you held the knife in the little fist and carved it yourself It was not the aunt of Joash who did the work, nor Jehoiada, nor Athaliah, but Jehovah."

For a while it seemed as though the crimes of the wicked creature could have made the promise of God, that the house of David should live forever, of no effect. It only seemed so. God's word cannot be defeated by wickedness.

No one can fight against God and win. A king on a throne with an army back of him is powerless against Him, but though you are alone you can fight against wrong with the certainty of being on the winning side though a king and an army and all the world be on the other side.

News of the Week.

Domestic.

SPECIAL SESSION OF CONGRESS.

Washington, April 4.—Called in extraordinary session by President Taft, to consider the question of Canadian reciprocity, which failed in the last session because of a filibuster against it in the senate, the Sixty-second congress assembled at noon today.

In spite of the fact that the proclamation issued by the President mentioned nothing except reciprocity and that his message to the special session probably will be likewise circumscribed, an ambitious program has been outlined by the new Democratic majority in the house, and the outcome is in doubt. The session because of the anomalous situation created by one party's controlling of one branch, and its rival in power at the other end of the capitol, it is expected to be long and filled with turmoil and political bickerings.

Like every other opening of congress, it drew to the capitol many more thousands of people than could hope to obtain admission to the limit in the galleries.

Washington, April 4. — The political complexion of the Sixty-second congress convened in extra session today, is as follows:

Senate—Republicans 50; Democrats, 41; vacancy, 1.

House—Democrats, 228; Republicans, 160; Socialist 1; vacancies, 2.

In the Sixty-first congress, which was adjourned March 4, the senate membership was: Republicans, 59; Democrats, 32; vacancy, 1.

The house membership was: Republicans 219; Democrats, 172.

KIDNAPPERS OBTAIN RANSOM OF $12,000.

Las Vegas, N. M., March 31.—Two masked men forced an entrance into the home of A. T. Rogers, a prominent lawyer, at 11 o'clock Wednesday night, and, at the point of revolvers, compelled Mrs. Rogers to surrender to them her two-year-old baby.

The kidnappers left a note for Mr. Rogers, who was absent from the city, demanding $12,000 in cash if the parents wanted their baby back alive, and directed that the money be paid at midnight last night

Money Is Paid.

The demands were complied with to the letter, the money was paid and the child found in an arroyo at a point about twelve miles from Las Vegas.

The baby is a grandson of Henry L. Waldo, a millionaire attorney of Kansas City, and general counsel for the Santa Fe railroad.

ALASKA RAILROAD BUILT.

Cordova, Alaska, March 31.—The last spike completing the Copper River & Northwestern railroad, between Cordova, on Tidewater and Kennelcott, where the Bonanza copper mountain is situated, was driven yesterday Trains will be in operation over the entire line within two days, and the first ore will be shipped from Kennelcott for the Tacoma smelter on Monday or Tuesday next.

Work on the railroad, which is 197 miles long and costs $20,000,000, was begun November 15, 1907. The railroad is owned by the Alaska syndicate, popularly known as the Guggenheim-Morgan syndicate, which also owns the Alaska Steamship Company and copper mines.

Construction of the road was one of the most remarkable engineering feats of modern times.

NEW YORK CAPITOL BURNED.

Flames Do Great Damage to Famous $27,000,000 State Structure at Albany,

Albany, March 29. — Fire swept, smoke strewn and water drenched, New York state's magnificent $27,000,000 capitol stands this morning partly wrecked by flames that started in the assembly library, burned away the entire west wing and did damage estimaed at $7,000,000

It is believed that the fire was started by a fused electric push button becoming electrified. It was discovered by an employe, and the alarm was sounded at 2:46 o'clock. Before the firemen reached the massive structure, priceless documents, books and records stored in the assembly library had been destroyed and other departments were being threatened. The imitation oak ceiling of the assembly chamber, composed of papier mache, was partly destroyed, as was also the famous million dollar staircase in the west wing.

Wrecked Statehouse Called Graft Building.

Albany, N. Y., March 29.—More money was wasted in the construction of the state capitol, wrecked by fire here today, than on any other public structure in America. It was estimated when its construction was authorized by the legislature in 1863 that the building as planned would cost $4,000,0000. According to the state records for the fiscal year ended September 30, last, the total amount expended has been close to $27,000,000 and the original plans had not been carried out.

The city of Albany is built on several hills and on the highest of these stands the building which was partly wrecked today.

It is a gigantic structure of white granite, with red-capped towers, and crowns the pyramid of all of the other city buildings looming gigantically, no matter which way people enter the city.

Scandal attended the progress of construction since the first shovelful of earth was turned over. In 1879, when only $9,500,000 had been spent, charges were made that much of this sum had been misapplied.

The building is three hundred feet north and south by four hundred feet east and west, and with its porticos covers three acres. The walls are one hundred feet high from the water table. Its cost of about twenty-seven million dollars has been sharply contrasted with the cost of the capitol at Washington, which covers more than five and a half acres and on which only $11,725,478 was expended.

The first excavation for the building was started on December 9, 1867, and the first stone in the foundation was laid July 7, 1869. The corner stone was laid by the grand lodge of Masons on June 24, 1871, and the capitol was first occupied by the legislature January 7, 1875.

Most of the state's departments were housed in the structure. The offices were among the most magnificent in the country. This was especially so in the case of the senate and assembly chambers, the court of appeals, the executive chamber and offices and the big state library which contained thousands of volumes.

WEALTHIEST NEGRO DEAD.

Philadelphia, April 4. — After a long illness John Trower, probably the wealthiest negro in the United States died today at his home in Germantown a suburb. Trower, whose fortune is said to amount to $1,500,000, was prominent in church work and founded a Baptist seminary in Downingtown, Pa., near here. He was sixty-one years old.

KOHLSAAT TELLS ABOUT LORIMER.

Springfield, Ill., April 5.—Clarence S. Funk, general manager of the International Harvester company. is the man who told H. H. Kohlsaat, editor of the Record-Herald, of the famous $100,000 bribe fund to elect William Lorimer senator from Illinois. Mr Kohlsaat today revealed the identity of his informant at a meeting of the Helm graft investigation committee in Springfield.

CARTER H. HARRISON ELECTED MAYOR OF CHICAGO FOR FIFTH TIME

Chicago, April 4.—Carter H. Harrison, democrat, mayor of Chicago from 1897 until 1905, and son of Carter H. Harrison, sr., who occupied the mayor's office from 1789 to 1887, and was assassinated during the world's fair year term, was elected mayor for the fifth time today. He defeated Charles E. Merriam, his republican opponent, by 17, 082 votes, gaining a total of 177,358 votes.

Pebeh Not Pleased.

San Antonio, Tex., April 1.—Diaz's message to the Mexican congress received no acclaim from Gustavo Madero of Jose Sanchez Azcona, secretary of the junta at Washington.

"That message does not make for peace," said Don Gustavo. "Its says nothing of moment about the revolutionists."

Senor Azcona said:

"It has been issued not because President Diaz believes in the reforms he proposes, but because the growing force of the revolution has rendered concession necessary."

Foreign.

DIAZ BOWS TO DEMANDS OF REBELS.

City of Mexico April 1.—Committing himself to the advocacy of many of the reforms demanded by the revolutionists, although professedly bowing only to the influence of public opinion, General Diaz answered his critics through his semi-annual message at the opening today of the national congress.

The principle of no re-election of the chief executive and incubents of the elective offices and the reform of the electoral laws so that the privilege of the ballot may be enjoyed by those citizens "who are considered capable of voting" were advocated

200 JEWS PROSECUTED.

Moscow. April 1.—The police are prosecuting two hundred Jewish artisans, accusing them of engaging illegally in trade, and threatening them with expulsion and the confiscation of their property. Those against whom the action has been instituted, with their families, number one thousand.

GERMANY NOT READY FOR ARBITRATION.

Berlin, March 30.—Germany is not ready to agree to any international movement for arbitration and disarmament. In a speech in the reichstag this afternoon, Chancellor von Bethmann-Hollweg, replying to resolutions introduced by both the Socialists and Progressives, looking to Germany's participation in such a movement said that the "arbitration movement was ideal, but impracticable."

"Germany does not oppose arbitration on principle," he declared, "but she recognizes that it can not now be made a part of her national policy. Germany will certainly never submit matters concerning her national honor to any tribunal. We will maintain our armaments to uphold our position as a great world power."

BERNESE ALPS PIERCED BY NINE-MILE TUNNEL.

Berne, Switzerland , March 31.—The final obstruction to the Loetschberg tunnel through the Bernese Alps was pierced by the laborers at 3:50 o'clock this morning after five and a half years' work and the expenditure of $20,000,000.

The tunnel, which is the third largest in Europe, extends approximately nine miles.

With the completion of the Loetschberg tunnel, which was planned to give the Simplon tunnel railway line a direct connection with the railways which traverse Switzerland from north to south, there will be a direct through route from Milan to Berne and thence to Calais and Bontagne.

The distance from Milan to Calais by this route will be about 675 miles, or nearly eighty miles less than by the existing routes. The tunnel will be double tracked throughout.

CANALEJAS CABINET IN SPAIN HAS WITHDRAWN

Madrid, April 1.—The cabinet of Premier Canalejas resigned today.

King Alfonso who has been at Seville with Queen Victoria and their children, left hastily today for Madrid following the receipt there of official dispatches concerning the resignation of the cabinet.

The Canalejas cabinet was formed on February 9, 1910, and was reorganized on January 1 last. Canalejas in forcing religious reforms, encountered the bitter opposition of the Catholics, and his course resulted in a practical suspension of diplomatic relations between the government and the vatican. The premier has, however, been credited with the support of King Alfonso. His bill at associations, aimed to regulate the religious and other societies, which he refused to submit first to the holy see, was approved unanimously by the cabinet last Tuesday. It was to be introduced in the cortes on April 6.

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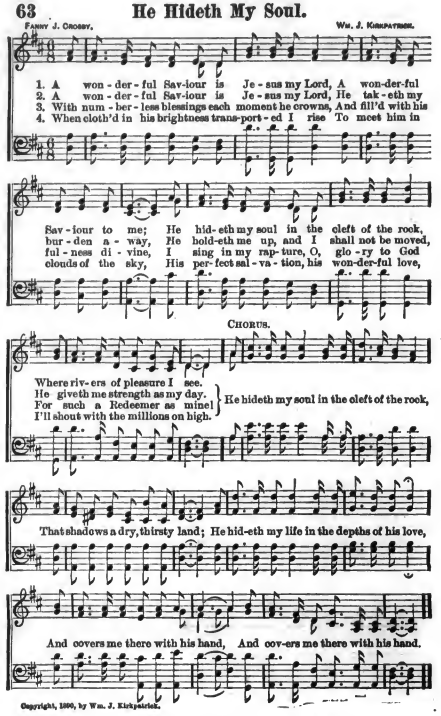
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A STORY OF WORK IN THE SLUMS AND OF THE POWER OF THE CHRIST LIFE THROUGH A WAIF OF THE SLUMS.

Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

The well-known mission worker of Grand Rapids has told a most interesting and unusual little story, the details of which are drawn from his own experience and told in his own graphic manner. The charm and humor and quaintness will make many friends of Bucktown and many lovers of Jimmie with his unfailing optimism and his loyalty to the new life which he expresses so oddly. For Jimmie himself becomes a missionary in Bucktown and a more zealous and more useful and more ignorant and more believing one was never seen or imagined.

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Berne, Indiana.

DAVE RANNEY

or

Thirty Years on the Bowery

This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

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Mennonite Book Concern, Berne, Ind.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, April 13, 1911. No. 15.

EASTER MESSAGE.

I heard such a beautiful story,
A story so new, yet so old;
'Twas all about Jesus, our Saviour,
Who calls all the lambs to His fold.
His lambs long ago had been straying
O'er deserts, and mountains so steep;
And Jesus so tenderly called them,
A watch doth He faithfully keep.

He called, but they, far in the distance,
Refused e'en His voice to obey;
And though He kept tenderly calling,
They wandered still farther away.
Till sad, and disheartened, and grieving,
He plead with His Father to save
His flock, who their Shepherd deserted;
His life as a ransom He gave.

So great was our sin and transgression
That Jesus, God's dear, only Son,
Alone our redemption could purchase,
His work could no other have done.
And God did accept the atonement,
For Jesus was nailed to the tree;
He ever is waiting to save us,
To Him if for refuge we'll flee.

And then, on a beautiful morning—
'Twas centuries, long, long ago—
Our Jesus arose to His people
That they all His glory might know.
Three days in the tomb had He slumbered,
Then angels the stone rolled away,
And Jesus departed, but many
Beheld where He'd lain on that day.

And all these glad Easters remind us
Of Christ's resurrection; we know
He tenderly loved all the children,
And blessed them while He dwelt below;
And when He has died to redeem us,
Oh! shall we not enter His fold,
And not stray away from the Shepherd,
As did they who grieved Him of old?

But let us this glad Easter morning
Ourselves as an offering bring;
Our lives we would live in His service,
And Jesus we'd crown as our King.
The Christ, who to-day is arisen,
Forever His people will guide,
And bless with His love and His pardon,
If they in His fold will abide.
—Ex.

NEWS AND COMMENT.

The Millersville, Pa., Children's Home was opened on March 22.

The resurrection of Christ is the basis of our faith in Christianity.

Every day talk in prayer with Jesus and let Him speak to you in His word.

Christ's resurrection is well attested, beyond the severest attacks of His enemies.

On March 31st at Moundridge, Kan., Sister Abraham Schmidt, aged nearly 98 years, passed to her eternal reward.

The missionary exposition to be held in Boston from April 22nd to May 20th is meeting with a very hearty response from those willing to assist.

Bro. J. S. Shoemaker and Bro. J. S. Hartzler, who visited the Mennonite Mission in India, are now on their way back to America.

The Mission Board (of the Gen. Conference B) will convene at Harrisburg, Va., May 22, 1911. C. Z. Yoder will act as president in place of the late M. S. Steiner.

The London City Mission has 400 missionaries employed in all parts of London. They are given a two years' course of training, occupying one hour per day, and the rest of the day is spent in visitation, etc.

The following missionary societies have passed the $1,000,000 in 1910: American Baptist Foreign Missionary Society; The Presbyterian Board of Foreign Missions; The Wesleyan Methodist Society of England; Board of Foreign Missions of the Methodist Episcopal Church, and the Church Missionary Society of England. The latter two passed the $2,000,000 mark.

In China at this dark time of plague and famine the heroism and devotion of the missionaries shine out conspicuously, both in the medical and the relief work. They are in many places the distributors of relief, and expose their lives constantly in the discharge of their painful duties. The missionaries tell of tragic occurrences and a daily death rate that is appalling. The Chinese come to know the tue character of the foreign missionaries in times like these.

On March 12th Bro. and Sister P. P. Warkentin at Hillsboro, Kan., celebrated at their home their golden wedding. A good program for the occasion was rendered.

The Young People's and Christian Endeavor Convention of the Eastern District Conference will be held on Decoration Day at the Soucon Mennonite Church, near Centre Valley, Pa.

After an illness of thirteen days Sister Penner, wife of Abraham Penner, Sr., Mt. Lake, Minn., and mother of Missionary P. A. Penner in Champa, India, passed to her reward above, after a useful and helpful life.

Last week the Indiana Annual Conference of the Evangelical Association was held at Berne, Ind. Some eighty ministers were present. In the evenings and onSunday the meetings were held at the Mennonite church. A number of appropriate and very helpful sermons and addresses were delivered.

On Easter Monday, April 17, missionary services will be held at the West Zion congregation, Moundridge, Kan. The following ministering brethren are expected Gustav Harder, Whitewater; J. H. Langenwalter, Newton; P. P. Buller, Goessel; P. P. Wedel, Christian. A cordial invitation is extended to the neighboring congregations to attend these services.

"The Fundamentals" are a most valuable series of articles on great Bible themes of intense present day interest, which can be obtained at 15 cents per volume from the Testimony Publishing Company, 808 La Salle Avenue, Chicago, Ill. The contribution of two Christian laymen permits every pastor, evangelist, Sunday-school superintendent, etc., to receive the whole set for the mere trouble of sending their name and post office address to the Testimony Publishing Company.

A correspondent writes from San Francisco to The Christian Worker's Magazine: "At our last state election the people elected a Christian governor and lieutenant governor, the first, I think, in the history of California, and as they are immediately taking steps to make this a better state to live in, the devil and all his forces are up in arms; the Seventh-day Adventists have joined forces with the dive keepers and other criminals of this city and state, and they, theAdventists, are making a house-to-house canvass with petitions trying to get signers against closing the saloons on the Sabbath."

The liquor forces of Ohio must think that they can buy up some of the members of the Ohio Legislature, else they would not bring in a third bill to destroy county option after two have already been voted down. Of course, these liquor men could afford to spend half a million dollars so as to get the saloons back into the county seats of the State, and, by the confessions of this class of men recently in open court in Cincinnati, they are guilty of bribery, perjury, of robbing the city, county, State and one another, and would not hesitate to bribe legislators to pass their bill if they could only find four men sufficiently like Judas Iscariot to accept their disgraceful offers. Let all good people know, that, if the sixty members of the legislature vote against this third bill as they have the preceding two, it is because they have refused to part with honor, self-respect and their souls to the threatening and bribing liquor cohorts. We do not believe that any of these sixty men can be bought.—Herald and Presbyter.

National Christian Association.

The Annual Meeting of the N. C. A. will be held in Wheaton College Auditorium, Wheaton, Illinois, May 17th, beginning in the morning at 10 o'clock and continuing in the afternoon and evening with addresses, testimonies, prayer and praise. All friends are invited to attend and churches are requested to send delegates. Wheaton is 25 miles west of Chicago on the C. & N. W. Ry., and on the A. E. & C. Electric Railway.

Tercentenary Bible Celebration.

President Taft and King George of Great Britain will send letters to a Tercentenary Bible Celebration to be held in Carnegie Hall, New York, on April 25th. The celebration is arranged by a special Tercentenary Committee and is the American counterpart of the great Bible meeting just held in Albert Hall, London, at which Ambassador Reid presented greetings from the American President which greetings roused the British public. Similarly, Ambassador Bryce will, at the New York meeting, present and read the letter from His Majesty King George V.

Interest on two continents throughout the world indeed, is widespread and deep among the people in regard to this anniversary of the publication of the King James Version of the Scriptures. Ex-President Roosevelt spoke in San Francisco on March 26th at a great public meeting, and from coast to coast, small cities and towns, similar meetings are to be held.

The Carnegie Hall meeting, New York, will be on Tuesday evening, April 25th, at 8 o'clock. The Rt. Rev. Dr. David H. Greer, Bishop of NewYork, will preside. Besides Ambassador Bryce, who presents the greetings of the people of Great Britain, and reads the letter from a lineal descendant of King James, the speakers will be the Rev. Dr. Francis L. Patton of Princeton, Bishop Henry W. Warren of Denver, and Dr. Wm. Lyon Phelps of Yale University. The music will be a feature, and Scripture lessons will be read from a copy of the original edition of the King James Version published in 1611.

Admission to Carnegie Hall will be by ticket, to be had from the Tercentenary Committee, Bible House, New York. Applications for tickets must have stamped and addressed envelope enclosed.

Tercentenary Sunday is April 23rd, and it is to be generally observed in New York churches and those of many other cities. Practically all religious bodies are taking notice of, most of them co-operating in, celebrations of this three hundredth year of the Authorized Version of the English Bible.

FREEMAN COLLEGE NOTES.

Freeman, So. Dakota.

The musical recital given by Prof. Amstutz and his boy-students, was quite an event for the boys. One of the features of the evening was the rendition of a beautiful solo by a senior student, who had generally been supposed never to learn the art of singing. But Prof. Amstutz proved beyond the shade of a doubt, what skill and patience can do even with a "hopeless case."

State Superintendent of Schools, Prof. Lawrence, was a welcome guest at the college. He addressed the Anglo-Philomatic Literary Society on "The Question of Nationality." He said, a man who is ashamed of his nationality, is not the best kind of a citizen. Superintendent Lawrence certainly must be counted among those few great thinkers of today, who strongly advocate the idea of drawing the coming generation away from the city, to the beautiful, quiet, healthy country-life —God's great Nature-Book. Freeman College is very grateful to the Superintendent for his kind visit, and highly pleased that the work of this institution made such a good impression upon him.

Two of the best selections from the oratorio, "Emmanuel", will be rendered by professor U. S. Amstutz and his chorus on the special Easter program of the Y. P. C. E. S., Monday evening, April 17, at 7 o'clock, at the Bethany church. A large audience is expected, and it is hoped that those who do come, will feel amply repaid for their trip.

Miss Adina J. Graber, one of our beloved senior-students, is lying in a Sioux City hospital at present on account of a serious operation, which had to be performed upon the left side of her head. The college expresses her sympathy to Miss Graber and wishes her an early recovery. May the Divine Healer comfort and bless her; may she ever know that she is not alone, even if away from home and her many friends at college.

SOURCE OF NEW CONSTITUTION.

The new fake constitution prepared and proposed by the brewers last winter in Indiana was prematurely delivered for two great reasons: First, to prevent the adoption of a constitution with state-wide prohibition in it; and second, to prevent, also, woman suffrage. All other purposes, whether expressd in the document itself or put forth by its authors in any other way, are but evasions of the real issue.

If a constitutional convention, freely chosen by the people of Indiana, for the express purpose of adopting a constitution, were to assemble, I fully believe at least two-thirds of its members would favor state-wide prohibition. Notorious "wets" have recently assured me that all other remedies except state-wide prohibition are mockeries. The time has gone by when we can seriously talk about freedom and intelligence at the ballot box, and all that sort of thing, and yet debar the women of the state from voting, although the paupers, the soaks, the tramps, the half-witted and all the other notoriously unfit of the male sex are clothed with the sacred right to vote. A woman who pays her taxes has more moral and natural right to vote than the male dead-beat who pays no taxes, and who lives off the labors of others—often of his wife. Indeed, she has all the arguments in her favor, while he has none. Whether woman suffrage always makes conditions better, has been much discussed; but we would as well inquire whether male suffrage has always done the same thing. Sometimes it fails, sometimes it succeeds. The supreme question we must ask and answer is plain and simple: Is it right? Where is the man who can honestly say that it is better for his wife, a woman of intelligence and high character, to be deprived of the right to vote, while it belongs to the scoundrel whose vote that same man often buys? Suffrage should not be made universal. Our elections laws are too favorable to male suffrage already. Reasonable limitations as to age, length of residence in the state and country, payment of poll taxes, and the ability to read and write in the English language, ought to be imposed upon men and women alike, as conditions precendent to voting. But we are to get woman suffrage and state-wide prohibition, if at all, only by the means of a constitutional convention, chosen by the people, not the brewers and saloonkeepers, that shall meet and deliberate upon the people's need and take ample time to consider each word and section of the constitution in their effects upon the people present and to be hereafter. — The American Issue.

THE ORIGINAL MAGNA CHARTA.

The Sermon on the Mount is a magnificent temple of truth the portico to which is an eight-columned arcade. Let us examine these stupendous pillars.

The first thing that arrests our attention is their unique and unparalleled construction. They are the direct opposites of the popular conception of what constitutes blessedness. The world says, "Blessed are the rich, blessed are the powerful, blessed are the proud, blessed are the beautiful, blessed are those who have everything their own way." But these giant columns read, Blessed are the poor in spirit, blessed are they that mourn, blessed are the meek, blessed are the hungry for righteousness, blessed are the merciful, blessed are the pure, blessed are the peacemakers, blessed are the persecuted.

This is altogether a new voice on the earth, and they sounded just as strangely in Jewish and Roman circles when they were enunciated as they do to-day. What a contrast they present to our modern hero worship and our glorification of "muscular Christianity!" Things are topsy turvy in the moral world when physical courage and brute force elicits admiration at the expense of milder virtue. A dog has boldness, a cock can crow, a peacock can strut, a tiger can fight, and many qualities of martial prowess such as the unthinking admire are the marks of low grade. On the contrary these beatitudes, like the flashing facets of a diamond, are the characteristicts of a religious gentleman.

It must not be overlooked that this portico is interconnected. It is not eight separate and distinct pillars; it is an eight-fold structure, no part of which can be eliminated, all of which is necessary to make up the structure. On the fourth hinge the three preceding, and the following are logical sequences of all that have gone before. The spirit of the first note of this octave runs through the whole, culminating in the last. Or to change the figure yet again, we are enthroned in humility, and diademed in persecution.

These beatitudes ought to cheer every poor man's heart and sanctify every rich man's palace. For there are proud poor men and humble rich men. It is possible to be proud even of our humility and make a god of our lowliness. We are not to make Uriah Heeps of ourselves, stooping and cringing and apologizing for existence, making a show of humility. Diogenes jumped upon Plato's bed saying, "Thus I stamp on Plato's pride", but he did it with still greater pride. True humility is a beautiful trait, it is the first pillar in the portico.

The same is true of those that mourn, who are not ashamed of tears, and who do not brazenly go through life confessing no fault. If to err is human, it is certainly manly to repent. The tears that fall from eyes of sincere mourners, like summer showers, fertilize the soil of the heart so that it blooms and blossoms in flowers.

There are some who think the element of meekness is only another name for weakness. But the meek are the lords of the earth. Real dominion is only given to the meek. Meekness delivers from supersensitiveness. You will not be thin-skinned enough to get hurt at every slight. You will not have to be always running around looking after your reputation. Your dignity will not suffer so much. The Apostle Paul tells us to "put off the old man" but he does not tell us when we have done that, to put on the old woman. Meekness is not weakness.

So also it is with the merciful. The merciful man will be merciful to everybody anl everything and will be merciful all the time. Merciful to his employes, merciful to his wife and children, merciful to his dog and his horse and his cat. "The quality of mercy is not strained."

"For the dear God who loveth us,
He made and loveth all."

Purity of heart is also demanded. Materialism says, "The circumstances are wrong." Christ says the trouble is in the heart. The heart pure, every activity of the life will be pure. If the spiderweb troubles you kill the spiders. You will not have to spend so much time on their work.

These beatitudes teach us that the animal will not always rule over the ethereal. Guns and swords will be dropped in the good time coming, and men will learn that sunshine is more potent than lightning, though it is not heralded by salvos of thunder. Not Napoleon with his artillery, but Christ with his beatitudes is the real ruler of the world.

The most careless reader must have been struck with the contrast between the delivery of the sermon on the mount and the delivery of the law on Sinai. That was a fiery law promulgated with thunder and lightning, amid thick darkness with trumpet sound; this was a human voice of divinest music in the calm of the dawn. That startled with devouring fire and wreathing smoke, this moved the heart with gentle words of peace. Surely the Mount of Beatitudes is a great advance upon Sinai, though one supplements the other. — Selected from an exchange.

A MENANCE TO MANNERS.

The cigaret is not only a menace to life, but also to good manners. This latter fact needs no argument or demonstration. It is readily admitted that regard for comfort of others is the essence of politeness. How keenly one feels this has been overlooked as the sickening, poisonous fumes of the smoker's cigaret fill the air that the family, friends, or fellow-travelers must breathe. Boys, for good manners' sake, as well as for the extension and usefulness of your life, discard the abominable cigaret. And while you are in the discarding business, just make a clean sweep of the whole tobacco business. — Sel.

Home Circle.

EASTER BELLS.

Day by day, from my window high,
I watched, a lonely warder,
For a building bird in the garden trees,
Or a flower in the sheltered border.

But I only heard the chilly rain
On the roof of my chamber beating,
Or the wild sea wind to the tossing boughs
Its wail of wreck repeating;

And said: "Ah, me! 'Tis a weary world,
This cheerless April weather;
The beautiful things will droop and die,
Blossom and bird together."

At last the storm was spent. I slept
Lulled by the tired wind's sighing—
To wake at morn with the sunshine ful
On floor and garden lying;

And lo the hyancinth buds were blown;
A robin was softly singing;
The cherry blooms by the wall were white,
And the Easter bells were ringing!

It was long ago, but the memory lives;
And in all life's Lenten sorrows,
When tempests of grief and trouble beat,
And I dread the dark to-morrow's,

I think of the garden after the rain;
And hope to my heart comes singing:
"At morn the cherry blooms will be white,
And the Easter bells be ringing!"
—Ex.

HOW TO DETECT BAD EGGS.

Not long ago it was stated that the eggs in Indiana were not bought according to quality, but at a flat rate of so much per dozen. However, these eggs are received by the buyer, he is compelled to go over them and select the best eggs for his best trade.

Candling Egg.

The method used for this selection of eggs is called "Candling" or "Testing" The "egg candle" or "tester"" is made of wood or metal and, as a rule, is kept in a dark room. A light, inside the tester shines through an opening, in front of which an egg is held by the candler. By a quick movement of the hand, the condition of the contents of the egg is quickly noted and the egg is placed in its proper class. A good candler works rapidly and will test a large number of eggs in a day.

Grading Eggs.

Eggs are sometimes graded as follows:

EXTRAS. Weight 28 to 26 ounces, naturally and absolutely clean, fresh and sound, same color (a grade seldom used).

FIRSTS. Weight 26 to 24 ounces, sound, fresh and reasonably clean.

SECONDS. Shrunken, stale, washed, stained, and dirty.

CHECKS. Cracked, not leaking.

ROTS. Incubator, blood rings, dead germs, and decomposed eggs.

All eggs should be bought and sold on this grading system so that an egg will bring what it is worth.

Description of Egg Contents.

When the candler tests the eggs he bases his judgment on the following indications:

FRESH. Opaque, appearing almost entirely free of any contents, sometimes dim outline of yolk visible, air cell very small.

STALE. Outline of yolk plainly visible, sometimes muddy in appearance, air cell very large.

DEVELOPED GERM. Dark spot visible, from which radiate light colored blood vessels.

DEAD GERM. Dark spot attached to shell, or red ring of blood, visible.

ROTTEN. Muddy or very dark in appearance, yolk and white mixed, air cell large and sometimes moveable.

CRACKED. White lines showing irregularly in shell.

Testing as above suggested will aid one in determining absolutely, the quality of the eggs, not only for marketing, but for incubation. The farmer should demand that his eggs be bought upon the test. The buyer should co-operate with farmers and meet such demands by buying "loss off".

Recent changes in the Pure Food law make it unlawful to sell or offer for sale, eggs which are putrid, decomposed, rotten or unfit for food. The only way to obey this law is to sell eggs upon the grade.

A. G. PHILIPS,
Associate in Poultry Husbandry.
Purdue University,
Lafayette, Ind.

Marriages.

Shelly—Kline. — On April 1, 1911, at his home at Quakertown, Pa., by A. B. Shelly, Adolph B. Shelly of Milford Square, Pa., and Lizzie F. Kline of Souderton, Pa.

Reichenbach—Steiner. — On April 4, 1911, in Bluffton, Ohio, by Rev. W. S. Gottshall; Edward Reichenbach and Bertha Steiner, both of Bluffton, Ohio.

Lehman—Garber. — On March 26, 1911, in the Bethel church at Fortuna, Mo., by Rev. D. D. King, Joseph A. Lehman and Bertha M. Garber, both of Versailles, Mo.

Deaths.

Bucher.—On March 16, near Bluffton, Ohio, Edna, daughter of Adam and the late Fanny Bucher, aged 13 years, 5 months and 23 days. The remains were laid to rest at the Ebenezer Mennonite Cemetery. Funeral services were conducted by Rev. W. S. Gottshall.

Neuenschwander. — On March 28, at the home of his son in Pandora, Ohio, died almost suddenly, Samuel Neuenschwander, aged 58 years, 11 months and 2 days. Funeral services were conducted at the house by Rev. Thiessen, and at the Ebenezer Mennonite church by Rev. Albert Shumacher in German and Rev. W. S. Gottshall in English.

Rosenbergr. — On April 1, 1911, in Milford, Bucks Co., Pa., Carrie, daughter of Mahlon L. and Ernestine Rosenberger, aged 7 years, 2 months, 24 days. Funeral services held and interment made at the West Swamp Mennonite church on April 6th. Services conducted and funeral sermon preached by A. B. Shelly.

Contributions.

For Home Mission.

a) General Treasury:

Halstead church, Kan. $30; C. F. Classen, Newton, Kan., interest on notes in the hands of the trustees of the General Conference, $35, Geary church, Okla. $5.

b) City Mission Treasury:

Halstead church, Kan. $35.97; Sewing Society, Reedley, California, $15; mission friend of the Emmaus church, Whitewater, Kan. $50; Anonymous, Orienta, Okla., for orphans $20; E. F. Grubb, received in February, as reported, $7.75.

Gratefully acknowledged,
M. HORSCH, Treas.

For Famine Sufferers in China.

Ev. Luth. Christus Cong., Reihm, Sask., per Conrad Propp $61; P. S. Krehbiel, Watertown, Sask. $2; San Marco Mennonite church, Paso Robles, Cal., per J. J. Dueck $14.60; Joh. H. Schmidt, Hillsboro, Kan. $1; Anonymous $3; A. Zurfluch, Bluffton, O. $1; Emmaus Cong., Whitewater, Kansas, per Gustav Harder $157.50; Anna M. Loewenberg, Donnellson, Ia., $5; P. P. Lehman, Versailles, Mo. $10; O. K. Janzen, Hillsboro, Kan. $7; per "Der Herold" H. D. Schmidt, Cordell, Okla. $3, Mrs. Helene Dick, Halstead, Kan. $2, P. H. $1;— Cornelius Ewert, Avon, S. D. $10; Jacob Toews, Mountain Lake, Minn. $10; J. Bentzinger, Cook, Nebr. $10; per Lizzie Stauffer, Donnellson, Iowa: Herman Stauffer $2, Lizzie Stauffer $2;— Salems-Zions Cong., Marion, S. D., per Alfred P. Waltner $38.75; Cornelius Jantz, Krupp, Wash. $3; Pet. S. Vogt, Moundridge, Kan. $10; J.P. Eck, Meno, Okla. $5; Peter P. Graber, Freeman, S. D., per Jacob D. Graber $15; Hoffnungsfeld Cong., Moundridge, Kan., per John J. Wedel $118; Adam Bixel, Pandora, O. $5; Special Collection of John J. Engbrecht's S. S. class, Freeman, S. D., $1.12; John Lichti, Lucien, Okla., $6.42; J. M. Friesen, Aberdeen, Okla., $5; Bluffton, O., Mennonite Cong., per W. S. Gottshall $75; College Sunday-school, Altona, Man., per J. J. Balzer, $4.10; D. S. Dettweiler, Ioamosa, Cal., $5; Mennoville Cong., per Fritz W. Wehmueller, Okarche, Okla., $6.55

Gratefully acknowledged,
HARRISON LANDIS, Treasurer,
Sixth St. & Columbia Ave.,
Philadelphia, Pa.

REPORT FROM OUR CITY-MISSION.

April 5, 1911.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor 15:58.) This comforting verse came to my heart as I read the report of our missionary brother E. F. Grubb, of Los Angeles, which reached me by today's mail. We thankfully submit it to the dear readers of the Mennonite in the hope that they will profit by reading it and then abound in that they prayerfully assist this our work.

Fraternally yours,
JACOB J. BALZER, Sec'y.

Under 31st brother Grubb writes as follows:

Brethren:—I desire to write more at length in this report for the first quarter of 1911.

The progress of the work here and its lines of action are being carefully noted by a large number of the readers of our papers. Since the work is new to us as a denomination I feel we must publish more details of the work than if it were common to us.

Dates and figures do not always tell all of time and work done — particularly in work of this character where time and action are reckoned in heart throbs. Some figures are given that will help to estimate the work but in some instances these are not precise. If we were to keep record of every visit made and every one received, of all the conversations with all we meet, of every detail of routine work we could not have much time for the work itself.

We do keep a record of the services held — on account of relief work, with the financial items in detail so that at any time we can account for every cent we receive and pay out. I have made a district directory of the streets in our district: this is a small blank book on which are noted the names of the streets and the house numbers; each page has space for two house numbers. — When we call at that place we secure the name of the family living there; number of persons in the family — adults and children; religious relation of the persons; whether children attend S. S. at any place — (only a very few that do): we make note of date of call and who visited; when the family moves we try to keep note of the place to which they went and who moves into that number.

There are many details that are worked out at the expense of time and labor but as we are pioneers in this work we cannot expect to profit by the experience of others — we must stand the expense ourselves.

The relief work has grown with our growing acquaintance with the people. The first subject of charity was a poor boy of ten years to whom we gave a suit of clothing and a pair of overalls. This was a boy to whose home we went to offer the clothing feeling that the family was in need. That was last October; this month (March) in one afternoon there were nineteen persons at the mission asking for clothing. Some articles of clothing we buy, often getting it at a discount from the stores where we are known. Much very serviceable clothing has been sent us by the church at Upland, Calif., the Young Ladies' Missionary Circle furnishing us many garments to clothe the needy. Then a Ladies' Aid Society of the neighborhood where we live is helping some in collecting clothing and in making new garments.

I may say here that we do not live in the mission district but are living just outside the limits of the city where there is plenty of breathing space, room for the children to play and quiet hours and cheaper rents than "down town". Near by is a little church where we attended before the mission was opened. These people know something of our work and are helping us in this relief work.

There are a few needy families whom we have on our "bread list". We made arrangements with a grocer near the mission to furnish bread to these families; the account of the bread is kept by the ones who buy and on Sunday each must bring his "bread paper" to the mission and get a new one for the next week. This brings them to the services on Sunday. The families to whom bread and groceries are given are nearly all widows and their children. We have several where the husband and father deserted the wife and children and left them without money. We have been caring for one family the past month where the head of the house is locked in the city jail for drunkenness. Some of the families are better off with the husband away from home but he should be locked up by the state and made to labor and the profits of his labor should go to support those naturally dependent upon him. Then we have some men out of work—some have families and they are in want and some desire only a meal. Most of these are men who read in our papers of the wonderful opportunities of California — where work is plentiful, wages high and living cheap. It is right for a man or a paper to "boost" his town but never at the expense of the truth, and at least two of our three morning dailies are unpardonably guilty. My knowledge of conditions here now leads me to say that jobs are scarce, wages are low and living — well some people do live cheap, — to illustrate: today I saw a woman washing; her wash boiler was a 5-gallon tin oil can with one end cut out and a piece of wire for a bail; four or five bricks were laid on the ground to form a furnace and the water was heated by a fire made of little pieces of wood picked up in vacant lots and from pieces of old boxes.

Then there are people who impose on all the missions — getting a meal and a night's lodging at one place and then going to another — sometimes pretending to be converted in the meeting and then asking one of the workers for a "quarter" for breakfast. But the relief work is not our first aim — it is worth something to have a body comfortably clothed and sufficiently clothed and fed but it is of infinitely more value that a man be spiritually in harmony with God — that he be a son of God. This is our first purpose: to preach Jesus Christ, and Him crucified; to teach men to act upon Matthew 6:33.

And it is a problem to make our conversation and instruction simple and clear enough to be understood and not to be misunderstood. Here are children who have had no religious teaching; some Roman Catholics who do not know the Scriptures and some who know a little but do not do what they know is right to do. We must make clear what is meant by the words we use: sin, salvation, death, hell, heaven, justification, sanctification, baptism, etc.; as I used the word "resurrection" not long ago one boy asked what that meant. (Persons in the congregation often ask questions while I speak and I am glad they do; it shows their interest and also how much they understand of what I am saying. No one has yet abused the privilege of asking questions on the subject of the talk.)

We now have three regular volunteer helpers — two young ladies play the piano and violin, teach S. S. classes and do some house to house work. The young man directs the singing on Sunday nights and is the busy man on the outside inducing passers-by to come in to the services. We have the help of some others at times. It has been an encouragement to have some Mennonites who came for a short time to California, to visit the mission.

We now have a little over three classes in our S. S.—the "little over" consists of the few babies that are brought and these are cared for by Mrs. Grubb while the older sister or mother listens to the lesson.

House-to-house and man-to-man is our method of week-day work. The house-to-house work is done by two going together when the women go. Out on the streets and in the mission I work alone trying to talk to one man alone. This is a good way to preach to a man, then he cannot say that the sermon just "fits the other fellow."

We have furnished groceries to 10 families this quarter — to some of them nearly the entire 3 months, to some of them only once or twice; 34 persons received clothing, 158 garments being distributed; 2 stoves were given and 2 more are needed soon; some oil, wood and coal were given; 60 New Testaments were required and we have a dozen more ordered now; about 1200 or 1500 tracts have been scattered over the district — carefully selected and each bearing the address of our mission upon it.

This is only a poor report as I look it over; we cannot tell of all that has been done — we are at the mission from 4—7 days in the week — in song and sermon, printed page and colored picture we try to present Christ to men. The front window of the mission is "dressed" each week as carefully and attractively as any store window on our street — here we place Scripture texts and mottoes, pictures to attract children and men; flowers and the open Bible to make men admire and adore the Creator and Redeemer.

Ought I to say that the work is hard? Not by way of complaint for we have always enjoyed hard problems and then the grace of God is so abundant that we do not think so much about the greatness of the task.

But to go out on the street to sing and speak and to have the men you are trying to benefit to laugh, mock, curse and tell lies concerning the work — and to speak kindly to them and to continue to speak Sunday after Sunday—well that takes some grace. Now the hard part of the work is not in our doing what we do but in convincing men to do what they ought to do.

As to plans and prospects — well we have both but perhaps it were better to report results of plans after working. We rejoice in what God has done here this far; we feel we are where God wants us to be and doing something of what He wants us to do. Why shouldn't we be happy and rejoice in the Lord?

Respectfully submitted,
E. F. GRUBB.

REMINISCENCES OF AN AGED MINISTER.

III. Church Music.

Vocal music constituted at all times a prominent part of devotion in connection with public and private worship. The admonition of St. Paul, Eph. 5:17 and Col. 3: 16, was at least outwardly literally observed. I still remember the time when at Sunday afternoon gatherings or other social gatherings a great part of the time was devoted to the singing of spiritual songs and church hymns. To remember how these German hymns were sung on the grand old German choral melodies by the entire congregation at our public meetings of worship is uplifting even now, after many years. Although the singing may have been inferior to our modern singing as far as the science of vocal music is concerned, yet in its simplicity and devoutness it was much more elevating than some of the singing in our day is. These old standard German chorals possessed a magnificence which is not found in much of the musical productions of to-day and much less in some of the music used in our Sunday-schools and revival services. While the latter will soon wear out and something new, still more emotional, must be substituted these old standard hymns and tunes will never grow old. Who ever got tired of "Old Hundred", of "Nun danket alle Gott", of "Wer nur den lieben Gott laesst walten", of "Mir nach, spricht Christus, unser Held," and a host of other German tunes? By these our fathers and mothers, our grandfathers and grandmothers and even their ancesters were edified, and we, who lived fifty and sixty years ago joined with our fathers in this their edification. While we do not deplore the fact, that on account of changed conditions as far as language is concerned, our church services have become to a great part English, we do deplore the fact that these old, soulstirring German hymns and tunes have become lost to our younger generation. The singing of church hymns in the family and at social gatherings has also become more obsolete. Thus singing in the family and at social gatherings does not occupy the place it formerly did, while much of the singing at our church services is more of an artificial and operatic character.

Sixty to seventy years ago musical instruments were a rarity both in the family and in the churches. While now nearly every family has either its organ or its piano, we still remember the time when but a single instrument of the kind, a small pipe organ, was to be found for miles in our community. While in our time it would be considered by some almost out of place to have congregational singing without musical accompaniment, seventy years ago found but few musical instruments in the different Protestant country churches. It was during the fourth decade of the past century that church organs began to be introduced in them. Singing by church choirs soon followed. Whether the congregational singing was benefitted and improved by these innovations is still a mooted question. The first Mennonite church which made use of a musical instrument in its services, as far as the knowledge of the writer extends, was the East Swamp church near Quakertown, Pa. A new church building was erected in A. D. 1850 and soon after a small pipe organ was introduced which is still used in connection with the services in the church. With the erection of a new church building in 1875 the west Swamp church also had a pipe organ built, which has since been in use. Those two churches, with the First Mennonite church of Philadelphia are probably the only Mennonite churches using pipe organs in their church services. Cabinet organs have for many years been in use in most if not all the churches of our General Conference, which in a few churches have of late years been substituted by pianos. A great portion of our churches, perhaps the majority of them, have their church choirs who either lead or accompany the congregational singing, while they either regularly or periodically render some of their own studied music. In all this we are to heed Paul's admonition 1 Cor. 10:31, and endeavor to retain the congregational singing as it was practiced by our fathers.

LONG OR SHORT SERMONS, WHICH?

Permit us to say first of all, that this article is written from the point of view of a layman who is a regular attendant and an active worker.

One of the visiting preachers to Yale University asked President Hadley how long he should make his sermon. President Hadley replied quite genially, "There is a tradition here at Yale that no souls are saved after twenty minutes." Whether this tradition is founded on fact, or not, we are not qualified to say, but we do feel that it raises the perfectly proper and legitimate question, whether, all things considered, it is better for preachers as a class, in their regular church services to preach long or short sermons.

Three things must be considered, the preacher, the audience and the purpose of the preaching.

The writer has heard sermons of more than an hour in length which, however, seemed quite short. These, however, were special sermons, preached on special occasions by men of exceptional ability. He has also heard sermons of probably not over twenty-five minutes in length which seemed very long and tedious. The writer recalls very vividly one of our ministers, who has gone to his reward, who could hold the attention of his audience from beginning to end of a long sermon and then had the audience leave wishing for more. He, however, had an exceptional natural faculty for preaching, such as comparatively few men possess. We wish to consider preachers, as a class, not a few exceptionally able individuals, for in the Christian ministry as in all other professions and walks of life, there are a few of exceptional ability and the large number of average ability. We wish to deal with the large number.

From our point-view, we believe that the agerage preacher would do better justice to himself, interest his audience better and do more good in the cause of the kingdom, by preaching short sermons. There is a constant danger that a long sermon will not hold the interest of the audience.

We hear the long sermon of olden times mentioned occasionally, one and a-half, two hours long and sometimes longer, and we are quite gently reminded that nowadays people wish to have the sermon cut too short. We understand that in those "good old days" services were held once in two and sometimes once in four weeks and only one service. In our days many of our people attend two preaching services each Sunday and Sunday-school and Christian Endeavor society meeting, not to mention the mid-week meeting. Now can any one reasonably expect such audiences to listen to sermons ranging from forty minutes to an hour each time?

The needs of and capacity to digest of an audience must be considered. We feel that our regular church attendants of the present day hear more preaching than did our fathers in the good old days of hard benches and long sermons. There is such a thing as giving an audience more than it can digest. Too much food spoils the stomach. When a preacher gives his audience more than it can carry and digest—he is simply preaching at his audience and really accomplishing little. We have frequently heard the remark, "the sermon was good but too long" and we firmly believe that in such instances the preacher is really giving an overdose. Our conception of a helpful sermon is one that gives the audience food for thought, something to take along home and meditate over and we believe that enough can be said in thirty minutes at the longest, under ordinary circumstances, to give any audience good spiritual food for a whole week.

We believe that we express the sentiment of the average audience, when we say that the sermon should be decisive, to the point, avoiding unnecessary circumlocutions and meaningless repetitions. Much can be said in a short time and the mind of the hearer set on good trains of throught without spreading the discourse over a long time. In our student days, while studying English composition we were constantly admonished to "boil down" We feel that this applies with equal force to sermons. Does it require many words to explain a passage of scripture, to lead men and women to right living, to inspire holy thoughts, to direct the mind heavenward, to fill the heart with a love for the good and for God to bring souls to repentance, to up-lift, to elevate, to lead souls to salvation. A. S. B.
Phila., March 28, 1911.

For the Mennonite.

Is thy heart right, as my heart is with thy heart? And Jehonadab answered, it is. If it be, give me thy hand. II. Kings 10:15.

Dear Reader:—I suppose that you are familiar with the setting of the story referred to in the above passage. — The times in Israel had for a long period been dark and troublesome. After the death of king Solomon and especially since the reign of Jeroboam the light of the Lord and His prophets had grown dimmer and dimmer. Idolatry had almost outruled the worship of the Lord Jehovah in Israel. Ahab, being influenced by his godless wife, Jezebel, could not be induced to turn to the Lord Jehovah even by as great a light and prophet of the most high, Elijah, and the miracles he performed in his sight. So finally the punishment came through Jehu, whom God had awakened and anointed to be king over Israel. He conspired against Jehoram, the king of the house of Ahab over Israel. Jehu used very severe measures in accomplishing what he had in view, namely the abolition of idolatry, in particular the Baal-cult. So one day in pursuit of his mission he meets Jehonadab the son of Rechab, who was the son of David. He must have been a man of great influence in the kingdom of Juda, as shown by several references in the O. T. as Jer. 35:6. Jehu suddenly, on seeing this

man, halts his chariot and in a direct and sharp way puts the test question: Is thy heart right, as my heart is with thy heart? So much as to say, are you in sympathy with my cause? A severe question indeed it must have been for Jehonadab in those days of unrest and conspiracy. But calmly and promptly he replies: it is. But look at the next question Jehu puts now to Jehonadab and think what it implies for this man. If it be so, then give me your hand. In other words, if you are in sympathy then act accordingly and do not stand aloof from the forces which fight for it. And we read that Jehonadab did so and pushed along the cause of the Lord with all he stood for. Now what ever we may think about this particular episode or what the outcome and life of Jehu's reign and cause was concerns us little at present. Let us draw a lesson for us from this act.

Dear reader, let me put you to a similar question: What is your attitude to the cause of Him, whose name you bear? To Him who bore your grives and carried your sorrows? To Him who purchased your salvation and has reconciled you to your God? Is your heart in sympathy with the great cause of your Master? — It is the greatest, noblest and most efficient cause ever placed before men and angels. It is nothing less than to raise a dying, perishing world from death unto life. It is to turn sinners from the steep road to perdition, to a Christ-less grave, a Christ-less eternity, to the way of love and right and hope and an eternal life. Surely it is most worthy not only of your utmost sympathy, but of your most able support. You call yourself a Christian and are proud of this high title, you partake of the countless, beautiful blessings spiritual and material which your merciful Father in heaven through the merits of Jesus Christ showers upon you. You have yourself received the greatest blessing in the salvation of Jesus Christ. I am sure your profoundest sympathy is in the cause of your Saviour. But then, my fellow-Christian, let me also ask you, why is your hand not in it? Why is it that you waste your sympathy in a cause which you do not support with a l l the power, influence and means which your Father has given you for this purpose—May be you say I do support it, I give of my surplus, I pray for the cause sometimes. Do you know that your Master says, He that is not with Me is against Me and he that gathereth not with Me scattereth? Can you afford to share the blessings of the Master with His workers, His army and yet stand aloof from the firing line? And have you forgotten that as your Master called you to His ranks He said: No man having put his hand to the plow and looking back is fit for the kingdom of God? Oh my brother, whoever you are, my and your Saviour, Master and King asks you and me, if it be give Me thy hand! He summons me and you to abandon all and live for Him and the great cause for which He gave His life.

Of what consequence would the sympathy of Jehonadab have been to Jehu's cause, had he not given his hand to the cause? And of what assistance is our mere sympathy to the cause of Jesus Christ if we will not put our lives into it? To Jehonadab the giving of his hand meant more than to give some little assistance or means, it meant the giving of his life to it, all that he stood for and was. And my dear brother and sister if my being a Christian does not stand for anything more than to give some little interest, time, means, energy and influence to the cause of my beloved Master, I am not a soldier of the cross. And has He called any one to be anything else but a valiant soldier? Has He called anyone not to be a soldier? If am to be a subject of this king I must enlist as a soldier for the cross. My life, my influence, my means, I must employ as He directs. If I surrender all I shall receive all what I gave and vastly more. What do you suppose Jehu would have done to Jehonadab had his reply to the request, to give his hand been in the negative. I venture to say he would have killed him as an enemy to his cause. What will Christ do to me if I refuse to obey His summons? See Mat. 7:21—23. I and you cannot afford to be treated like that. Think of Acts 5: 1—11.

My dear friends, Christ summons us today to His great cause. Today the opportunities are ours. Today we can present the great message of salvation for every soul, to our neighbor who is out of His fold, to our associate who knows not our dearest friend, to the stranger at our door or on the street, who has not tasted salvation, to a dying world whose doors are wide open as never before. The world is tired of its materialism, the heathen nations are disgusted with their religions, they long, hunger and thirst for the living water, the bread of life. Christ longs to see humanity saved. Now this is our opportunity: Today we can work for tomorrow we have no promise whatever. Christ Jesus your Master requests of you: Give me your hand! Christian, will you do it?

Greetings to all readers,

Albert Claassen.

131 Waverly Ave., Brooklyn, N.Y.

NOTES ON THE S.S. LESSON.

April 23, 1911.

Joash Repairs the Temple.

2. K. 12:4—15.

Golden Text: 1. Chron. 29:9.

Up to this time the temple had been plundered on several occasions, once by Shishak, king of Egypt, in the time of Rehoboam. Gold and silver were once stripped from it to buy the favor of the king of Syria against Baasha, the king of Israel, and of what was left much was taken away when Athaliah was in power. During all this time wear and neglect had been permitted to do its worst. The temple was indeed in bad shape.

The lesson emphasizes the material claim God's work has upon us and our duty to respond to it.

"There is nothing more clearly established by experience than that we who have material as well as the spiritual natures must take the material into account in our religion. We must glorify God in our bodies as well as in our spirits, which are His. We must use our material things as means of grace. We must teach our children that they can no more serve God by "just loving Him" after the fashion of sickening sentimentalists, than a child can do his duty by his mother by just loving her, after the fashion of some wilful but sentimental children. The child who really loves his mother in his heart will love her in his will and hands and feet also; and he who really loves God will love Him with all that he has."—Pell.

"Nothisg makes a people happier than hearty voluntary giving for God's work. The fact is we are robbing people of much joy by being afraid to ask great things of them in the way of giving: we try to get money for the Lord's work by subterfuge and trickery instead of giving them a chance to give out and out, we try to fool them into giving by selling poor ice cream and worse oyster-stews and by turning the house of God unto a vaudeville show of poor quality, etc. No wonder the treasuries of the Lord's house are depleted and there is no gladness in giving. Try the plan of Joash, be straightforward with the people, ask them to give out and out and expect them to give largely."—Torry.

NOTES ON THE C. E. TOPIC.

April 23.

Sabbath Benefits.

Isa. 58:1—14.

The Sabbath is one of the greatest material benefits that a wise creator has seen fit to bestow upon the human race. Without the relaxation it brings to the tired body one is bound to be unhappy and short lived. The man without a Sabbath is a dull tired creature to whom life is but one long routine of hopeless drudgery from which he vainly hopes to be free. Even the domestic animals used to serve man remain in better condition and are better able to do their greatest service when allowed one rest-day in seven, as any horse-owner will admit. To do anything that will divert the Sabbath into something other than a day of rest and service for ourselves does more than hurt us, it hurts many others. Those who are selfish enough to demand worldly pleasure on that day generally compel many others to work in order that they may get that pleasure.

As a nation we have been noted for our Sabbath loving. In no other country on earth has there been a greater care shown to preserve the Sabbath than with us. This care has been necessary and will be more so in the future because of the determined efforts of the powers of evil. Christian citizens need ever to be on the watch for there is scarcely a meeting of the legislature in any of the states in which there is not a determined effort made to break down one or all of the barriers with which the Sabbath is protected. Christian citizens, be on the watch!

The religious significance of the Sabbath means more to the Christian than even its material worth. It should not be regarded as a claim of God upon one seventh of our time; it should be regarded as an opportunity for specially devoting that proportion of it to spiritual exercises which are indeed our greatest opportunities for happiness and blessedness.

While we should read our Bibles every day, on this day, it seems to us, we should devote a great proportion of our time to devotional reading. The hustle of every-day life only allows us to snatch a morsel of time for our Bible-study, the Sabbath-day gives us longer periods for special study of the word.

The Sabbath responds to man's social cravings by giving him an opportunity to meet with his fellows to share higher and better joys than the world knows in God's house and in the exercises of public worship. The preaching, the praying and the singing which are a part of every service appeal to a variety of feelings in the hearts of those assembled; if no blessings are found in them it is because they have not been desired or sought.

News of the Week.

Domestic.

PROPOSES CHILDREN'S BUREAU.

Washington, April 11. — A bill of wide interest to educators, philanthropists, humanitarians and aid societies and associations generally was introduced in congress today by Representative Barnhart. The bill provides for the establishment, in the department of commerce and labor, of a bureau to be known as the "children's bureau," which shall be under the direction of a chief, to be appointed by the President and approved by the senate, who shall have practical experience in juvenile hygiene and ethics.

The bill provides that the bureau shall investigate and report on all matters pertaining to the welfare of children and child life and shall especially investigate the questions of infant mortality, of birth rate, physical degeneracy, sanitary conditions of schools and orphans' homes, juvenile delinquency, juvenile courts, desertions, dangerous occupations, diseases and care of children and compile such other information as may have a bearing on the health, efficiency, character and welfare of human life.

For Good of Nation.

It also provides that the chief of the bureau shall from time to time publish the general results or conclusions of these investigations, together with helpful suggestions, as public documents for free distribution.

"This bill ought to pass and become a law," said Mr. Barnhart today. "A bill somewhat similar to it was introduced in a previous congress by Representative Gardner, of Michigan, but numerous important features have been added, principal among which are: The official in charge shall be a practical authority in juvenile work; his reports shall be public documents for free distribution; the scope of the bureau's indeavor shall include child employment and the sanitary conditions of schools, orphans' homes, etc.

"The government has bureaus investigating the health and breeding of farm animals, poultry, etc., and is issuing all sorts of bulletins on how to take care of this, that and the other, but no effort is made to school the people of our country on the best method of properly caring for children.

Hoga Are Thought Of.

"It is said a young mother asked a government department for instruction in the care of her baby and in reply she received a bulletin list giving about four hundred treatises on farm and home topics, ranging all the way from hog cholera to calisthenics and from home building to the uses and abuses of the muskrat, but not a word of greatest importance to all young parents and to most older ones.

"I believe that the government has other and more important missions than the fixing of tariffs and the financial and industrial development of the country. Money is worth little to people in ill health and money is really a curse to those who, through inheritance or neglect in youth, are depraved. Money can not buy health and happiness. This can come only through sound bodies and right living and the government has no higher duty than to provide ways and means of enabling parents and guardians to give good health and good morals to children.

Future Depends on It.

"The future greatness of our people depends on how useful we can be in contributing to the avoidance of misery, rather than how much money we can make and if we are to check the growth of disease, of intemperance, of crime and of trouble making generally we must inaugurate a liberal system of protecting children from conditions harmful to them and to posterity.

"We all admit that our penal and benevolent institutions are becoming too full of delinquent and dependent people of all sorts, and the only way to prevent much of this misfortune is the proper rearing of children, not only for their own sake, but for the sake of their offspring, 'even unto the fifth generation'"

BIG VITCORY FOR LABOR IN COURT FINDING.

New York, April 11. — The decision of the United States circuit court of appeals in reversing a judgment of $232,240 given by the lower court to D.E. Loewe & Co. of Danbury, Conn, against the United Hatters of North America "blasts the hopes of the American Anti-boycott association and the plaintiffs of recovering and enforcing judgment against members of labor organizations," in the opinion of Alton B. Parker of counsel for the hatters.

"It is a helpful and important decision for organized labor," said Mr. Parker today. "While the suit was brought by the members of the firm of Loewe & Co., and doubtless for their benefit, still the real prosecutor, as appears from the record, was the American Anti-boycott association. This association promised the plaintiff to furnish the lawyers and pay the expenses of a litigation the trial of which consumed nearly twelve weeks, and in addition selected the defendants. There were more than 9,000 members of the various hatters' unions and only a little more than 200 of them are defendants. Of these more than 180 were not members of the union which went on strike and had on knowledge whatever either of the origin of the details of the controversy with Loewe & Co.

"The basis of selection was a property basis solely. If a member of some hatters' union could be found who owned his little home or possessed a bank account, or both, he was made defendant and his property attached. The end aimed at was far beyond the recovery in this action. A recovery and enforcement of judgment against members of labor organizations based solely on the fact that they were members, it was naturally assumed, would drive out every economical and saving member. That hope of the American Anti-boycott association and of the plaintiff is blasted by this decision."

TOM L. JOHNSON DEAD.

Cleveland, O., April 10. — Tom L. Johnson, twice congressman from the Twenty-first Ohio district, four times mayor of Cleveland, champion of 3-cent street railway fare and prominent advocate of the single tax theories of the late Henry George, died in his apartment today after a long illness. Death was caused by cirrhosis of the liver. He was fifty-seven years old.

Mr. Johnson was born in Georgetown, Ky., July 18, 1854. He started to work in a Louisville traction office and when still a youth secured sufficient backing and bought a controlling interest in the Indianapolis street railway. In the 80's, with his brother Albert, he came to Cleveland and became interested in the street car systems here and assisted in a partial consolidation of them.

He became a director in the Cleveland Electric Railway company, and in 1891 was elected a member of congress, serving two terms as a "single taxer." In April 1901 he was elected mayor of Cleveland on a platform which promised universal 3-cent carfare.

After a fight with the street car company which lasted until 1908, and through four elections, in each of which he was triumphant, the Cleveland traction lines passed into the hands of the Municipal Traction company. After a six months' trial of operation at 3 cents the people at a referendum voted out the franchise, and the municipal company passed into the hands of a receiver, where it remained until February, 1910. One more attempt was made by Mayor Johnson to secure the passage of the 3-cent grants, but his proposals were rejected at an election held August 3, 1909. His own defeat followed three months later and on January, 1910, he surrendered the reins of office to the present mayor, Herman C. Baehr. Two months later 3-cent fare was established, the result of Mr. Johnson's efforts.

ANOTHER MINE HORROR.

118 Miners Dead in Alabama Explosion.

Littleton, Ala. April 8. — One hundred and eighteen men are tonight entombed in the Banner coal mine near here following a terrific explosion early this morning. Three bodies have been recovered.

The fatal after-damp which followed the explosion has so far kept the rescuers from penetrating the mine, althohgh they have been far enough in the interior to see a gruesome pile of human bodies huddled together near the shaft.

It is estimated that about twenty copses are in this pile. Officials of the Pratt Consolidated Coal company, which owns the mine, have practically abandoned hope of bringing out alive any of those below the surface.

This afternoon the entombed men could be heard knocking on the pipes below, but there is an ominious stillness tonight, which indicates that the after-damp has done its deadly work.

Practically all of the men are negro convicts. The rescue work cannot proceed safely until the mine can be bratticed so that fresh air can be forced in to drive out the after-damp. This work is going on tonight but it probably will be several days before all of the bodies are discovered.

A special train is bringing the government rescue car from Chattanooga.

Today's explosion differs from others in that there are practically no mourners at the openings. The men at Banner were convicts without friends here, and whose relatives are scattered throughout the counties of Alabama from which the convicts were sent.

NAVY DROPS BUSINESS TO SAVE A MAN'S LIFE.

Washington, Aprli 8. — An enlisted man's life was regarded infinitely more important than government business by the state and navy department when word came to Washington that the man was dying aboard ship and that the only thing that could be done to save his life was to abandon cruise plans and steam with all speed possible for the nearest port, eight hundred miles distant.

The effort succeeded and the patient's life was saved, acording to a message just received.

COTTON PLANTERS APPEAL.

New Orleans, April 11. — "That the cotton bagging and the trust is not satisfied with robbing the American cotton planter of nearly one million dollars annually through the unjust tariff placed on bagging and ties under the Payne-Aldrich law, but is planning to increase its levy on the cotton crop to $2,800,000 annually," is declared in resolutions adopted yesterday by the New Orleans Cotton Exchange. The resolutions appeal to congress to place bagging and ties on the free list and urge the enactment of the necessary legislation at the present extra session of congress. W. B. Thompson, president of the Cotton Exchange, in a letter which he adressed to each member, tells of the great importance to the south of proper regulation of the tariff.

ZEPPELIN MAKES SUCCESSFUL CRUISE.

Duesseldorf, April 11.—Count Zeppelin's dirigible balloon Deutschland 2. arrived today from Frankfort-on-the-Main and will be stationed here permanently to carry out the contract with the municipality for passenger flights.

FIRE CASUALTIES.

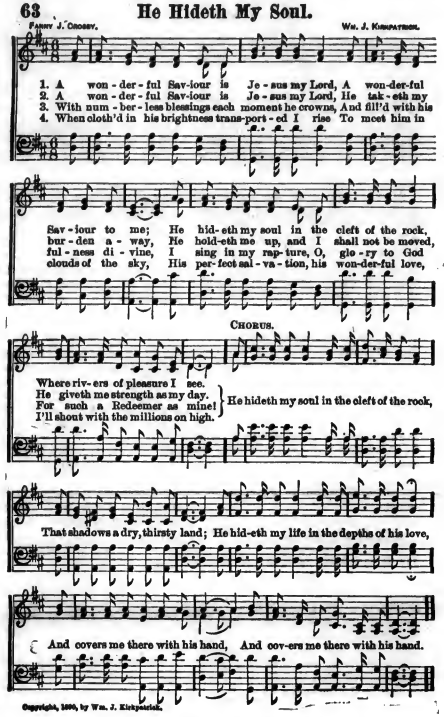
Chicago, April 8. — By the explosion of a kerosene stove, six children and their mother, Mrs. Luddie Podotill were fatally burned last night at Clyde, a suburb of Chicago. One of the victims, a five-year-old boy, died today. Mrs. Potodil attempted in vain to extinguish the fire on the clothes of her offspring while her own dress and the walls of the room were crumbling. The house was so quickly destroyed that it was with difficulty neighbors were able to drag out the helpless mother and children.

Ft. William, Ontario, April 8. — While Mrs. Joseph Frost was away from home her four young boys set fire to the house while playing with matches and two of the boys were burned to death.

STRANDED SHIP PRINZESS IRENE FLOATED AWAY.

New York, April 9. — Bearing no visible scars except a shattered rudder post, the North German Lloyd liner Prinzess Irene slipped away from Fire Island this afternoon as unexpectedly as she had come in the fog of Thursday morning. After 83 hours of imprisonment in the sand of Lone Hill life saving station, she cheated the "graveyard of the Atlantic" and was floated with the aid of tugs at 3:05 p. m. At 3:40 she left in tow for Scottland light, practically at the entrance of New York harbor to anchor for the night.

TWENTY LOSE LIVES ON STEAMER.

Victoria, B. C., April 10. — Twenty lives were lost when the steamer Iroquois foundered off Coal island today. Five bodies have been recovered, including those of Olson, fireman; Hartnell, steward; a Chinese cook and two passengers, unidentified. Out of the ship's company four passengers and seven of the crew were saved.

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Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

The well-known mission worker of Grand Rapids has told a most interesting and unusual little story, the details of which are drawn from his own experience and told in his own graphic manner. The charm and humor and quaintness will make many friends of Bucktown and many lovers of Jimmie with his unfailing optimism and his loyalty to the new life which he expresses so oddly. For Jimmie himself becomes a missionary in Bucktown and a more zealous and more useful and more ignorant and more believing one was never seen or imagined.

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or

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This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

In Beautiful Cloth Binding postpaid, 75 cts.

Mennonite Book Concern, Berne, Ind.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, April 20, 1911. No.16.

OUR SAVIOUR AND KING.

Psalm 34:3.

Our Saviour and King,
Thy praises we sing,
And tell of Thy grace
Which purchased salvation and peace for our race.

We publish Thy name,
Thy goodness proclaim,
Oh, wonderful Lord;
And sing of Thy mercy, Thy truth, and Thy word.

Thy kingdom shall come,
Thy will shall be done
In earth as in heaven;
And glory and honor to Thee shall be given.

As all things above
Now rejoice in Thy love,
So on earth shalt Thou reign;
And all creatures shall worship the Lamb that was slain.

H. L. Hastings.

NEWS AND COMMENT.

Good advice and practice should go hand in hand.

Do you contribute cheerfully to keep the temple of the Lord in good repair?

Jesus, while on earth, took an interest in children as well as in old people.

Often young people do not realize the great value of having and keeping a wise and pious counselor.

Bro. Jacob Balzer, of Mt Lake, Minn., father of Prof. J. J. Balzer, after several days of illness departed on April 9th, and Rev. Henry Wall, of the same place, on April 11th, aged 89 years.

Bro. A. M. Fretz, of Souderton, Pa., pastor of the Deep Run church, is spending some time with the Goshen, Ind., church, conducting special Gospel meetings. Bro. F. F. Gabel will fill his pulpit at Deep Run on April 23rd.

Missionary Information. "The religious press, both denominational and undenominational, is a power in the Church for Missions, and should be provided with all the missionary material it will use. Through this channel the members of the church can be directly and thoroughly reached."

Rev. Christian Hege, of Henderson, Nebr., after the close of his school there, by special request of the Salem's church, Marion, S. D., held a series of meetings from April 14—16.

We naturally feel more interested in that in which we have invested something. Those who are interested in the work of the Lord will not find it hard to contribute of their means and their services for a good cause.

The Deep Run church will observe the Lord's Supper on April 30, at 10 a. m., with preparatory services on Saturday at 2:30 p. m. Pastor Fretz will also hold communion with the Pottstown church on May 14.

Bro. J. G. Ewert, of Hillsboro, Kan., who has been for many years a bedfast but yet very active invalid, seems to be obliged soon to give up the editorship of the "Vorwaerts" on account of lack of the necessary physical strength to serve in this capacity.

At the new Mennonite church south of Reedley, Cal., erected recently by the Crimean Men. Brethren, a series of Gospel meetings were held. At first they were conducted by Elder P. A. Wiebe and then continued by Bro. J.H. Pankratz, both of Hillsboro, Kan. Twenty persons having received grace and peace in Christ Jesus, were baptized and received into church fellowship.

The Bible. — All of the Agency Secretaries of the American Bible Society, covering the work of the Society throughout the entire United States with the exception of that carried forward by the Auxilaries, have been in conference for a week. Their reports for the year show and increase in the missionary circulation of the Bible in every part of the United States. 356 persons, under the supervision of these Agency Secretaries as colporteurs or correspondents, have engaged in this work. The total circulation in these Agencies alone amounts to 642,822 volumes, which is an excess over last year of 351,287 volumes. The Scriptures have been used in 70 language s and dialects. In the great cities, as well as in the widely scattered populations of the West, many English-speaking families have been found without any Bible in their homes. A greater need exists in our own country than has been imagined.

Timely Comment. — The following notice from The Religious Telescope shows that the Quakers did, what others ought to do with The Boy Scout Movement.

Quakers have joined in fòrmal protest to the promoters of the Boy Scout Movement, and the American public, against the military character of the new efforts for boys. They declare that such phase of the Movement is quite unnecessary, and contrary to the general spirit of the time both in America and England, where peace and not war preparations are on. In their protest the Quakers say boys can be brought next to nature, in outdoor life, without the military feature, that they can be trained for citizenship without it, and that the scout idea passed when American Indians took up land in severalty. They say Boy Scout promoters are way behind the times. Instead of the military, they suggest, after the recreative features are attended to, industrial plants in cities and villages, managed by boys under the advice of older persons, where money may be earned for worthwhile work, and industrial exhibitions and competitions be held annually. With other features, such utilitarian plan would cover all advantages offered by the present Scout plans, and much more, say these Friends. In the protest the good in the Boy Scout idea is commended, the war feature condemned.

Elect Delegates.

The Annual Meeting of The National Christian Association will be held in theCollege church, Wheaton, Illinois, on Thursday morning, afternoon and evening, May 18th, 1911. — Anti-secret churches in Illinois and adjacent states are requested to send delegates to this convention that they may give and receive counsel upon subjects fraught with greatest interests to our churches.

Christian Life all Gain.

Real Christianity means constant giving, but not giving up. Yet it is hard for some people to get away from the idea that friendship with Christ means the loss of much that is desirable. It does not. One who is familiar with the beech tree knows that its dead leaves often adhere all through the autumn and winter, but that when spring comes, and the sap begins to run through every fiber, the old dead leaves fall. But this is not loss. Life banishes death. He who gives Jesus Christ the right of way in his life will not count it a loss to have his sins cast away.—Sel.

The Best School.

Lord Guthrie said that he was on his way to a certain church in London one Sunday when he passed a lay-preacher speaking to a crowd of people in the open air. He heard the speaker say, "I have not been to college, but I have been to Calvary." Though Mr. Guthrie heard three famous ministers speak that same day, years afterward he was unable to recall a single sentence from their discourses, but these words of the lay-preacher burned their way into his heart and mind, and so could not be forgotten.

Calvary is earth's best school. One who has studied at the foot of the cross is able to move others to repentance and action as no mere college eloquence can do.—Youth's Instructor.

Against Whisky.

The geat London physician, Sir Andrew Clark, says of whisky: "I am speaking solemnly and carefully in the presence of truth, and I tell you that I am considerably within the mark when I say to you that, going the round of my hospital-wards today, seven out of every ten owed their ill health to alcohol."

Abraham Lincoln said: "The liquor traffic is a cancer in society, eating out the vitals and threaten-

ing destruction, and all attempts to regulate it will not only prove abortive, but will aggravate the evil. There must be no more attempts to regulate the cancer. It must be eradicated; not a root must be left behind; for, until this is done, all classes must continue in danger of becoming victims of strong drink."

Said Phillips Brooks: "If we should sweep intemperance out of our country, there would be hardly poverty enough left to give healthy exercise to our charitable impulses."

Carroll D. Wright, United States Commissioner of Labor says: "I have looked into a thousand homes of the working people of Europe; I do not know how many in this country. In every case, so far as my observation goes, drunkenness was at the bottom of the misery and not the industrial system or the industrial surroundings of the men and their families."—Advance.

ON WHICH SIDE ARE YOU?

Luke 11:23.

"He that is not with Me is against Me; and he that gathereth not with Me scattereth."

As we read God's word carefully and apply it fairly we will find that it divides mankind into two classes: those who are on the Lord's side and those who are not; and how clearly and decisively in these few true words does the Master tell every man that he is either forHim oragainst Him. He leaves no neutral ground at all. If we are with Him, we gather with Him, 1.Cor. 3:9. If we are not with Him we must be of those that scatter as no life is at a standstill. Our influence is either upward or downward.

Let us make the question a very personal one, "Which side are you and I on?" Are we for Him or are we against Him? For as we see the Master's words leave no neutral ground and there can be none in religion, we are either Christians or we are not Christians.

Let us therefore make a little selfexamination. 2 Corinthians 13:5. "Examine yourselves whether ye be in the faith, prove your own selves." "Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates." Let us try our religion, let us put it to the test. Can we forgive an enemy? Can we be censured for doing well and not murmur? Can we be misrepresented and misjudged and yet keep a Christ-like spirit? Can we return good for evil?

Another test we can make, if we read Galatians 5 and notice the fruits of the Spirit and see whether we have them. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." If we have these fruits in our lives then we must be His and have His Spirit, for He says, "Ye shall know them by their fruits." Personally speaking again: "Have you and I these fruits, and do we love to walk in the way He has mapped out for His own, does your life and mine, imperfect as they yet may be, reflect to some degree thelife that He alone can give, does our daily walk and talk and actions testify to a life and character within that is born from above, are we sincerely and earnestly striving toward that goal of perfection as we see it in Him?

Or, on the other hand, as we examine ourselves, are we unconcerned about our souls' salvation, are we easy-going, living only on our own moral plane, possibly outwardly religious but inwardly not having the true essence thereof.

Do worldly cares and riches and honors have an equal if not more prominent place in our lives than the things of the spirit; is not this the case with many of us and still the Word tells us: "Seek ye first the kingdom of God and all these things will be added unto you."

If our lives are not deeper grounded than in too deep a concern for the things of this life alone then we are missing many of the good things that may be ours if we will have them. Many of the blessings that alone can come from a close personal relationship to Him who is our life and the fount of all joy and blessing. And then do riches and sinful pleasures and worldly honors and fame bring true happiness? Hardly can we say so, these things have no eternal value, they last but a short time, then pass away. Therefore let us meditate over this thought that the Saviour presents to us when He says, "They who are not with Me, are against Me" and in the quietude of our own hearts make sure of our standing before Him, regardless of what others may be and let us make our calling and election sure and then we will not be of those who scatter but of those who gather with Him, for Him, and through Him.

May God grant us the blessed assurance that we are not against Him but with Him as He will if we sincerely seek it and then let us be diligent in gathering gems for the crown we sometime hope to wear. And let us testify day by day that we are with Him and that we are gatherers with Him and not of those that scatter.

G. P. Shaw.

PASTORAL CARE.

If for any cause aside from such as would pass the scrutiny of the great judge himself, pastoral care in a church is neglected, there will not be eithergrowth or permanent success. The cause of Christ was intended to continue as it started — in love. As God's love in the humanity of Christ impelled him to the inauguration of his church, so the love of Christ in his ministers must impel them to project the work into all the ramifications of human society. The church of Christ started in love and must go on by love or not go at all. There may be, and is, a form of church, going forward by human devices, and maintained by human effort, but this is not the church of Christ. Pastoral work is hard work because it is a heart work. The true pastor is he who carries on his heart the lives of his people. This may be, and is, a great burden, but the burden is akin to that which Christ himself bore when in the flesh. Without this burden, there is no such thing as true pastoral relations. The true pastoral relation consists in a heart to heart relation between the minister and his church; may we will also include the entire congregation, and the community in which he lives. He greatly differing in this respect from any other living man must carry these lives on his heart. "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord." Jer. 23:1. This will surely be done by harsh treatment. Christ's sheep and lambs soon know whether or not their undershepherd loves them. Criticism, censure, blame, the undermining of simple trust in Christ, as God declares, procures salvation, constitutes the implements of warfare by which some pastors (?) divide, distract discourage, destroy and scatter the sheep of Christ's pasture.

There is also another element of death to any church which must not be omitted in this treatise. It is neglect. Utter neglect, that's all. This cannot be where there is pastoral love. As soon would a loving mother let her child suffer and starve, as that a true pastor could see the weakness, faintness or pain of a member of his flock, without his presence and his effort of love to help, encourage and comfort. Oh, the suffering of Christ's people through the neglect of the pastors! What will Christ say to this? The pastors satisfy themselves with such ease and comfort as they can get for themselves, but neglect that necessary burden of heart care and anxiety for the sheep and lambs of the flock. What does Christ think? What will he say in the final adjustment? "Woe unto the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them." Ezek. 34:2—4.—H. A. Day in Wesleyan Methodist.

ECHOES FROM THE ORIENTAL PRESS.

As Published in Missions.

Christianity in India

The Arya Messenger, organ of the Arya Samaj, a Hindu organization opposed to Christianity, puts it this way:

"While the people of India increased in 1891 to 1901 at the rate of two and one-half per cent, native Christians increased at the rate of over thirty per cent. Just think for a moment what Christian missionaries are accomplishing in India, though they come here from the remotest parts of Europe! They beat even the Arya Samajists, in spite of their preaching the indigenous faith of the country. The reason is the Arya Samajists have not yet learned to work among the masses who form the backbone of India. It is high time for us to realize that the future of India lies not in the hands of the higher classes, but of the low caste people, and if we devote the best part of our energy in raising the status of the masses, we can make every Indian household resound with the chanting of the Vedas at no distant date, but where are the men; where is the sacrifice?"

The Aim of Christian Mission.

A leading journal of the native press of India, the Indian Social Reformer, devoted its chief editorial article in a recent issue to the discussion of "The Educational Work of Christian Missions." The article is highly appreciative: "It is impossible to deny that the several schools and colleges conducted by the Christion missions in India have had a large share in the moral and spiritual awakening that is visible on all sides. The high character and example of the devoted men who are in charge of these institutions, their generally sympathetic and kindly feeling for their students, and also, of course, the study of the Bible, at any rate in the higher classes, have undoubtedly left their impress on the best Indian thought and activities of the day. If today Christianity is recognized by all classes and creeds as one of the greatest religions of the world, and if the name of Christ is held in high reverence and is often coupled with that of Buddha as one of the two greatest teachers of humanity, it is wholly due to the work of the educational missions and missionaries."

Having said so much by way of commendation, the writer adds this word of mild protest: "We should like that some at least of the more intellectual missionaries should cease to contenance the popular view, that to make people call themselves Christians is the final end and aim of all good work."

Exactly the Aim.

The editor of the Dnyanodaya, Dr. R. E. Hume, in reprinting these statements, agrees heartily that to call one's self a Christian is not the sufficient test of being a disciple; the tendency to judge by externals has called for rebuke from Jesus' day to this. Yet to the question what is the final end and aim of missionary endeavor there can be but one adequate answer; unequivocally and unreservedly it must be admitted that "there is a subtle, ulterior purpose at the back of all this (educational) good work." This aim is not to induce people to get themselves baptized and to swell the numbers of the Christian communities by a merely outward separation. The aim of Christian missions through all its educational, medical, industrial and evangelistic enterprise is supremly spiritual; it believes that the supreme value of life lies in personal connection with the holy, loving Father-God; and it believes that the most powerful means of securing this connection is through Jesus Christ. TheDnyanodaya has put clearly and strongly the essential and distinctive purpose of the missionary as above that of the philanthropist and the social reformer

'THE MOSLEM WORLD'

We have just read number one, volume one, of this new quarterly which has a clear field and mission. The editor in chief is Dr. S. M. Zwemer, one of the modern apostles of missions whose soul is on fire and whose spiritual vision is keen. Working among the forces of Islam, he knows the vast intiative and missionary power of that faith which is Christianity's strongest foe in non-Christian lands today. A body of men, all experts, is associated with him, and The Moslem World cannot fail to enlighten us regarding the aims and progress and methods of the devoted followers of Mohammed.

The opening article is on "Moslems in Russia", by Mrs. S. Bobrovnikoff, who traces the spread of Islam among the aboriginal tribes in the east of Russia, and later among the Tatars, until the Mohammedan religion became predominant in this part of Russia. Even among the baptized aborigines Islam made its way, since the nominal Christians had neither a clergy nor schools. In the first half of the nineteenth century Islam had taken firm root in Eastern Russia. The one opposing spiritual force was that of Prof. Ilminsky, whose remarkable work is an inspiring example of missionary heroism that should be more widely known. Marked by unity and fanaticism, however, the Mohammendans have continued to make steady gains. At present they number from seventeen to twenty millions in the Empire, and are found in all part of it. It is suggested that a mission might be founded near the frontier, and that workers among the aboriginal tribes might be helped, especially Bible distributors. Meanwhile the striking fact is brought out by this article that Islam is the most aggressive faith in Russia at the present time. The religious force that can meet and overthrow it is to be found, not in the moribund Greek Church, but in the new evangelistic movement represented by the Russian Baptists and other dissenters.

The next article, on "The Mohammedan Population of China," is more cheering. Mr. Marshall Broomhall, Secretary of theChina Inland Mission. is the writer, and he cuts down the totals from the seventy million, fifty million and thirty million guesses of Moslem officials and English and French writers, to between five and ten millions, inclining to the latter figures. But while this seems comparatively small against the four hundred millions of the Empire, he reminds us that here is a community equal to that ofEgypt or Persia, Scotland or Ireland, Tibet or Manchuria, without any missionaries whatever; and a community which he regards as peculiarly accessible to the gospel, if presented by missionaries qualified to deal with them. It should be remembered also that these ten millions are diffused throughout the Empire. Islam will prove the leaven, if Christianity does not render its presence ineffective.

The article on "The German National Colonial Conference and Islam" shows that the total Islamization of the African possessions was fully recognized as the greatest menace to Germany at present, and that the government had apparently been blind to this and had actually favored the Mohammedans. It was a German Roman Catholic priest who declared that "Government, missions and colonists must unite in direct and indirect defense and protection against the common foe, so that the future of Afrika may be Christian."

Minor articles, notes on Present Day Movements and Book Reviews complete a number of value to every student of missions. The Review is published for the Nile Mission Press by the Christian Literature Society for India, 35 John Street, Bedford Row, London.

Home Circle.

TO OLD AND YOUNG.

Help the weak if you are strong;
Love the old if you are young!
Own a fault if you are wrong;
If you're angry, hold your tongue!
In each duty there's a beauty
If your eyes you do not shut,
Just as surely and securely
As a kernel in a nut.

If you think a word will please,
Say it, if it is but true;
Words may give delight with ease
When no act is asked from you.
Words may often soothe and soften,
Gild a joy and heal a pain;
They are treasures yielding pleasures
It is wicked to retain. —Sel

WESLEY'S CURE FOR TROUBLE.

It is said that John Wesley was once walking with a brother, who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone wall to a meadow, over which a cow was looking.

"Do you know," asked Wesley, "why that cow looks over the wall?"

"No," replied the one in trouble.

"I will tell you," said Wesley. "Because she cannot look through it; and that is what you must do with your troubles — look over and above them."

GIRLS AND DRINK.

American girls are the finest girls on earth. They are loved at home and wanted abroad. They have in them the making of the best womanhood the world has ever known.

But American girls are in danger. The saloon wants girls as well as boys. The liquor traffic is the enemy of youth, and is ever seeking to entrap the unwary.

The American saloon is upheld chiefly by men. Our women cannot immediately vote it out, nor pray it out, however, sooner or later, in one way they can refuse to countenance its supporters by withholding from them both heart and hand.

Many are doing this, and others should learn how. The girl who takes a drinking man "for better or worse" finds out sooner or later that it is for worse. Any man who loves liquor more than he cares for true womanhood deserves neither wife nor sweetheart. Let our girls scorn not only the saloon devotee, but the social treater and the secret tippler. Away with the liquor breath and the alcohol brain.

"Never marry a man if he drinks." Take time to find out. Question the fellow. Make him tell you. And if you learn that his lips touch liquor put him off for forty years. Better to wither and die a spinster than to be neglected and killed as a drunkard's wife. — Evangelical.

"We should not on the weary past,
In gloomy moods unwisely dwell,
But on those joys too sweet to last.
Too fair and bright to bid farewell.
Grieve not o'er days when losses came
And hope grew faint to die betrayed,
But look to Him who gives thee aid,
In royal splendor, all arrayed."

Marriages.

Frederick—Taylor. — On April 15, 1911, at his home in Quakertown, Pa., by Rev. W. H. Grubb, Reinhard O. Frederick and Edna Taylor, both of Steinsburg, Pa.

Contributions.

The following sums have been sent me in the month of March for the mission: S. S. of First church, Philadelphia, Pa., per N. B. Grubb $25; Anna S. Walter, Freeman, S. Dak. $2.50; Anonymous $5.

Gratefully Acknowledged,
E. F. GRUBB,
Ave. 50 & Aldama St.,
Los Angeles, Cal.

For Famine Sufferers in China.

Per H. P. Krehbiehl: Anonymous $15; Anonymous $5; John Schroeder, Canton, Kans. $5, Anonymous $1, Burton Menno Sewing Society $3, Anonymous 50c, Anonymous $2; — Mrs. M. von Steen, Beatrice, Neb. $5; Newfriedensberger S. S., per H. A. Schultz, Vona, Colo., $3.84; First Mennonite church, Newton, Kan. $62.58; dto. Y. P. C. E. $5; Gustav Miller, Hanston, Kan. $3; Wm. Andreas, Beatrice, Neb. $10; Bethanien Cong., Freeman, S. D., per J. M. Wollman, $50.05; Anonymous $5; Ebenezer Congregations, Okla., per D. A. Goertz, $26.50; Andreas Wiebe, Beatrice, Neb. $5; Alexanderwohl Cong., Kan., per B. H. Friesen, Goessel, Kan., $111.22; Mrs. A. J. Yoder, Goshen, Ind. $5.

For Orphanage to Be Erected at Cleveland, Tenn.:

Per Mrs. Annie R. Fretz: Mrs. F. M. Fretz $1; Miss Annie Fretz $1; Mrs. A. R. Fretz 2; a friend 25c.

Gratefully acknowledged,
HARRISON LANDIS, Treasurer.,
Sixth Street & Columbia Ave.,
Philadelphia, Pa.

The Mennonite.

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Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

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Correspondence.

Pretty Prairie, Kan., April 10. —Although the spring weather is cool and windy, the migrating birds have made their appearance. Again we are greeted by the melodious songs of the heavenly songsters.

The air is filled with the odorous blossoming of the many fruit trees. On every side the invigorating signs of life are manifested, whereby the heart is lifted to eternal hope of perpetual happiness, with the Lord.

On account of the great drought during fall and last winter the wheat fields are not as promising as they might be. However, indications are such that we need not murmur but rejoice with the Psalmist, for the Lord is our shepherd, we shall not want.

On March 26, the Lord saw it well to take a sweet school girl from her blooming future and transplanted her as a tender bower, into the heaven's flower garden. Both pupils and teacher were deeply moved. We often ask, Lord, why is Thy way so mysterious? But we rejoice, for she was worthy to become a shining jewel.

Otherwise but few death cases have occurred during the past. We feel the condescending and gracious hand of the Lord.

It is encouraging to note the interest taken in German schools. People begin to realize the importance of education to meet the increasing requirements. In our settlement are three such schools in active progress with a good attendance. The prejudice against education is slowly vanishing, several of our young people are attending institutions of higher learning.

A great need, to offer the young people an opportunity to develop in Christian activity was felt. In accordance with this need active part was taken which resulted in a fairly well organized Christian Endeavor. Its progress is promising; and no doubt if we all feel our duty and make ourself responsible for its welfare, this undertaking will be a mighty power in the furtherance of Christian principles.

Last week we were especially blessed through the inspiring words of missionary Doering from Africa. Never before was the need of Africa presented in such striking ways. In our land of abundance we do not realize that thousands are suffering and dying both from temporal and spiritual food, if we would we would be more willing and anxious to share our welfare and divine peace with them. May the call of the heathens touch every heart that we may be more willing to manifest our divine love for our fellowmen.

Both Revs. Flickner and Graber are faithfully alternately filling the pulpit and earnestly proclaim the words of truth. May the Lord's blessing rest upon their efforts that none of us may be weighed in the balances and be found wanting.

Yours in Christ,
P. J. Albrecht.

THE HISTORY OF THE DEACONESS' MOVEMENT.
By Sister Frieda Kaufman.

The following extensive, very interesting article is taken from the columns of The Evening Kansan-Republican. —

The history of the Deaconess' movement as related by Sister Frieda of Bethel Deaconess' Hospital in Newton, Kan., is so full of interest, and answers so many queries that have been in the minds of our readers since the introduction of the work here, that we print her paper, as read before the LadiesAuxiliary of the Bethel Deaconess' Hospital and Home, feeling sure that it will be thoroughly enjoyed and appreciated.

Dear Friends and Co-workers:

As a representative of the Sisters of Bethel Hospital do I appear before you today, wishing to bring to you our sincere and heartfelt thanks, and to tell you a little of the appreciation, which we feel as a sisterhood, for the work accomplished by the Ladies Auxiliary during the past year. You have heard through your able secretary what has been done, but what these figures have meant to us as an institution and a sisterhood can not be so easily explained. The work had to be accomplished; had you not taken it upon yourselves to shoulder this burden, it would have fallen upon the sisters, which you have so kindly done for us. It would not have been an easy task for us. There are not many hands for the manifold tasks of an institution and it has been a great relief to us during the past year not to be confronted daily with a large amount of sewing and mending for the hospital, when there would be a little time for rest and recreation. With grateful and happy hearts we assure you that your good work has been appreciated. May your service to this cause inspire the sisters, one and all, to better service to poor and suffering humanity, and thus let the work done be an inspiration and help to many.

Will you permit me to tell you something of the work, the plans and ideals of Bethel Hospital, and of the organization which is growing, and shaping itself into a sisterhood in your town? Often we are asked regarding the rules, the regulations, and the organization of our institution. In what respects does a deaconess' hospital founded on the principles and firm foundations of a motherhouse differ from any other hospital?

To answer these questions I must ask you to accompany me on a long journey across the Atlantic, and for this trip picture to your mind the conditions and state of things in general of some 80 years ago. We land in the Netherlands and take a boat, which shall carry us up the river Rhine to the little town of Kaiserswerth in centralGermany.We take the boat to escape the long and tiresome stagecoach trip; we must forget railroads for the time being; they belong in the region of the unknown. We find Kaiserswerth to be a small village of several hundred inhabitants. These people are poor, laborers in the two factories, by far the greater number are Roman Catholics. There is however, a small, evangelical congregation. Their pastor is a young man, remarkable for nothing but his greatness of love and compassion for those in need. The nearby city of Dusseldorf has a large prison, it is in the same woeful state of neglect,as all other prisons of that time. Filth and indescribable misery are found within its walls. Dickens describes prisons to us, which make us shudder, yet these descriptions would fit many a prison of that time, and also the one at Dusseldorf. Theodore Fliedner, the pastor of Kaiserswerth, visited this haunt of woe frequently and with untiring zeal he worked for the improvement of these horrible conditions. Obstacles surrounded him from every side, the pastors of Dusseldorf did not support him in his efforts. Finally he wrote to Elizabeth Fry of England of whose good work in behalf of prisoners he has heard; he followed her advice and succeeded in interesting the government officials to begin active work for the betterment of conditions.

This accomplished Fliedner could not rest. No helping hands were extended to dismissed criminals, no one would employ them, they were simply forced to continue in their downward course. He now tried to interest the people of Dusseldorf and the surrounding villages to erect a refuge home for these poor outcasts, where they could earn their bread honestly and be influenced for good. It was of no avail. Theodore Fliedner was poor, the pastorate small, but his wife was a true helpmate to him. These two people opened the doors of their little home to these outcast creatures. It surely was a great and Christ-like love, which prompted such a deed, and caused them to open heart and home to thieves and drunkards. Before long the little pastorate at Kaiserswerth was crowded to its fullest capacity with women dismissed from the Dusseldorf prisons. Very few of these criminals proved unworthy of the trust which was placed in them.

At this time a financial crisis threatened to close the factories of Kaiserswerth, which would throw practically all the villages out of employment. Theodore Fliedner came to the rescue of his townpeople. He traveled to Holland, then the commercial center of the Rhine district, and the pastor finally succeeded in finding business men who purchased the two velvet mills at Kaiserswerth, in spite of the hard times. and they were never sorry for the investment. In Holland he was also able to find friends who were ready to support him in the cause of his dimissed prisoners, and with a rejoicing heart he followed the advice to go on to England, where Elizabeth Fry's influence had by this time moved many hearts to an impulse of pity for those who were only despised heretofore. Fliedner had no wonderful personality, no special gift of oratory, but he made friends easily, could point out duty in clear and convincing words, and these words were prompted by a great love for the unfortunate, which shown from his countenance and caused hearts to turn to him and the cause which he pleaded. When he returned to Kaiserswerth the future of the financial resources for his townfolk were on a safe

basis, he had with him enough money to buy a home for dismissed prisoners, where he could make arrangements for employing them so they would be able to earn an honest living. but greatest of all, an idea had fallen into the fertile soil of his resourceful mind, had shaped itself into a plan, and this plan though still indefinite as to the ways and means of realization, was destined to become one of the greatest powers for good, which the world has ever known.

While in Holland Fliedner had visited the large Mennonite church in Amsterdam. He found that there were two women of this church elected as deaconesses of the parish, that they were doing good work in caring for the poor and sick of the congregation. He realized at once that such women could do much for the betterment of conditions in his native land. But where should he turn to find such consecrated workers? After his return to Kaiserswerth he again visited the pastors of Dusseldorf, Duisburg and the surrounding cities and nearby villages, striving to interest these men who were surounded by conditions among the poor, which we can scarcely picture to ourselves at the present time, to take up this matter. He found more support than with his preceding plans, but no one really made a beginning. There were few hospitals in those days and these few were anything else excepting places of comfort and cleanliness. The nursing force in general consisted of ignorant men and women, those who could make success of nothing else often times drifted into the hospitals, and made any little success in caring for the sick. At the present day we can scarcely realize that such terrible conditions prevailed only 75 years ago. There were many men and women who lamented over their conditions, a few Catholic orders of sisters did some nursing, but only a very small number, and there was no systematic training of these sisters for nursing as there is at the present time.

(To be continued.)

Every obstruction offers a chance to somebody to overcome it. The way that you meet the propositions that confront you is what stamps you as a success or as a failure. The rock makes the pilot, according to a Cingalese maxim, but the rocky streams some people follow seem to develop some pretty bum steerers.

It never pays to be careless. You form a pernicious habit in doing things carelessly and your own ability is crippled whether you lose your job or not, (and it is a cinch you will). Lying about it will make things worse. It is adding insult to injury to try to excuse carelessness with a lie.

JAKE.
A Story of Plain People. — By G.

Chap I.

A plain gable roofed meeting house with two or more doors on every side save the pulpit side; a grave yeard near by; a long row of sheds to shelter the horses of the worshipers; from a dozen to fifty great trees scattered here and there, and you have a picture suggesting the sanctuary of any one of the dozen or more sects peculiar to Eastern Pennsylvania. Were you to chance upon such a place some Sabbath morning you should see the worshipers assemble, women with sun bonnets over caps of white gauze, their plain sober colored garments guiltless of the dress-maker's art; the men in broad brimmed hats, their coats cut after the peculiar pattern of their sect, their faces smoothly shaven, partly shaven, or not shaven at all, according to the dictates of their church. The men greet one another with a brotherly kiss, and loiter without until the minute for service to begin. The women either visit the graves, peculiarly dear to them, or patiently wait in the anteroom provided for them, where they can remove the sun bonnets but retain the white head covering for prayer in conformity to the apostolic injunction. The minute for service arrives, the worshipers file in; the Bishop, minister and deacons take their places upon the platform; the married men, the bachelors and boys find their alloted place upon one side of the meeting house, while the married women, those who are single and the girls find their respective places on the other side, and in this way worship begins in hundreds of places throughout Pennsylvania on every Lord's day.

It is an evening in hay making, no one is to be seen upon the dusty road save a peddler bowing far down under his pack of incredible weight. He loosens his pack and sits down to rest by the side of the Meeting House wall.With the eye of a connoisseur he carefully scrutinizes the Meeting House and surroundings, and with the air of one who has made a happy discovery he says to himself, "Drunkards or Mennonites?"

He was a peddler of the type one must associate with Eastern Pennsylvania of several decades ago, a veritable wandering jew, coming from, no one seems to know where, who took to the community as naturally as though he had been born there. Although they sometimes did not take him seriously, they bought his goods. Their dialect differed from the German he spoke, but he could understand it better than English. If business was poor and he sold nothing for a day or so, what did it matter? He was always certain to find a good meal or a night's lodging among them for the asking. The tempting home-cured hams or the smoked sausages they often set before him were forbidden meats. to be sure, but to a poor child of Abraham like himself rye bread with plenty of schmeer case and latwerick, to say nothing of the schnitz pies and Schwenkfelder cakes were royal fare. Never-theless, it did sometimes occur to him that Moses never knew of the fatigue a pack carried all day under the hot sun, imposed upon a humble Israelite like himself, and so for the time being he laid aside his scruples and became a hog-eating Christian. Experience had taught him, of all people with whom he had come in contact these were the most likely to entertain angels unawares, since in every attic were clean, comfortable beds, maintained solely for the purpose of entertaining any wayfarer who might apply.

Darkness was rapidly approaching, he must soon find his supper and a bed, so once more shouldering his heavy pack and picking up his stout hickory staff, he set face toward a farm house half a mile distant, the home of Bishop Solomon Zook.

A two storied stone house with attic, and a porch on the side toward the barn; the barn itself a large Swiss patterned affair twice the size of the house; a well kept garden with an orchard near by; a spring and spring house not far off; a bake oven and smoke house with a great fire place on the outside of it for outdoor washing, and you have a picture of a Pennsylvania farmer's home from which thousands of her sturdy sons have gone forth to make their mark in the world.

"Guten Abend" was the Jew's salutations to the aged preacher, who sat upon his favorite bench, resting after a hard day's work in the hayfield.

"We gates," replied the godly man, whose hospitality had been enjoyed by many a peddler

The Bishop was none of those whom one could associate with cathedral, vestments, or liturgy. Indeed, he was not even a learned man, beyond having a limited knowledge of the elementary branches, his acquaintance with literature was limited to a half a dozen of books, the Bible, his hymnal and Van Braught's martyr book taking precedence. It is doubtful whether he ever heard the reading of a liturgy, or saw a cathedral, and as for vestments, he would probably have recoiled from the very suggestion of any save the plain home made garments which his sect commanded as the garb consistent with Christian humility. He was an American with the blood of seven American generations flowing through his veins, but English was not a favorite tongue with him. If the amalgamation of many nations makes the American people the combination of many dialects ought to make the Pennsylvania German a purely American language. The Palatinate; Sweitzer; Dutch; Hessian Moravian; Silician, and the Huguenot ancestors left many of the peculiarities brought with them to be impressed into the vernacular of the generations following them. While the peculiarities of the dialect are many, its poverty is greater, and as you know poverty often tempts one to take that which don't belong to him, so the Pennsylvanian is driven by the lack of useful and expressive words to crib from the English and, out of pure shame, he makes a pretense at naturalizing his prey by fitting it into the German idiom

"Was carculacht du es de weather indications sin," asked the Bishop of the peddler, then without waiting for a reply, continued, "En agent will mer ains fun denna new fangled may machina ferkoffa, und ich expect en morya wans net reggert"

It is always expected of the Mennonite ministry of the old type that they earn their bread in the sweat of their brow, for, to them, a salaried preacher savored too much of giving the gospel to those who pay for it and keeping it from the poor. They are a farming people, all of them, who strive manfully to maintain the reputation of being among the world's best farmers. Persecution had driven their forefathers to the waste lands of Europe, the mountains of Switzerland; the swamps of Palatinate, and even the steppes of Russia. In these barren localities by careful and persistent cultivating they transformed the barrenness into gardens, only to be driven from them again by persecution. Wm. Penn offered them a home in the New World. Many of them accepted the invitation and again set forth to battle with virgin soil, and from time to time as the new lands of the western states were available they sent colonies of their people into them, who carried with them their faith and their language. Among them it is as important for the preacher to lead a blameless life and be an example of industry and hospitality as it is for him to be able to

preach. Should you find a farm a little better equipped than the rest, with better fences, neater buildings, fatter horses, heavier swine, and larger crops, you must conclude that it belongs to one of their ministers. The good wives of the clergy never disappointed the expectations of their husbands in being the most accomplished housekeepers of all her sisters in the fraternity. Do not then the preachers neglect the spiritual affairs of their flocks in the care of land and stock? Sometimes, perhaps, but seldom. Piety is not so much of a rarity in their community as to be a curiosity. The congregations are composed of simple minded, plain living people, whose intellectual attainments are neither above nor below the qualification of the preacher. Culture in the conventional sense would hinder the effectiveness of the pulpit, since the preacher's lack of it confines the expression of his ideas to vigorous language sometimes very much at variance with the diplomatic usages of polite society.

The Jew ate his supper with a relish and not long after the good wife had carefully returned the dishes in the corner cupboard the old grandfather's clock struck nine, and he was shown to his bed. Before going, however, he handed the man of the house his match box, a formality which every tramp or peddler who enjoys a Pennsylvanian's hospitality must comply with, for many of them have conscientious scruples about insuring their buildings against loss by fire, and they do not propose to make their buildings pay the cost of some wayfarer's night cap smoke.

All of the household, but the hired man, were soon in bed; that necessary adjunct to every farm like many of his class liked a glass of bitters whenever he could get it. A long talk on the evils of intemperance was certain to be imposed upon him whenever the head of the house knew of his visits to the tavern, and to avoid this his usual pilgrimages to the neighboring village were made after the family was safely asleep.

Sleep, that oblivion into which the tired toiler can sink to forget the trials of the body, and emerge strengthened and refreshed for another day's toil, was sweet to the old man. The open window let in the cool breeze, scented with the odor of new mown hay. The chirp of the cricket in the grass; the croaking of the frog in the spring ditch; the hooting of the owl in the orchard, were to the tired sleeper a lullaby almost as sweet as a mother's song over the cradle of her offspring. The noises of the night have little terror for any one with a clean conscience, but when God's creatures cease to sing His praises and the earth about you, though teeming with life, is silent as the sepulchre, then danger is near at hand, and too often it is a danger inspired by the villainy of man.

The Jew awoke, from his bed he could see through the little attic window to the orchard beyond. A man was stealthfully making his way toward the house, the figure was neither that of the hired man, nor any of the Bishop's household. He passed along toward the other end of the house. The Jew's interest in the stranger was more than one would expect of a drowsy person, just awaking from a deep slumber. He arose hastily, put on part of his garments, rapidly crossed the garret on tip toe and cautiously peeped out of the window. The man below quietly climbed the apple tree, which stood upon that side of the house, and with the skill of a cat crept along a limb overhanging the porch, lightly dropped upon it and crept through the open window into the Bishop's room. A moment later the preacher awoke with a start, as he realized that a pistol was pointed at his head, and a low harsch voice demanded to know where he kept his money.

(To be continued.)

NOTES ON THE C. E. TOPIC.

A Missionary Journey Around the World.

IV. Missions in Hawaii and the Philippines.

Isa. 60: 1—12.

The attention of the Christian people of America to the Hawaiian Islands as a possible missionary field was first won in a peculiar way. Oboakiah, a native boy of seventeen, was found weeping on the steps of Yale college one morning in 1809. He had escaped from a war in his native land in which his parents had been killed. He was shipped as a cabin boy by an American captain who took him to his own home in New Haven. A desire for an education, which seemed so hopelessly out of his reach, led him into the situation in which he was found. Kind friends were found who provided for his education with the purpose of sending him back as a missionary. He died, however, before this could be accomplished, but others soon were ready to go. In 1819 a party of 17 sailed from Boston for Hawaii. Shortly before the coming of the missionaries idols were overthrown and temples burned in a revolution brought about by the wives of the king who had just died and the Islands were ready for Christ before the landing of the missionaries. In 1822 the first book in the Hawaiian language was printed and the first Christian marriage celebrated. The transformation of the heathen Hawaiian people into a Christian nation is one of the missionary miracles of last century. Today the islands present other missionary opportunities. The native race is disappearing and an influx of other nationalities has taken place. Practically every phase of missionary opportunity is open in these islands among the Japs, the Chinese, Koreans, Portuguese, Puerto Ricans and Russians who are now to befound there in great numbers.

The native population of the Philippine Islands may be divided into three classes, 1. the short, black frizzly-haired aboriginal savages who hide in the forests and are known as Negritos, 2. the non-Christian natives of Malay stock who are divided into the savage Igorrotes and theMohammedan Moros. The Igorrotes are head-hunters and the Moros are the most fanatical of their faith. 3. The Christian natives who are made up largely of a mixture of Spanish and native blood. They are Roman Catholics and of a type common to Spanish Christianity. In the islands there are also, besides the natives, great numbers of Asiatics, principally Chinese and Japs. The guns of Manilla were scarcely cold before the Protestant missionary was on the scene. The progress of the various efforts has been remarkable both in the number of converts and in their piety. God has given to American Christians in these islands one of the greatest openings for Christ that the world has ever seen.

NOTES ON THE S.S.LESSON.

April 30, 1911.

God's Pity for the Heathen.

Jonah 3: 5—4:11.

Golden Text: .Matt. 28: 19.

The Book of Jonah presents one of the most interesting characters in the O. T. In the mind of some people Jonah is a joke, with others he is a myth. The Bible presents him as a real person with a real problem on his hands. The purpose of the book is not specially to portray a miracle in theBible, there are plenty of them more startling than the whale story, which we can accept without difficulty. We would not miss this one very much were it omitted and the book of Jonah aside from the whale story has a great value. But we accept the account as it is. Our Master used it to beautifully illustrate the Resurrection. The great purpose of the book is to show God's care for a heathen people and the means He used to bring it to a realization of His power and mercy.

In the lesson we are taught the folly of running away from God. We think of Jonah as a silly person because he ran away from a demand God made upon him. The one who runs away from duty—or does the same thing. neglects it, will sooner or later be confronted with the responsibility it imposes and he will have a dozen times more troubles in meeting it.

Jonah only needed one severe shock to bring him to his senses. Some people have troubles roll upon them like the billows of the angry sea and yet cannot bring themselves to doing the duty God plainly sets before them and thus avoid farther chastenings. Had he been merely sorry for his short-comings but stayed away from Nineveh, God would have found other means of impressing him, yet, there are some people who think that mere sorrow for past neglect makes things right with God. Nothing but doing the part God imposes will please Him. The people of Nineveh were, in the eyes of the Jews, wicked outcasts, but God loved them. Every outcast has a place in the affections of God and He makes provisions to win them. The policy of letting the heathen alone is selfish and wicked. We have plenty, China has a plague and a famine. The simplest process of reasoning convinces us that we should help them They have idols and superstition, we have Christ, we should bring Him to them. As sunshine is for the whole world, so the Sun of Righteousness is for all men.

The people of Nineveh believed God and were saved. Believing God is the only thing that saves any one. It proved that it was worth while to preach to them. Until we are certain that Christ will be utterly rejected, and we can never be certain of that, it is our business to preach salvation to the christless. The cattle of Nineveh gave God concern.

God concerns Himself about His dumb creatures as well as about humanity. Mercy to dumb animals is a part of our duty, we should always treat them with kindness.

Knowledge is an excellent drug, but no drug has virtue enough to preserve itself from corruption and decay if the vessel be tainted and impure wherein it is put to keep. Such a one may have a sight clear and good enough who looks asquint, and consequently sees what is good, but does not follow it, and sees knowledge, but makes no use of it.—Montaigne.

News of the Week.

ALCOHOL TAKEN OUT; LIQUOR STILL POISON.

Middletown, Conn. April 18.—"The harmfulness of intoxicants is not removed with the removal of alcohol from their composition."

"With their alcoholic contents reduced to the same percentage, ordinary hard cider and claret are the most poisonous beverage, and brandy, gin and whiskey are the least poisonous."

These two conclusions have been drawn by Dr. David B. Whitney, of the biological department of Wesleyan university after a comprehensive investigation of the problem, and observation of the effects of dealcoholized liquors upon low forms of animal life.

It seems that a committee of fifty investigating the liquor problem reported some time ago that alcohol is the only poisonous ingredient of liquors and stated that if all liquors were reduced to possess the same percentage of alcohol, their injurious effects would be equal. Furthermore, a new method of dealcoholizing has been discovered in England by which it is possible to remove from the beer all the alcohol and leave it practically identical in taste and color with the ordinary beer. This new beer is supposed to be harmless and at the same time as "satisfying" as the old kind.

Dr. Whitney has conducted his experiments in order to determine whether there are other injurious ingredients than alcohol in the ordinary liquors, or whether liquors containing the same amount of alcohol are equally injurious, and finally to determine whether dealcoholized liquors are entirely harmless. He used in his experiments some small water living animals called rotifera. He put varying amounts of the different liquors into the water in which these animals lived and noted in what percentage of alcohol they could live thirty minutes and also in what percentage of alcohol they could live two or three days and produce young. Tests were made with wines, such as cider, claret, and sherry, and with malt liquors, such as beers and ales, with distilled liquors such as whiskey, brandy, gin and with pure alcohol.

Y. W. C. A. CONVENTION.

Indianapolis, Apr. 18.— Miss Helen Gould, of New York, arrived in Indianapolis at noon today, and she expects to remain one week and participate in the affairs of the Y. W. C. A. national convention. She and Miss Grace Dodge led a delegation from New York which was made up principally of members of the Y. W. C. A. national board.

Miss Gould, Miss Dodge and Mr. and Mrs. J. H. Tritton, of London, have adjoining parlors on the second floor of the hotel, overlooking Washington street. Mrs. Tritton is president of the world's Y. W. C. A.

Miss Dodge, president of the national board, said, in discussing the affairs of the convention:

"I hope to see our organization quicken the interest of the women of Indianapolis, of all cities in the country and throughout the world, to the end that all womankind may come in for the benefits our organization offers them. One of the chief things that I hope the convention will do is to authorize the national board to erect a headquarters building in New York. We have the funds raised for it, so I do not anticipate any difficulty in getting the convention's permission to go on with the work. Another movement which I trust the convention will help the national board advance is work among the foreign women who came to this country to live. We are only in our early plans of this work."

POLICEMAN DIRECTS 200 GIRLS TO SAFETY.

St. Louis, April 14. — Fire, late today, due to an explosion the cause of which has not been explained, endangered the lives of 200 persons, mostly women and girls in buildings used principally by manufacturers of men's and women's wear. All escaped except one youth, Robert Mayer, 19 years old, who was found dead from burns in an inclosed stairway on the fifth floor of the building.

A patrolman, the first person outside the building to be apprised of the fire, climbed a fire escape and by bellowing threats and entreaties to the panicstricken men and women, scrambling out upon the window ledges, turned them back to safety exits.

GEORGE EGGLESTON, FAMOUS AUTHOR, DEAD.

New York, April 15.— George Cary Eggleston, author and brother of Edward Eggleston, also an author, died here yesterday at the home of his son. Mr. Eggleston was born of Virginia parents at Vevay, Ind., 71 years ago, served through the civil war in J. E. Stuart's cavalry and at its close settled in Cairo, Ill., and later in New York. From 1875 until 1900 he was connected in an editorial capacity with several newspapers and magazines here and on his retirement from journalism devoted his energies to writing novels. Most of his stories were of the civil war and the south.

MOLTEN METAL KILLS 6 MEN.

Philadelphia, April 15. — Six workmen were killed, two were fatally injured and twelve others seriously hurt at the Midvale Steel works at Wayne Junction this afternoon when a huge container filled with molten steel gave way,the fiery liquid pouring or splashing over more than a score of the employes

WORLD'S LARGEST SUNDAY-SCHOOL.

Brazil, Ind., April 16. — In the presence of Bishop Edwin H. Hughes and prominent churchmen, 2,518 children of the 5,023 persons enrolled in the world's largest Sunday-school today paid tribute to William E. Carpenter, superintendent of the Sunday-school of the First Methodist church. The imposing convocation of the school was a celebration of the twenty-fifth anniversary of Carpenter's connection with the Sunday-school.

A total collection of $2,800.19 was contributed in honor of the anniversary.The superintendent gave $1,200.

SHEFFIELD CHOIR SINGS FOR OHIO LEGISLATURE.

Columbus, O., April 18.—The Sheffield Choir of England, which gave a concert here last night, and will be heard in Indianapolis Friday and Saturday in the Ona B. Talbot series of concerts, received unusual attention in this city aside from the concert itself, the choir's presence being made a social event of note.

In the afternoon there was a reception to the choir by Governor Harmon and Mayor Marshall, and in the lower house of the general assembly the musicians were received by special resolutions. Members vacated their seats for the visitors, which, it was said, was a courtesy that had never before been extended. Governor Harmon welcomed the choir to the state and a response was made by Dr. Harriss. Following this the choir sang "O Gladsome Light", "America", and "God Save the King." At the concert at night it was said that the choir had the largest paid attendance in the history of Memorial hall.

TO COMMEMORATE NAMING OF AMERICA.

Paris, April 15.—Commemorative of the suggestion published April 25, 1507, at the little city of St. Die, France, that the new world discovered to the west of Europe should be called America, by which appellation the western hemisphere has since been known, a Franco-American celebration will be held at St.Die, June 3, 4 and 5.

President Fallieres, American Ambassador Robert Bacon, Frank H. Mason, the American consul general at Paris, and representatives of twenty-one American republics have accepted invitations to participate.

The program provided for the celebration includes an historical pageant, a military display by French troops, the laying of a corner stone of a high obelisk called "America's tower," on the summit of Mount Ormit, overlooking St. Die, the placing of a tablet on the house where the name America first was suggested and a grand illumination of the town of St. Die in the evenings with the star of America as the chief feature. Many Americans are expected to visit St. Die during the celebration.

MEXICAN BULLETS STRIKE AMERICANS.

Agua Prieta, Mexico, April 14 (via Douglas, Ariz.)—Revolutionists under Red Lopez hold this town, which they captured yesterday after a three-hour battle with Mexican federal troops. Reinforcements are expected by the insurrectos, who say they intend holding their advantage at any cost. The town, as a port of entry, is an important point, and the insurrectos hope, by keeping it, to obtain recognition from the United States of their belligerency.

Further fighting is expected. One American in Douglas was killed and eight were wounded, one mortally, by bullets fired in the combat yesterday. The loss to the engaging forces was about equally divided, and amounts to fifteen dead and about sixty wounded.

Rebels Quit Agua Prieta.

Douglas, Ariz., April 18.—The rebel army, after almost eighteen hours of incessant fighting yesterday in defense of Agua Prieta, Mexico, quietly evacuated the town during the night. It moved silently and when day broke was nowhere to be seen. The Mexican national troops entered the city at dawn, encountering no resistance. The rebels captured Agua Prieta several days ago, after a battle with the federals.

The federals approached the town from the south and east during the early hours, coming in slowly and cautiously, lest they encounter an ambush. Great was the surprise of the commanders of the government troops on finding, when they reached the outer works of the rebel intrenchments, that the trenches had been abandoned and no insurrectos were in sight.

The reason for their evacution of the city after their all-day defense of it was not at first apparent. The most logical conclusion seemed to be that they had exhausted their ammunition.

Mexico Promises To Protect Border.

Washington, April 18. — The Mexican situation is now occupying the attention of the President, to the exclusion of nearly all others matters. Some of his advisers are telling him that the time has come when the United States ought to intervene. He does not take this view. He told members of the senate committee on foreign relations today, among them Senator Cullom, of Illinois, that he was still hopeful that the situation along the border, as well as in the interior of Mexico, would improve, and thus make intervention unnecessary.

Positive assurances that the Mexican government will adopt a "definite restrictive policy along the border," and news from Douglas that the rebel forces have evacuated Agua Prieta, did much today to relieve the high tension under which the President and members of his official family have labored for the last few days. The assurances from Mexico followed demands of the state department that fighting which endangered American lives in the border towns must be stopped.

Peace Proposal Again.

Washington, April 18. — Dr. Vasquez Gomez, head of the confidential agency of the Mexican revolutionists here admitted tonight that a proposal for an armistice had been sent to the Mexican government and that a favorable reply had been received.

It was learned that he had telegraphed the insurrecto junta at El Paso, Texas, to communicate this information to General Francisco I.Madero, jr., in the field and to abtain from him at once the definite conditions upon which he would agree to an armistice.

It is said that the Mexican government will permit couriers to pass through Juarez, so as to facilitate the transmission of the messages arranging the armistice.

ANTI-MORMON DISORDERS.

Birkenhead, England, April 16. — The anti-Mormon campaign led to serious disorlers here tolay. An organized demonstration against Mormonism was carried out and an ultimatum was issued requiring the Mormon missionaries to quit town within eight days. Later a great crowd attacked the Mormon meeting house and stonel and smashed the windows. The police had great difficulty in restoring order. Two persons were injured and five were arrested. The anti-Mormon campaign was organized at Liverpool by the bishop of Liverpool and other prominent churchmen. The object is the expulsion from England of the Mormon missionaries, who are charged with sending many recruits, chiefly girls to the United States.

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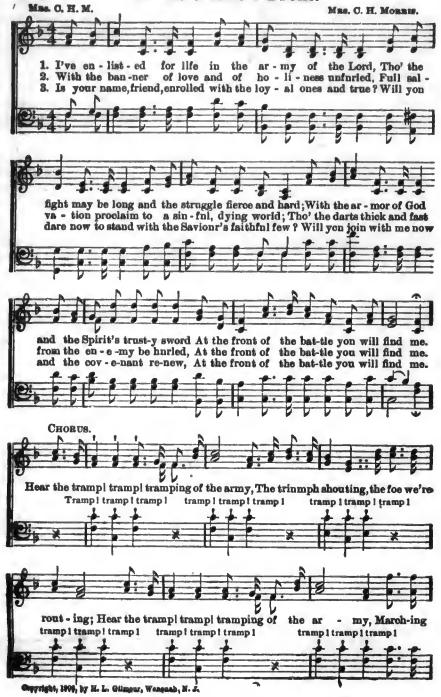
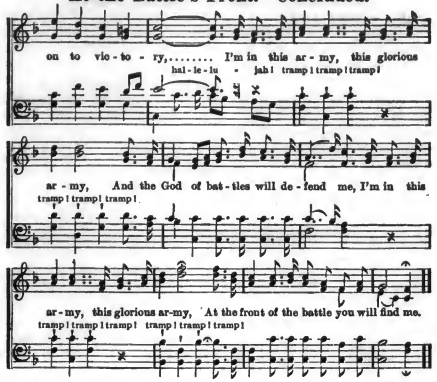
102 **At the Battle's Front.**

Mrs. C. H. M. Mrs. C. H. MORRIS.

At the Battle's Front.—Concluded.



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BUCKTOWN
—: BY :—
MELVIN E. TROTTER

A STORY OF WORK IN THE SLUMS AND OF THE POWER OF THE CHRIST LIFE THROUGH A WAIF OF THE SLUMS.

Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

The well-known mission worker of Grand Rapids has told a most interesting and unusual little story, the details of which are drawn from his own experience and told in his own graphic manner. The charm and humor and quaintness will make many friends of Bucktown and many lovers of Jimmie with his unfailing optimism and his loyalty to the new life which he expresses so oddly. For Jimmie himself becomes a missionary in Bucktown and a more zealous and more useful and more ignorant and more believing one was never seen or imagined.

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or
Thirty Years on the Bowery

This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, April 27, 1911. No. 17.

GOD HOLDS THE KEY.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather He unlock the door,
And as the hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure;
For groping in my misty way,
I feel His hand—I hear Him say,
"My help is sure."

I cannot read His future plan
But this I know,
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough, this covers all my want,
And I so rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

—Exchange.

NEWS AND COMENT.

We find it easy to confess the mistakes and sins of others instead of ours.

God calls workers today to carry the gospel to foreign lands. Who hears His voice?

The Kansas Ministerial Conference will be held at the Gnadenfeld church at Whitewater, Kan., on May 10, 1911.

Missionary work is a duty and a privilege for Christians. The Church should earnestly endeavor to give as soon as possible the gospel to the whole world.

Missionary P. A. Penner, of Champa, India, reports that the heat is on and effective. Penner's, Miss Funk and Miss Braun, of Janjgir, will be off to the hills about April 17. Missionary Wiens is at his new station.

Now Ready. Dietrich Philip's Hand Book, translated into the English and published by the Mennonite Publishing Co., Elkhart, Ind., is just completed. This very instructive book contains 539 pages. Price per copy prepaid, leather bound $1.80, leather back with cloth sides $1.60; ten copies for $16 and $14 resp.

At the World's Missionary Conference held at Edinburgh, 1910, it was stated that "The whole matter at the present stage of missionary progress is perplexing."

The Northern District Conference will convene in the Salem church at Wisner, Nebr., on June 7, 1911. In connection with this conference also a convention of the Sunday-schools and the Young People's Societies of this district will take place. (For programs see "Bundesbote".)

FREEMAN COLLEGE NOTES.

Freeman, S. Dak.

Easter-vacation is over and all have resumed their work. It will require some extra energy for this last month on account of warmer weather and a load of "stiff" examinations.

It is said that the best part of the Easter-program of the Y. P. C. E. S. was the rendition from "Emmanuel" by Prof. Amstutz and some members of his chorus. The themes dealt with China's present conditions. A good collection was raised for that famine.

Some of the students are wondering who will be fortunate enough to receive the Scholarship this year. Do the best you can at all times under all circumstances, and what is right will be yours. By all means don't worry.

Miss Adina J. Graber, one of our senior students, is still at the hospital in Sioux City and is improving rapidly. Her many college-friends long to see her back again. Quite a trial for an ambitious young lady, who has just about finished her schoolwork, being ready to graduate within a month.

Commencement-week is approaching and some of the greatest events in the history of the college are expected to occur this year. Plans are under way of purchasing a large tent for the college, holding an audience of some 700 people. If all things were favorable, this tent would be too small still. Please watch the next announcement from here.

United Mennonite Board of Missions:

The Christian Evange gives the following explanation:

"The above name has been chosen for the organization effected March 22, 1911, at Meadows, Ill. Hereafter the foreign missionary work of the Defenseless and Central Illinois conferences will be aggressively carried on by the new organization. It is understood that the wishes of either conference shall in no case be disregarded. The feeling throughout the various churches concerned was that of more united effort in our missionary endeavor. It was largerly due to this noble sentiment, and to the earnest prayers of missionary leaders, and to the faithful perseverance of those responsible for so great a work that at last this great end has been achieved. There may be imperfections in organization, slight differences of opinion, but if the work is carried on prayerfully, we have every reason for believing that God will bless the efforts put forth and through the operation of the Spirit of God, the ties of brotherhood will become stronger and the blessings of Christian fellowship will be just that much the greater."

This Mission Board has sent Bro. and Sister Haigh to the foreign field. On Opril 19 they sailed from New York and are now on their way to Africa.

A VISIT TO THE GOSHEN CHURCH.

In response to the request of the Evangelization Committee of the Middle Conference, the writer spent some time in April in the what is known as the Goshen Silver Street Mennonite Church, looking after the spiritual interests of the congregation. I left my home on the afternoon of Good Friday, April 14th, traveling over hill and dale, mountains, valleys and plains, with some delays to make train connection I arrived at Goshen, Indiana, about twenty-hour hours after starting. Awaiting my arrival was deacon Samuel A. Hoover and his wife, who is also deaconess of the church, and by auto was soon conveyed to their very pleasant country home four and one fourth miles east of town. I also met Bro. Andrew C. Mehl, another of the deacons who is interested in business in town. For the sake of a little exercise on Easter Sunday morning I wended my way afoot, in preference to being whirled there on Bro. Hoover's auto-car, to the beautiful church three fourth of a mile further east.—The church is located on a rise of the ground on the south side of the road. A flourishing Sunday-school meets one hour before the regular preaching services, superintended by Bro. Hoover and taught in Scripture truths by a devoted corps of teachers. The church is at present without a regularly installed pastor, since Bro. M. A. Niswander resigned the charge and accepted that of a church in Idaho, about two months ago. Bro. A Ropp, who lives in the vicinity, serves in the capacity of minister since. A large audience was present to take in the Easter message based on Matt. 28:5—8. In the evening, and the evenings through the week following, a series of Gospel meetings were held, the audiences readily participating in song and prayer. On Sunday, the 23rd, we again had two preaching services, closing the series with the evening service. Through the days of the week many families were visited, the aged and infirm edified and encouraged through the Word, heart-to-heart-talk and prayer. The congregation numbering upward of two hundred members is truly in need of an undershepherd and our prayer is that ere long the good Shepherd may so direct that the need be supplied. While undoubtedly here, as everywhere, there are such who need constant spurring on to Christian life and activity, the congregation is in an active, prosperous and growing condition.

A. M. Fretz.

THE MISSIONARY CONVENTION and Christian Mela of the Chattisgarh District, India.

As is known to the readers of the Mennonite the different missions of this district meet for two days annually, for mutual upbuilding and for the discussion of problems which confront every

missionary. The missions represented this year were as follows, German Evangelical 14, theChristian or Disciples 7, American Mennonite 5, and our own mission 5.

It is a source of inspiration to meet different workers to become acqainted with them personally and exchange ideas and convictions and to feel the true bond of love which binds us all together. Wish our home friends could have seen and felt the unity exhibited. To be sure there are differences of opinions but charity can and does cover such differences. Our hearts rejoice that there is such fellowship, love and sympathy between the branches of Mennonites here in India, and we hope and pray that the time may soon come when there will be like charity at home. United effort is strong, divided efforts lose strength.

The subjects discussed this year were especially helpful. One of the sentiments was, to find out what methods the missionaries can employ in order that the Indian church may become a strong spiritual as well as practical church. Another thought was that of missionary unity; the results that may be accomplished through it.

Following the missionary convention was a five day mela or leon, for the Indian Christians, the missionaries staying and assisting. This was only the 3rd convention of this kind in this district. These meetings are held on an island where no people are living. Monkeys seem to be the sole inhabitants except for these conventions. The missionaries, if possible, bring their tents or else have huts made of split bamboos, the native Christians also have huts of bamboo. There was a daily market where the natives as well as Europeans could buy rice, vegetables, etc.

Those who were privileged to stay for the Indian convention were especially favored because of the spiritual feast. The program committee were fortunate in getting a man who could speak the Hindi language like an Indian, having been born in this country, but not only could he speak the language fluently, but the message day by day came through a spirit filled man. It was real soul food which Rev. J. W. Forman invited us to partake of. Through him we could feel the power in prayer. We trust that many a soul tasted the heavenly manna. There was on early morning prayer meeting, sun rise. Then for the morning session there were simultaneous meetings, for young boys, men, generl workers, girls and women; all these were in charge of missionaries. In the afternoon there was a general meeting and open conference to which the Indians brought their perplexing questions and they were discussed by both Europeans and Indians. Daily large crowds of heathens from the near-by villages came to see what was going on. Generally the evening meetings consisted of addresses by some Indian brothers. There are times when one almost becomes discouraged with these people, but in listening to the addresses one could not help but feel that by the grace of God lives are being changed, that old customs and iron caste bands are being broken by the power of God.

We trust that through these annual interdenominational conventions much good may result for His honor and glory. Pray for these meetings. Next year it will no doubt be held in February.

Your sister in Christ,

Annie Funk.

TOO MANY ORGANIZATIONS.

That there are too many organizations is a subject to which frequent reference is made in various articles on general church work; and while it is a subject of a wide range of thought it is often greatly misinterpreted and demands careful and legitimate perusal.

Recently the writer read with great surprise and astonishment an editorial of a progressive weekly newspaper (the writer no doubt is an able clergyman) that organization in connection with church work ought to be discouraged.

This in a sense is allowable, i. e. in a congregation where there can not be procured the proper material to govern it satifactorily; where the pastor, superintendent of Sundayschool and church officers are not wide-a-wake to the spiritual uplift of a lost manhood, and are not thoroughly in earnest to device the best methods and means at hand for the salvation of the lost.

It is therefore of great importance that the proper forethought is taken as to the material at hand before an organization is formed within the range of church work ,as well as of any other line of work. Those who are familiar with the work of political, educational, agricultural, social, corporation or of any other field of progress, will admit that it is necessary to effect proper suborganization to carry out the work in detail.

The trouble with some of our conservative pastors is they are afraid that the younger generation, or those who are possessing equally or even advanced qualification to proclaim the "unsearchable riches of Christ," would rob them of some of their dignified, spiritual pride; where on the other hand they should be "laborers together with God." 1. Cor. 3:9. Spiritual pride, Dr. Torrey used to say, is a great evil existing among Christians. If we prevent others of assisting in bringing about the greatest results in religious movements we commit a great evil, and in other words, we are robbers of God. Many pastors want to reign supremely or not at all. The fact is they do not "in honor prefer one another." Rom. 12:10. Such pastors should be asked to resign and a call extended to a humble shepherd of the flock.

Organization may (as above referred to) sometimes notbebest in certain phases of church work, if the proper material of such line of work can not be effectively provided for. If the pastor finds, after prayerful consideration, that such is the case he should advocate the necessity of it, and appoint a committee to investigate the advisabilitiy of an organization. Without a vigorous effort on the part of the pastor the need of such particular branch of church work will not be discovered, hence lamentable injustice is done to the cause of Christ in the community.

A personal worker's class is an essential thing to prepare the young Christians for all lines of church activities. It is a fact that no church member is a true Christian (or any non-church member) who is not a dilligent reader of the Bible, neither is anxious to be instructed in the Word of God; according to 2. Tim. 2: 15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

M. G. Oberholtzer.

A BREWER FAVORS PROHIBITION.

One of the latest bits of prohibition news is that the famous beer man of Milwaukee, Captain Pabst, has headed a petition to the Wisconsin legislature to the effect that Grand Avenue, of that city, shall be made a boulevard from which saloons shall be forever banished. Why did he sign such a petition? Simply because he resides in one of the finest residences on the avenue. That tells the story. The Prohibition Association press says:

"The wily old captain knows better than thousands of the victims of his wares, scattered throughout Milwaukee, Wisconsin and the country at large. His new-found conviction should be heralded abroad and the millions who have contributed to make his fortune during the past quarter of a century should rise en masse and widen the limits of that Prohibition district around Grand Boulevard to embrace, not only the capital city and the state of Wisconsin, but also the thirty-nine commonwealths in which the beer barons are still protected in their robbery of the people."

Scores of the saloon-keepers and liquor dealers of Chicago reside in Evanston, Austin, and in the prohibition districts of Chicago. They are not willing that their children shall come in contact with the demoralizing effects of the saloon any more than possible, yet they are willing to sell rum to debauch and degrade others and destroy their homes. —Free Methodist.

Home Circle.

WHAT WAS IT?

Guess what he had in his pocket!
Marbles and tops and sundry toys,
Such as always belong to boys,
A bitter apple, a leather ball?—
Not at all.

What did he have in his pocket?
A bubble pipe and rusty screw,
A brassy watch key broken in two,
A fishhook in a tangle of string?
No such a thing.

What did he have in his pocket?
Gingerbread crumbs, a whistle he made,
Buttons, a knife with a broken blade,
A nail or two, with a rubber gun?—
Neither one.

What did he have in his pocket?
Before he knew it, it slyly crept
Under the treasures carefully kept,
And away they all of them quickly stole—
'Twas a hole.

—Child's Hour.

NOW JUST HOW DID HE DO IT?

There is such a thing as overstepping one's self. It is easy to tell young people what one used to do when he was a boy. "When I was your age," is the way it generally begins, and it always ends with a comparison entirely to the disadvantage of the poor children.

It appears, according to Success, that one of this kind, in addressing a Baltimore gathering of children, rather confused himself, to the merriment of the youngsters. He was a member of the board of trustees of the school before which he was speaking.

"My young friends," said the speaker, "let me urge upon you the necessity of not only reading good books, but also of owning them, so that you may have access to them at all times. Why, when I was a young man, I used

frequently to work all night to earn money to buy books, and then get up before daylight to read them."

ON PLEASANT STREET.

"I guess she lives on Pleasant Street."

Rhoda's eyes opened She spoke very quickly, for it was not very often that she had a chance to correct Uncle Charles.

"O, no, uncle! She lives on another street entirely. I think it's Jefferson."

"They may call it Jefferson, but I'm sure its real name is Pleasant. She looks to me like the sort of girl to live on Pleasant Street."

Rhoda understood. That was only Uncle Charles' way of saying that Emma was sweet and pleasant herself. The corners of her mouth had a way of turning up, just ready to break into a smile. Her eyes had a habit of twinkling. Things that would make other people cross never ruffled Emma's temper.

"Pleasant Street is a fine street to live on," said Uncle Charles. "I wonder why some other girls I know don't move there."

Rhoda laughed outright. and Uncle Charles studied her dimples approvingly. "It looks to me",he said,"as if you were about ready to move into Pleasant Street yourself."—The Young Evangelist.

Confession of a fault makes half amends.

Marriages.

Welty—Sprunger. — On April 25th in Berne, Ind., by Rev. J. W. Kliewer, P. P. Welty, of Wharton, Ohio, and Martha Sprunger, of Berne, Ind.

Deaths.

Hirschler. — On April 14, 1911, Summerfield, Ill., Catharine Hirschler, nee Hirstein, aged 88 years, 4 months and 8 days, of dropsy and old age. She came to America in 1858, and on March 12, 1871, she was married to Rev. Daniel Hirschler, who preceded her in death on April 9, 1888. Rev. C. van der Smissen conducted the funeral services and based his remarks on 1 Cor. 15:53—57.

Bear. — On April 16th at Summerfield, Ill., Catharine Bear, nee Berger, aged 81 years, 9 months and 25 days, of lung and heart trouble. She was born in Franking, Upper Bavaria, and came to America in 1842. On August 8, 1853 she united in marriage with Christian Baer who preceded her in death in 1890. This union was blessed with 9 children. Rev. C. van der Smissen preached the funeral sermon on 2. Tim. 4:18.

Augsburger. — On Jan 18, 1911, near Middletown, Ohio, Carrie Augsburger at the age of 27 years, 9 months and 18 days. The funeral was held at Trenton. Rev. John Kinsinger of Carlock, Ill., and J. E. Amstutz officiated.

Nunnamaker. — On Jan. 7, 1911, at Middletown, Ohio, Mrs. Christena Nunnamaker, nee Kinsinger, at the age of 88 years, 9 months and 25 days. Rev. Emanuel Troyer, of Normal, Ill., spoke at the house. She was a member of the Trenton, O., congregation.

Goldsmith. — On Jan. 24, 1911, in Hamilton, O., Magdalena Goldsmith, nee Kinsinger, at the age of 72 years and 6 months. Her husband, Joseph Goldsmith, had preceded her 2 years before. She was buried at Collinsville, Ohio. J. E. Amstutz officiated, assisted at the house by Rev. Kitzmiller, of the U. B. church at Hamilton.

Kirby. — On Jan. 30, 1911, in Trenton, Ohio, Mrs. Luella Kirby, daughter of Joseph and Phoeba Augsburger, at the age of 24years, 9 months and 29 days. The funeral was held in the church at Trenton. Rev. Gerhold, of Middletown, preached the funeral sermon. He was assisted by J. E. Amstutz.

Rockey. — On March 27, 1911, near Miamisburg, Ohio, John Rockey at the age of 68 years, 10 months and 20 days. He was buried at Trenton, J. E. Amstutz had charge of the funeral.

Kinsinger. — March 31, 1911, near Darrtown, Ohio, Mrs. Elizabeth Kinsinger, nee Stalter, at the age of 72 years, 11 months and 21 days. Her husband, Rev. Peter Kinsinger, preceded her in death several years ago. The funeral was held at the house. Interment took place in the Trenton cemetery. J. E. Amstutz conducted the funeral.

King. — On the 4th of April near Blue Ball, Ohio, Christian King at the age of 81 years, 5 months and 7 days. He was buried at Trenton. Rev. Campbell of the Presbyterian church at Blue Ball and J.E. Amstutz had charge of the funeral.

Contributions.

For the Mennonite Home at Fredrick, Pa.

Germantown church $5; Deep Run church $17; West Swamp church $22; Saucon church $9; Springfield church $19; Allentown church $9.23; from Boyertown:—Stauffer sisters $1, Mrs. C. E. Wren, $1, John B. Bechtel $1, Mrs. Thomas Renninger $1, Mrs. D. E. Moyer $1, J. K. Loudenschlarger, Phila $5; Souderton church $46.65; A. S. B. Stauffer, Bechtelsville $2; Mary Biegler $5; Upper Milford ch. $21.50; Hereford church $70; Solicited by N. B. Grubb; from Frank W. Shalkop $5, Mary S. Geiger $10, Ot. Eisenlohr $20; Flatland church: — Mr. & Mrs. D.M.Landis $5; H.D.Fellman, $2, Charles Thatcher $1,John L. Rosenberger $1, John H. Landis $1, Henry L. Baringer $1; Second Mennonite church, Phila., $14; First Men. church, Phila., $108.45; East Swamp church $38.85; in the donation box at the Home $19.31.

Charles Genzler, Barto 5 bu. potatoes; J. K. Loudenschlager, Phila., 5 lbs. red pepper; Mrs. I. W. Stetler lot radishes; Harry M. Housekeeper, 1 horse; W. C. Gerhart, horse banket; Surcingle, mane brush, 5 lbs. harness soap, lot cabbage,peppers and cucumbers; A. H. Musselman, 1 pr. crutches; Mrs. J. Wright lot peaches and oranges; Mrs. I. W. Stetler, lot pears and canners; Mrs. LillianWeida, lot strawberry plants; BenjaminBertolet, lot apples, pears, beets and corn; I. T. Ehst, 1 minute book.

Anniversary Donations: Schwenksville church: M. M. Kremer, 3 fancy cakes, lot potato salad, corn, can peaches, can pickles, can chow chow, 2 cups jelly; M. C. Gottshall, bag oats, basket tomatoes, lot potatoes, lima beans, 1 cake, 3 qts. milk; Mrs. Hannah Kratz, 4 lbs. sugar, 2 lbs coffee, 2 lbs. cheese, 2 lbs. cakes; Nathaniel Ziegler 1 cake, pot apple butter, pack corn starch, box cocoa, box pepper, box baking powder, 2 bus. oats; J. R. Allebach, fancy cake, 19 lbs. ham, 6 tongues, 4¾ lbs. cheese, 5 lbs. sugar, 2 lbs. coffee; Margaret Dolts, 1 bouquet; Dr. Scholl, 2 lbs. coffee, 5 lbs. sugar; Mrs. W. Bossert, 1 cake, 1 ham, 5 lbs. sugar; J. B. Clemens, 5 picces soap, 2 packs corn starch, can plums, can tomatoes, 3 cans peas, 1 lb. baking powder, 2 lbs. cocoa nut.

The following contributed cash to buy bread etc.:—J. W. Schantz $1; Laura Miller $1; Sarah Longaker $1; Morris Nyce $1; M. A. Kratz $2; Kate Allenbach $1; H. B. Kratz $4; H. S. Gottschall $1; M. G. Allebach $1; J. C. Gottshall $5; Bertolet ch.: Jonatan Gilbert ½ bu. potatoes, lot grapes, can pickled cabbage, 1 cake 2 lbs. coffee, Mrs. I. S. Stetler, 3 gal. potato salad, 2 qts. cream, lot onions; Mrs. M. H. DeHaven 7 lbs. coffee; W. G. Hunsberger 3 qts. cream;Mrs. I. W. Stetler 1 bu. potatoes, 3 lbs. coffee, 4 qts. milk, 3½ gal. spiced pears, 5 lbs. sugar, bag salt, 1 lb. pepper, lot pears, red beets pickled cabbage, 6 fancy cakes, Isaac Hunsberger 3 lbs. butter, 7 loaves of bread, jelly roll, 2 cakes, 2 bus. oats.

Boyertown church: — Jarius Stauffer, 5 lbs. sausage, 3 doz. honey cakes; Mrs. Wm. H. Rose, 2 fancy cakes, 1 ham, 2 bouquets; Joseph B. Wile, 2 bush. oats, 18 qts. milk, 1 qt. cream, lot potatoes, pot pickled cabbage, 3 fancy cakes, pot prunes, lot corn, 2 piccs home made soap; Mrs. Margaret Gottshall, Phila., 6 lbs. candy; S. B. Bechtel, Congo, lot pears; Mrs. G. A. Weida, Frederick, 2 fancy cakes, pot red beets, tomatoes and apple sauce, 3 qts. milk, Mrs. Milton Oberholtzer, Krausedale, 6½ lbs. beef, 1 doz. honey cakes, 2¼ yds. gingham; Mrs. Amos Schultz, 1 bouquet; A. L. Bauer, Congo, 2 cakes, 2 bouqets; Mrs. H. W. Stetler, Pennsburg, 1 bouquet, 1 bologna; H. W. Stetler, 15 lbs. bologna; Green Tree Creamery Ass'n 1 qt. cream; West Swamp Young People's society, 1 quilt; Mrs. E. Weller, Bechtelsville, large cake, lot small cakes, lot apples; J. L. Bauer, paint for porch-floors.

Upper Milford church: H. B. Geissinger, dried apples, 6 h'd cabbage, bag oats, $2; D. M. Schantz and Mrs., bag corn, bag oats, dried beans, box starch, box boraxine; Widow H. G. Schantz, bag corn; Henry Diehl, 6 h'd cabbage, lot lima beans; Mrs.Harry Schreiber, 1 bu. potatoes; Mrs. Geo. Carl, lot soap, 1 lb. coffee, 2 lb, sugar; Abram Geissinger, bag cabbage; H. B. Schantz, bag beets and radishes; Henry Stauffer, bag corn, 3 h'd cabbage; Mrs. D. W. Moyer, pack coffee, pack oat meal; John B. Geissinger, bag oats, bag corn, bag potatoes; A. B. and M. B. Schantz, bag corn, bag oats, bag potatoes, bag beans, 1 broom, 7 cabbages; D. Rickert $1; Mrs. Reuben Reodcr, bag corn, 3 cabbages, 50 cts.; Jacob Hiestand $1; 2 cabbages, 2 qts. beans; Henry N. Shelly $2; Albanus Z. Shelly, bag potatoes, 7 cabbages; Theodore Gehman, bag corn, bag oats; Mrs. Chas. A. Moyer, 50 lbs. flour; Wm. M. Gehman, 100 lbs. middling, 2 bus. oats, 20 B. C. flour; Ambrose Schantz, bag corn; Ira Schantz, 2 bags corn; Wm. Hiestand, bag potatoes, lot cabbage and beans; John S. Gehman, bag corn; Joel Gehman, bag corn, bag oats, lot cabbage; David Hiestand, bag potatoes; Wallace Stauffer, bag corn; Frietta Feigly, bag apples, 3 qts. beans, 4 pumpkins; William Stuffer, bag potatoes; Mrs. Ad. Krauss, jar apple butter, $2; J. S. Schantz,3qts.beans,3 qts.dr'd corn,bag corn; Mrs. Howard Stetler, $1; Eugene Oberholtzer $1; FrancisShelly $5; Mrs. Levi Meschter $1; Stauffer Bros. $4; H. L. Schantz $1.

Hereford church: 6 cans corn, 6 cans peas, 6 pks. craker dust, 6 cans cleanser, 6 pks. soap powder, 5 cans baking powder, 4 cans tomatoes, 3 bottles ketchup, 5 cans cocoa, 4 pks. corn starch, 4 towels, lot soap, 8 bus. oats, 225 lbs. flour, 2 brooms, 1½ bus. corn, 2 pots applebutter, 3 jars fruit, ½ bu. apples, pail lard, 3 qts. beans, lot sausage, lot cabbage, 8 bus. potatoes, 2 chairs. The following donated hauling of coal from Zieglerville to the Home: M. C. Gottshall 2 loads; Aug. Christman 1 load; Irwin Gilbert 1; William Little 1;Ben. Zern 1; H. Reed 1; H. S. Wagner, sr., 1; G. Slemmer 1; S. Faust 1; H. R. Grubb 1; Mrs. Lillian Weida 1;Frank Hunsberger 1; Henry Wagner, jr., 1; Henry Sweinhart 1; E. K. Leidy & Son 1; H. H. Faust 1; Isaac Hunsberger 1; Eli Geissinger 1 load; Nathan Umstead pot applebutter; G. P. Shaw lot rice $1; I. S. Stetler lot turnips; W. C. Gerhart collection basket; set fly straps; F. Schwenk 19½ lbs turkey; S. K. Breed, lot beanpoles; Burpee Seed Co., Phila., $2.25-seed; M. C. Gotshall, 200 lbs. crushed oyster shells.

Gratefully acknowledged,

JOHN L. BAUER,
Financial Secretary.

For the Famine Sufferers in China.

Several members, Trenton, O., congregation, per J. E. Amstutz, $23.40; E. A. $10; Anonymous $5; per "Der Herold":—Bethel College church $26.02, Albert Groneman 50c, A. Janzen, Beatriee, Nebr. $2.30; per David A. Schultz:—A. B. $2; P. H. U. $1, Mrs. H. B. D. $1, H. H. K. $5, D. A. S. and family $3. Friedensberg congregation and S. S. treasury $6, H. C. E. $5, J. C. U. 50c; per John C. Dyck, Buhler, Kan., Hoffnungsau Cong. $1.10, ditto Young People's Society $17; per D. A. Janzen, Henderson, Neb., Bethesda Cong. $167.15; per John G. Diehm, Zions Cong. of the German Mennonite Cong., Dallas, Oregon, $53; per Benj. Schmidt, Hillsboro, Kan., Johannestaler Congregation $31.08; per C. F. Sawatzky, Rosenort congregation, Laird, Sask. $40; per W. L. Franz, S. S. treasury of the Salems Cong. of Krupp and Warden, Wash. $10; per S. M. Musselman, Wayland, Ia.,Wayland Cong. $11.03; Noble Cong. $14.12; per Jacob A. Tiessen, C. E. Society of Bethany church, Freeman, S. D. $10; Anonymous $5; E. S. Shelly, Pennsburg, Pa. $1.

Gratefully acknowledged,

HARRISON LANDIS, Treasurer,
Sixth Street & Columbia Ave.
Philadelphia, Pa.

For India.

From J.T. Reimer, Dalmeny, Sask., for teacher $10; C.F.Sawatsky, Laird, Sas., for orphans $20; P. J. Klassen for lepers $5.

Gratefully acknowledged,

P. A. PENNER.

Correspondence.

Perkasie, Pa., April 23. The Bethel Mennonite congregation of Perkasie observed the spring communion on Easter Sunday. Preparatory services were held on the evening of Good Friday. Baptismal services were also held upon the same evening. A class of seven young people who had been instructed by the pastor for several months were baptized and received into the church of Jesus Christ. Upon this occasion the Girls' Chorus sang "Calvary". The attendance upon this occasion was encouraging as the weather was inclement.

Holy baptism was administered by Pastor H. W. Shelly, of Richlandtown, on Easter at 3 p. m. Another member of the class was baptized and the new members of the church were gathered about the Lord's table for the first time May they be led of the Holy Spirit that they may become faithful and active workers in their Master's Vineyard.—We ask our brethren to pray for us.

F. E. L.

Bluffton, Ohio, April 19. The readers of the Mennonite have not heard from us for some time but we are still as active in the Master's cause as ever. The work in the church and S. schools and Y. P. S. are moving along as usual.

On Jan. 21, Dr. Wm. Evans, of the Moody Bible Institute, came here and conducted a Bible conference in Central Mennonite College for five days, preaching in the First Mennonite church several times and when the College chapel became too small for the Bible conference our church was also thrown open, and filled with interested and appreciative audiences. This was a rate feast of good things.

The following Sunday a series of Union Evangelistic meetings were started in which all the churches in town united. The meetings were held in our church and the different pastors did the preaching in rotation. The meetings were fruitful of much good, bringing the various churches closer together and creating a spirit of harmony in our united efforts for Christ and the church.

These meetings closed on the same night that the noted Evangelist Billy Sunday opened his evangelistic campaign in Lima. During his six weeks' stay most of our people heard him and were greatly blessed.

During all this time the pastor had weekly meetings with the catechetical class and on Good Friday baptismal services were held when 62 precious souls confessed their faith in the Lord Jesus Christ and upon this confession were baptized and received into the church as members. May they have the prayers and assistance of us all to remain faithful and loyal to their Master.

Donnellson, Iowa, April 22nd. —Easter was real fine weather so that the church was well filled, which was often not the case all spring. It seemed Sunday was the stormiest day of the week. As usual we had Communion services on Easter. Brother Hilty is kept quite busy now teaching a 3 months term of German school. He lives over 2½ miles from the schoolhouse. He drives back and forth. The general health of our community is good.

We are having good weather for the farmers. Most of them are busy plowing for corn and oats. Wheat looks very promising. There is also a good prospect for fruit. The cool weather has kept back the buds so that at the present writing none have opened yet.

Goshen, Ind., April 24. — The series of meetings held at the Silver Street church during the past week by Rev. A. M. Fretz, of Souderton, Pa., assisted by Rev. Ropp of the Goshen College, who has filled the pulpit Sunday mornings since Rev. Niswander left for Idaho, March 5, were well attended and much interest manifested by all attending. Much interest was taken night by night as the able and interesting sermons were given and at the closing services Sunday morning and evening the house was well filled. Rev. A. M. Fretz visited in many homes while here during his short stay. He is pleasing and interesting as a visitor in our homes. Communion services will be held Sunday, May 14th, the Lord granting it so.

Philadelphia, Pa., April 20. — The First church of Philadelphia observed Holy week by holding a series of special evening services beginning on Monday and ending on Friday evening. The pastor, Rev. N. B. Grubb, preached on Monday, Thursday and Friday evening. Rev. S. M. Grubb, of the Second church, preached on Tuesday evening. On Wednesday evening the choir gave a creditable rendition of the Easter Cantata entitled "The Story of Calvary". Our choir has been quite highly complimented for its ability to render good music. On Friday evening the preparatory service for the communion service was held. In connection with this service a class of twelve were received into church membership by the rite of baptism. We are most happy to say that of these twelve, all but one are members of the Sunday-school and nine of these are from the Intermediate Department. It is a cause of real joy to see the young members of our school take this stand openly and publicly confessing Christ and by this sacred rite unite themselves with His church. We are happy also to know that several of our Sunday-school teachers were instrumental in helping some of these to come to a decision. This is a teacher's noble privilege. Five also were received by letter transferring their membership from other churches, among these the superintendent of the Adult department of our Sunday-school.

On Easter Sunday morning the Sunday-school held its Easter service at the regular Sunday-school hour. The pulpit platform had been beautifully decorated with a choice selection of Easter flowers and palms which was not only pleasing to the eye but also had a decidedly cheering effect on the audience setting off in a variety of colors the customary somberness. The message of cheer which the flowers bring never fails to take effect. The school rendered a home-made program entitled, "The Suffering, the Risen, the Enthroned Savior," consisting of a choice selection of appropriate Scripture selections read partly in concert, partly responsively and by departments and groups of the school, a number of hymns just suited to the occasion as well as a selection from, "The Crucifixion," by the choir, a selection by a double quartet and a duet. The little folks of the Beginners and Primary departments sang two beautiful songs and one of them gave splendid Easter recitation. The whole school was united and enjoyed an inspiring and hearty service. Each one of the Beginners and Primary department received a pretty Easter card.

The congregation observed the communion service on Easter Sunday morning and evening in the English language. A new departure was introduced in having a special purely German communion service in the afternoon. We have a few members who do not speak nor understand the English language and some others who prefer the German communion service, so in deference to these it was considered best to have a special service in the afternoon entirely German.

We are now making arrangements for our Sunday-school anniversary which will probably be held Sunday evening, May 14th.

THE HISTORY OF THE DEACONESS' MOVEMENT.

By Sister Frieda Kaufman.

(Continued.)

Fliedner's plan was to find Christian women, who would be willing to care for the sick, to give them a special training for their work and then to employ them under the auspices of the church as deaconesses. The deaconesses of Amsterdam were doing such work, but they had no training. He realized that deaconesses standing alone as servants of churches could do a great deal but it was necessary for them to care for their own home also. He was far sighted enough to know at once, that if these women would be free from the cares of home, and would join forces in an institution which would not only train them, but employ them by stationing them according to their ability and special talents, care for them throughout life to relieve them of all worry about their future and old age, that then the influence of this movement would be more far reaching. This plan was destined to make the name of Theodore Fliedner known throughout his native land and in foreign countries, but for the present things did not appear to shape themselves into any state which would promise any realization of this dream. He tried for two years to interest a body of men in behalf of this cause and to find some young women to enter upon this new field of service. The pastors were too busy, and 75 years ago women did not enter upon a professional or a business career as they do today, so there was no prospective deaconess to be found. To quiet their friend the pastors of Dusseldorf finally told him to start the work in Kaiserswerth, but this surely did not look to be a promising field for a new enterprise, which would need so much support. While he was discussing this project with friends, and in doubt in his own mind whether to go ahead or drop the matter, the largest house in Kaiserswerth was offered for sale, and his good wife insisted that he should buy this house to turn it into a hospital. Fliedner did so without being able to make a payment on it. Four months were given him, in which time he must meet his financial obligations. He finally succeeded in borrowing money for the purpose of paying for the house and for its first equipment, which was very meager. New troubles arose. The village aldermen, and the burgermaster refused to have the building used for hospital purposes. It was located in the heart of the town, and they were certain that dreadful diseases would prevail in the village continually, due to this breeding place for illness, the dreadful thing, a hospital! Think of the weary days of argument, which the pastor spent before he had convinced these ignorant men that they need not fear this supposed calamity! Friends were found who were willing to serve as a board of directors and trustees for the institution, and as a God-send, Gertrude Reichart, daughter of a physician in a nearby village was willing to enter the new hospital to receive deaconess training. To give you a glimpse of the broad minded view of Fliedner in regard to this matter it will be sufficient to mention the fact, that although this institution was to become the home for training and employing protestant church workers, he asked a Roman Catholic physician to be at the head of the surgical and medical work of the hospital. Such a thing was unheard of before this time, for the strictest of barriers had been erected by the clergy on both sides to prevent all work in common between the protestant and Catholic churches. The Kaiserswerth hospital and training school for deaconesses was opened for work on the 13th day of October 1836. The outlook for sucessful work was not favorable. One woman, still untrained, to care for the sick, no patients, a house bought entirely on interest bearing notes, one interested physician, and as the only backing of the new enterprise outside of Fliedner and his good wife, we find a small body of men, not any too much interested or in harmony with it all, and very doubtful of success. From these disheartening facts Theodore Fliedner lifted his eyes to the Hills form whence aid and success alone could come, and his trust and childlike faith in God filled his heart with praise and gratitude (To be continued.)

JAKE.

A Story of Plain People. — By G.

Chap I.

(Continued.)

The Bishop and his church always taught that violence of any kind was sinful and that the doctrine of nonresistance ought to be carried to such an extent that, when one was smitten on the one cheek he ought to turn the other also. But he had no idea of giving up the seven hundred and fifty dollars hidden in the old clock without an effort to save it. A man's first impulse, when asked for his cash, under such circumstances, is to surrender it immediately, but, in less time than it usually takes to tell it, that impulse gives way to one which says "resist invasion, save your property." He thought of the hired man supposed to be sound asleep in the other room, who, not being a church member and being a fearless, reckless sort of a chap, might come in and throw the invader out of the window. If only he dared to call him. If only his wife would awake and scream in the hearty fashion woman usually can be depended upon to do under such circumstance. His speculations along that line were checked by the thought that the hired man had a pistol, which was always kept loaded, and might shoot the stranger. No such a thing should ever happen in his house, rather let the burglar carry off everything he possessed than raise a hand against him All that he owned, he reasoned, would not be worth a human life, even though it was a burglar's.

But seven hundred and fifty dollars! would he give them up? No! he would try strategy. Something might happen to scare off the robber.

"I can't get it lying here," was his evasive answer to the impertinent visitor, "let me up." No objections were offered and he proceeded to get out of bed. The sound of voices and the rustle of the chaff in the bed awoke his wife to the sight of her husband standing in the moonlight with the stranger before him still pointing the weapon at his head. Brave woman as she was she could not be calm under such circumstances. She had often amputated a snake with a garden hoe. Armed with a poker or a broom it was no unusual feat for her to make war upon rats or mice. She had even entered the hen house at night to drive out some overzealous mink or opposum. But here her femininity cropped out and "Jake! Jake!" she screamed with all her might.

"Shut up your mouth, old woman," growled the thief. "Your hired man is down at the hotel good and drunk, he won't come and help you. Now old man trot out your cash and be quick about it." he added with an oath.

Solomon thought about running away, but, what was the use? Where should he go? A bullet would follow him if he tried. So he led out of the room towards the stairs still hoping for something to happen. And something did happen. While a hundred impractical suggestions came rapidly to his mind, he suddenly heard a whack and a thud as the burglar fell senseless to the floor.

"Light a candle quick," commanded the Jew, whose presence in the house had been forgotten and the burglar had not known. The man in the little bent up, inoffensive Jew had asserted himself and the two defenseless old people found an unexpected protector in the wayfarer whom providence had sent under their sheltering roof for the night. Now he was no more the peddler, but the hero. He looked every inch a conqueror, as he stood over the prostrate figure in the dim candle light, his heavy staff still raised to administer another blow should it be necessary.

"Is he dead?" asked Solomon anxiously

"We'll see. No, he is only stunned. We had better tie him up and send for the constable or take him to the squire," answered the peddler.

"No! No! we are not permitted to go to law. And what would the people say if they knew I offered violence or permitted any one to be hurt under my roof. I can't allow it. We must let him go," cried the old man.

"Poor man. I'll get water to bathe his head," suggested the wife, whose womanly pity was aroused to the extent of forgetting how dangerous a desperate burglar might be when fully conscious

"Better go to bed and let us attend to him," advised the Jew, and the old woman saw fit to heed the advice after an encouraging "Yes mother, go back to bed," from the husband.

In his heart the Jew believed that the best thing to do with the thief was to turn him over to the officers of the law. It seemed the height of foolishness to turn loose such a character who would most likely attempt to rob some one else, but he had a dread of courts, and being detained as a witness meant a loss of business which he would not endure even for the sake of justice.

"Get some straps or a rope" he commanded the nervous old man.

"Can't I let him go? Oh, what a wrong I would do this poor man by sending him to jail, and make his children suffer for his wrongs. Let us carry him out on the porch and when he comes to he will go off and no one will know about it."

After a minute's debate it was decided to get straps from the light harness kept in the garret, bind the hands and feet of the intruder and buckle him to the bench on the porch until daylight, as it was safer to free a vengeful criminal in broad daylight than at night, when he could not be watched and kept from setting fire to the barn or doing some other wrong.

Jake's usual pilgrimages to the hotel were prosy affairs, a word or two with the host, a little gossip with the bar-room loafers, a few calls for the black bottle, and he would start back for the farm. To-night a treat awaited him. Lowrey Rothwick, the Munchhaussen of the community had broken the occasional intervals between sprees and was on another. Lowrey was a lanky, red headed man, who had seen much of the world. He usually devoted his attention to his farm and family, but once or twice during the year he yielded to temptation, and would wander off to the inn in quest of liquid solace. When Lowrey was just comfortably and socially drunk his tongue loosened and story telling would begin. His stories were the talk of the whole county, but few ever had the opportunity of hearing them first handed from him.

As Jake entered the room the circle of men about Lowrey motioned for silence. He was beginning a yarn. "Before Fanny and I packed up our things in the old wagon to drive back to the States, I was told that twenty miles to the west of us, one could find the best shooting for wild pigeons in all lower Canada. So I took my gun, saddled up my old horse, and started early one morning. The shooting grounds were near a little creek. The oak brushes were fairly alive with birds. I tied up the horse to a shrub and went fifty or hundred yards farther on so as not to have him too much alarmed by the shooting. I rammed home a rather large charge of bird shot and aimed into the bushes where I thought the birds sat the thickest. Then you ought to have seen the flock of birds arise, as sure as I sit here, they flew so thick that one could not see the sky through the flock, and it was fully fifteen minutes before I saw the sun, so thick it was with pigeons. There were more dead birds upon the ground than I cared to carry home, so I only gathered up about two hundred or so and started to find my horse. But, would you believe it, he was gone. There was nothing to be seen of him, but his tracks and they stopped short near a big oak tree. If some one would have ridden him off he would certainly have left some trace behind in the rather muddy ground. I was puzzled and could come to one conclusion, and that was the rather impractical notion that the flight of birds was so great and strong as to carry him off with them, very much in the way that high water carries of dead trees. By and by my attention was directed to the top of a tree and there hung my old horse, the end of his halter securely tied to a

limb. The poor beast was dead. You see what I thought were bushes was a tree bent to the ground by the weight of the thousands of pigeons and when they were frightened off by the shooting the oak naturally straightened up again."

The story ended, a roar of laughter, a round of drinks, and Lowrey continued.

"That liquor warms a fellow up a little. I have never really recovered from the freezing I got out west, some years ago, just before I came back to take my father's farm. It was cold out there and everything froze so hard that we thought a thaw would never come. Why, when we wanted to blow out the candle one night we found that the flame was frozen hard and we had to get a hatchet to chop it away. We caught a horse thief one day and strung him up on the only tree in the county, which stood about a mile from our cabin. Now there were plenty of pesky Indians always sneaking about with an eye open for something to steal. Chief-Never- tell-the-truth happened to come along late thatafternoon, and being badly in need of a new pair of moccasins, noticed that the thief swinging from the tree had on a pair of boots which would probably be of no more use to him. So he proceeded to help himself to them, but the owner was frozen fast to his boots and he could not get them off. No matter how much he tugged or pulled the boots would not come off. A bright idea occurred to him. The corpse was frozen hard and brittle, why not break off the legs at the knees, take them over to our cabin and let them thaw out. The old buck often visited us to buy tobacco or borrow a few dimes, so when he came in he said, "How," to us, and squatted down before the fire without throwing off his blanket. No one thought anything of it. By and by we crawled into our bunks, leaving the Indian to enjoy his place by the fire. As I said the winter was an extremely cold one, and Jim Bradly, one of our boys, had brought in a young colt, which he feared could not endure the cold, and tied him up near the Indian. Jim threw his boots on the side of his bunk and when we were all asleep the Indian took them and left, thinking no doubt that Jim ought to be well satisfied with the horse-thief's foot gear, especially since he had the legs to boot. Next morning the first man awake missed the Indian, and seeing nothing but the colt and the thief's legs protruding from the boots, bawled out, "Wake up, fellows, the colt has eaten the Indian, and is just finishing up the feet."

"Speaking of dead men reminds me of the way we used to take turns about sitting up with a dead man the night before we buried him, up in Hamilton county. One night it was arranged to have old Sam Snell watch over Bill Schwatze's corpse. Now Bill was not dead, but we made Sam believe he was. Sam was a shoemaker and came with his kit to while away the hours cobbling. During the night Bill kicked up his heels, and left out a few grunts intended to give Sam a scare. But Sam's part of the programme was a flunk. He simply hit Bill a tap between the eyes with his hammer and said, "What's dead stays dead," then went on pegging shoes. When we brought Bill to be vowed that any man cowardly enough to strike a dead man with a hammer ought to be lynched."

Jake's footsteps were heavier than usual that night. He knewin some vague way that he was going home, but queer images were passing before his drunken vision. Indians were making shoes for regiments of pigeons; colts were eating oak trees; dead men and horse-thieves were shooting whiskey at targets of frozen fire. His usual dread of having the good Bishop discover him under the influence of liquor left and sitting down on the porch beside the bench he rested his shoulder against the wall and went off into a drunken slumber.

When the burglar regained consciousness he found himself securely strapped to the bench. It was still dark and he began to wonder what should become of him when day would break.

"They told me," he said to himself, "That these people were as easy as kittens to manage, why the liars told me that if I tried to kill them they would not raise a hand to stop me, and here they have almost killed me. Well, I'm up against it. Wonder how much time I'll get? Guess it was the old woman knocked me down."

Although he could not see who it was, he soon realized that some one, breathing heavily, was sitting on the floor close by his head.

"Say old man, what are you going to do with me?"

No answer.

"I say old man! what do you intend doing with me?"

"Hang you on the only oak tree in the county. Shoot you full of bird shot. Feed you to the horses," was the grunty reply.

"Come, come, old boy," but he did not get any farther, for a hard fist came down upon his nose with a convincing thud as Jake replied "What's dead stays dead."

Silence under certain conditions is golden, the burglar realized this as he wisely held his peace, but concluded that only a regiment armed to the teeth could successfully make a raid upon a non-resistant Mennonite preacher such as Bishop Solomon Zook.

(To be continued.)

NOTES ON THE S. S. LESSON.

May 7.

Uzziah, King of Judah, Humbled.

2. Chron. 26: 8—21.

Golden Text: Prov. 16: 18.

It was said of Uzziah's early reign that "he sought God" and "as long as hesought God the Lord made him prosper." The king's doing the right thing brought prosperity to the nation. When the rulers seek after God they bring blessings upon the heads of their people as well as upon themselves. The miseries of our country and the depravity of so many of its people may directly be traced to the godlessness of those who rule over them. With us it its better than it was in the days of the kingdom of Judah. Then, they were the victims of accident, when a good king succeeded to the throne they were happy, but they had nothing to do with the succession. We may see to it that only good men are trusted with office.

Uzziah's fame as a warrior spread far and wide. The enemies of his people were glad to make peace with him. He proved himself clever in fortifying the kingdom and providing wonderful engines to be used in its defense. He raised a great army of more than 300,000 men well equipped and splendidly organized. Great as he was as a soldier he proved himself greater in the arts of peace. Husbandry is the foundation of all national prosperity and happiness. If as much wealth and talent were devoted to it today as is to war our nation would become mightier than the realization of the wildest dream of a successful war could make it.

Pride was at the bottom of Uzziah's fall. "His heart was lifted up." When even the greatest of God's servants become proud, God has no use for him. He has no use for the proud because they depend upon themselves and have no use for God. The only true greatness in God's world, after all, is great humility.

Uzziah's sin was sacrilege, which is always an open insult to God. To deal lightly with sacred things, not to regard them with the reverence they deserve and to show a lack of proper respect for God's word and God's house is sacrilege. God, who is holy, will not permit it to go unnoticed.

The bravery and indignation of the priests in protesting against the king's sin deserves special notice. They had the favor of Uzziah to hope for if they permitted his sin, they could expect nothing but his wrath for rebuking it, but they served a higher King than Uzziah and valued His favor more than that of the profane king of Judah.

The king's punishment was terrible but who would say that he did not deserve it? He sinned in the light of better knowledge. Any punishment for sin is terrible but should any one be so foolish as to defy God he brings it upon himself.

NOTES ON THE C. E. TOPIC.

May 7.

Lessons from Great Lives. V. Ruth

Ruth 1: 14—22.

When Elimelech moved from Bethlehem-Judah into the land of Moab he thought he was bettering his condition, but separating from God's people never betters conditions. People think they can run away from misfortune. Like Elimelech, they find that misfortunes can run faster than they and follow them wherever they may go. The only safe shelter is under God's care, then, fortune or misfortune, one is safe.

In Naomi the home-spirit, which God has placed in the heart, shows its power. A stranger in a strange land is a miserable person, but when that one is in distress and misfortune his misery increases to manifold proportions. It is generally true that those who have no use for their homes when health and prosperity bless them are ready enough for it and for the sympathy and help of the dear ones there when they find themselves empty-handed and forsaken, alone in a cold and cruel world.

The choice that Ruth made speaks well of the life and character of her husband and her mother-in-law. She was attracted to Naomi because she saw in her something more beautiful and more worthy of her love than her other friends and all the land of Moab had to offer. Can we not see a reason for her attractiveness? She was a worshipper of the true God Jehovah and had lived a life faithful to Him, even in the land of Moab.

Ruth had the happy gift of seeing what to do that would contribute to her greatest happiness and she had the bravery to take the necessary step without a moment's hesitation. Love was the strongest tie that held her. For love she was willing to break all her other ties. Because she loved Naomi she loved Naomi's God and her country which were good although she had never seen them, and learned to hate Moab and its evil gods although she had seen them all her life. It takes a brave soul to give up that which is seen for that which is not seen, but the bravery is worth while if the unseen thing is the better.

Ruth lived to learn that God is gracious to those who come to Him. She found a better country, a better home and a loving husband in the land of her adoption. She was honored with a place in the genealogy of our Lord.

News of the Week.

DYNAMITERS CAUGHT?

Three Suspects of Dynamite Outrages Railroaded to Los Angeles. Large Stores of Explosives and Infernal Clocks Found.

Indianapolis, April 22.—Charged with murder in connection with the explosion that wrecked the building of the Los Angeles Times October 1, 1910, causing the death of twenty-one persons, John J. McNamara, secretary-treasurer of the International Association of Bridge and Structural Iron Workers, was arrested late today at the headquarters of the organization in this city. The warrant for his arrest was based on an indictment found by a grand jury at Los Angeles, and was served by William J. Burns, a New York detective, accompanied by Indianapolis detectives.

Large quantities of dynamite, nitroglycerine, caps and fuse and infernal clock work were found stored at different places under the supervision of McNamara, and frequent trips with suit cases are now known to have been made to these storage places by the prisoner and his associates.

The prisoner, after requisition papers had been honored, was spirited out of the state per auto and placed on a train for Los Angeles, California.

CONFESSION SECURED FROM LOS ANGELES DYNAMITER.

Chicago, April 23. — Captain Stephen Wood, chief of the Chicago detective bureau, said tonight that a full confession had been obtained from one of the men arrested in Detroit in connection with the dynamiting of the Los Angeles Times building.

The alleged confession is said to make ninety typewritten pages and to cover the movements of the men now under arrest by dedectives. According to Captain Wood it describes in detail the dynamiting of buildings, railroad trains and factories where conflicts between union and non-union labor existed. The loss of many lives and the destruction of property valued at almost $2,000,0000 is said to be detailed. The chief of the Chicago detective department said the confession was placed in the possession of attorneys representing the National Erector's association and has been sent to Los Angeles to be used in the trial of the cases against the men under arrest.

Find Infernal Machine at Tiffin.

Indianapolis, April 23. — A message received here tonight from Tiffin, O., where Detective W. J. Burns, who led the raid on the offices of the International Association of Bridge and Structural Iron Workers here last night, went today, stated that a "plant" of between 300 and 400 pounds of dynamite was found there.

The dynamite was contained in a rough wooden box, locked with a pad-lock and hidden in a shed in the rear of the home of James McManigle, father of Ortie E. McManigle, one of the men indicted in connection with the Los Angeles Times building explosion, arrested at Detroit and now being taken to Los Angeles.

Indianapolis, April 23. — According to Detective Burns at Tiffin, more than 1,600 pounds of dynamite have been stolen from the quarries of the Franz Stone Quarry company of Bloomville, O., twelve miles west of Tiffin, in the last twelve months. Burns said that the dynamite was stolen in small amounts and was stored chiefly in McManigle's father's shed and in Indianapolis. He said that the man who had been stealing the quarries' explosive had been shadowed and followed on a number of his trips which were always made at night.

Los Angeles, Cal., April 26.—John **Mc Manigal Tells Story of Crimes.**

Chicago, April 24. — Ortie E. McManigal is the author of a confession implicating four men and telling the full story of the wrecking by dynamite of the Times building at Los Angeles, in which explosion twenty-one men were killed, October 1, 1910. The McManigal confession is in the hands of the California authorities.

It is said McManigal went into details so far as to tell the detectives where explosivs were "planted". Detectives say Manigal told of the dynamite "plants" since found at Indianapolis.

McManigal tells also how he and the same four men planned and carried out some twelve other explosion plots, destroying $3,500,000 worth of property and killing more than one hundred persons. All the outrages have been committed where labor troubles were present.

Burns Gets Confession.

McManigal told the story to detective William J. Burns and Chicago police officers on April 13, less than twenty-four hours after he and McNamara were arrested. His recital of the explosions and workings of the gang covers ninety foolscap pages of typewritten matter.

He implicates with himself as members of the bomb wrecking crew these men:

JOHN J. M'NAMARA, secretary of the International Bridge and Structual Iron Workers' Union, Indianapolis, who was arrested by W. J. Burns at Indianapolis Saturday night, and now is being taken to Los Angeles to face the charge of blowing up the Times building.

J. B. M'NAMARA, Cincinnati, O., brother of John J. and "pal" of McManigal, arrested at Detroit.

HARRY KAPLAN, now under indictment at Los Angeles as one of the three men who set the bomb which blew up the Times building, but still at large.

MATT SCHMIDT, former wood worker in Chicago, accused with Kaplan and J. B. McNamara in grand jury indictments returned at Los Angeles. Schmitt has not been captured.

The capture of both Kaplan and Schmitt is only a question of hours, it is said. W. J. Burns personally is believed to be trailing Schmitt in Ohio, and a dozen operatives of his agency are near Kaplan, who is said to be on the Pacific coast. When they are captured they will be hurried to Los Angeles and held with the other three prisoners now en route to the California city.

Will Get Speedy Trials.

Under the California law, prisoners extradited from other states must receive trials within sixty days from the time of their arrival in California. Thus speedy action must follow, so the interest manifested in the cases will not be allowed to die down.

Chicago, April 24. — McManigal and J. B. McNamara, the latter a brother of J. J. McNamara arrested Saturday at Indianapolis, were arrested about two weeks ago at Detroit by Detective Burns' assistants, after having been shadowed by Burns for many months. In their suit cases were found paraphernalia for setting off infernal machines. The two did not suspect that they were arrested for the Los Angeles dynamiting, being told they were wanted for safe blowing. They were taken to Chicago. In Chicago, however, McManigal made the confession incriminating his brother J. J. at Indianapolis, whose arrest followed last Saturday night.

About a hundred dynamite outrages were committed allover the country since 1905, entailing millions of dollars in loss and several hunderd human lives.

Prisoners Reach Los Angeles.

Los Angeles, Cal., April 26.—The three prisoners are in the Los Angeles jail tonight, in separate cells, surrounded by extra guards. All three are charged with murder. Their arrival today after a sensational journey in irons from Indianapolis and Chicago, signalizes the beginning of what is expected to be a desperate legal struggle. Thus far, however, no definite arrangements have been made to initiate their defense.

CITIZENSHIP IS DENIED LAW VIOLATORS

Hammond, Ind., April 20.—"You can't desert your wife and be regarded as good material for citizenship in the United States."

That was the ruling of Judge A. B. Anderson, of the United States district court at Hammond, in the case of two applicants for second papers.

In this part of the country it is an unheard-of thing for a judge to go into the domestic relations of a man in determining his desirability as a citizen, but yesterday citizenship was denied two men for the reason that they are not supporting their wives. Judge Anderson seems to take the good citizen's view of the case.

Welam Kasnauski, a bartender at Indiana Harbor, admitted he had deserted his wife in the old country and citizenship papers were denied him. Citizenship also was denied Michael Puljerich, a barber, Hammond, for the reason that he, too, had abandoned his wife.

It is expected that practically three-quarters of the applicants at the next session of the United States courts will be saloon keepers who will seek their second papers in order that they may be qualified to apply for the renewal of their saloon licenses.

The rights of full citizenship were denied three saloon keepers yesterday for the reason that they admitted keeping their places of business open on Sundays and this is held to be prima facie evidence of the fact that the applicant is not a law abiding citizen. The Sunday entrances to the saloons were side or back doors.

Citizenship was denied two others for the reason that they are not supporting their wives. Judge Anderson questioned these applicants, found that they had deserted their wives and said there are already enough Americans who are not supporting their wives and that it is not good policy to admit any more such people to citizenship.

RECIPROCITY, PASSES HOUSE BY OVER-WHELMING MAJORITY.

Washington, April 21.—President Taft's Canadian reciprocity agreement, supported by all but a handful of democrats and opposed by a majority of the republicans, passed the house of representatives early this evening by a vote of 265 to 89. With nearly 200 democrats in control and their action endorsed by a large body of the republicans, the bill to put the agreement in force was adopted with no amendments, and in almost identically the form in which it passed the house in the last session of the preceding congress.

The bill seeks to put into effect the formal agreement reached between President Taft and members of the Canadian cabinet, for a reduction of tariff rates on many articles and free trade in many others, across the Canadian border. Added to it by the democratic leaders is a section which "authorizes and requests" President Taft to make further efforts to secure still frees trade relations with Canada in the form of additional reciprocal relations.

Ten democrats voted against the bill on passage. As in the case when the bill passed at the preceding session of congress, a majority of the republicans were found against it, the party vote being 67 for and 78 against.

EMIGRANTS SWALLOWED BY GREAT UNKNOWN.

Indianapolis, April 21. — "Eighteen hundred emigrant girls were lost track of after having been received at Ellis island, New York, and put aboard trains for Chicago and other points in the west in the last year and a half," said Miss Grace Abbott of Hull house, Chicago, today in discussion in the bi-cunial convention of the Young Women's Christian Association of America of the problem of caring for emigrant girls.

Miss Abbott advocated a federal emigration bureau in Chicago "as a check on the work of the white slaver." She would admit, she said, that emigrant girls on arrival in Chicago found their surroundings so unsanitary that to relieve their resultant over-fatigue "the irrational stimulus received on Saturday night in the saloon dance halls was more appealing than the quiet rest of the Y. W. C. A. entertainment." Emigrant girls deserted the quaint shawls and aprons of their native lands for the hobble skirt all too quickly, Miss Abbott continued.

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102 **At the Battle's Front.**

Mrs. C. H. M. Mrs. C. H. Morris.

1. I've en - list - ed for life in the' ar - my of the Lord, Tho' the
2. With the ban - ner of love and of ho - li - ness unfurled. Full sal -
3. Is your name, friend, enrolled with the loy - al ones and true? Will you

fight may be long and the struggle fierce and hard; With the ar - mor of God
va - tion proclaim to a sin - ful, dying world, Tho' the darts thick and fast
dare now to stand with the Saviour's faithful few? Will you join with me now

and the Spirit's trust-y sword At the front of the bat-tle you will find me.
from the en - e - my be hurled, At the front of the bat-tle you will find me.
and the cov - e-nant re-new, At the front of the bat-tle you will find me.

CHORUS.

Hear the tramp! tramp! tramping of the army, The triumph shouting, the foe we're
Tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp!

rout - ing; Hear the tramp! tramp! tramping of the ar - my, March-ing
tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp!

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Sample Page of The King's Praises No. 2.

At the Battle's Front.—Concluded.

on to vic - to - ry,..... I'm in this ar - my, this glorious
hal - le - lu - jah! tramp! tramp! tramp!

ar - my, And the God of bat - tles will de - fend me, I'm in this
tramp! tramp! tramp!

ar - my, this glorious ar-my, At the front of the battle you will find me.
tramp! tramp! tramp! tramp! tramp! tramp!

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Jimmie Moore
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BUCKTOWN
—: BY :—
MELVIN E. TROTTER

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Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

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or
Thirty Years on the Bowery

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, May 4, 1911. No. 18.

BETWEEN THE GATES.

"Between the gates of birth and death
And old and saintly pilgrim passed
With look of one who witnesseth
The long sought goal at last.

"O thou! whose reverent feet have found
The Master's footprints in thy way,
And walked therein as holy ground,
A boon of three I pray.

"My lack would borrow thy excess,
My feeble faith the strength of thine;
I need thy soul's white saintliness
To hide the stains of mine.

"The grace and favor else denied
May well be granted for thy sake."
So, tempted, doubting, sorely tried,
A younger pilgrim spake.

"Thy prayer, my son, transcends my gift;
No power is mine," the sage replied,
The burden of a soul to lift
Or stain of sin to hide.

"How e'er the outward life may seem,
For pardoning grace we all must pray;
No man his brother can redeem
Or a soul's ransom pay.

"Not always age is growth of good;
Its years have losses with their gain;
Against some evil youth withstood
Weak hands may strive in vain.

"With deeper voice than any speech
Of mortal lips from man to man,
What earth's unwisdom may not teach
The Spirit only can.
"Make thou that holy guide thine own,
And following where it leads the way,
The known shall lapse in the unknown
As twilight into day.

"The best of earth shall still remain,
And heaven's eternal years shall prove
That life and death, and joy and pain,
Are ministers of Love."

Whittier.

NEWS AND COMENT.

God will take care of our future if we walk and work in the plain path of the present.

Honor, success, thrift, wealth and many other things desired by people are not evil in themselves, but the pride in man often finds a hold in these to bring one to shame and ruin.

Rev. H. Riesen, of Gotebo, Oklahoma, will open a two months' term of German school on May 15th.

There is not monotony but diversity in mankind. We must do things in the way that is natural, peculiar and most fitting to us.

Missionary training in our institutions of learning should not be limited to prospective missionaries. All theological students will profit by it.

Rev. C. Hege, of Henderson, Nebr., whose term of school closed recently, has accepted the call from the Salem church at Childstown, S. D., to become their pastor.

On Good Friday in the Bethany church, Freeman, S. D., nine persons were baptized on confession of faith, and on Easter Sunday the congregation observed holy communion.

Bethel College at Newton, Kan., is putting forth strong efforts to extend the work for next year by an addition of four instructors. To this effect a call has been extended to the following persons: J. H. Doell, student at Oberlin, H. L. Stump, principal of school at Wakarusa, Ind., Rev. J. W. Kliewer, Berne, Ind., and Rev. H. D. Penner. The first three of the list have accepted the call.

Comparison. The supreme court of Kansas held constitutional the new liquor law which prohibits the sale of liquor for medicinal and mechanical purposes. The court holds that the legislature has the right to prohibit the sale of liquor for any purpose. To this The Evangelical, of Harrisburg, Pa., has made the following comparison: "Of course, But where, O where is old Pennsylvania? Lost in primeval woods!"

Saloons transgressors of the law. — The saloons are anarchists that are opposed to the enforcement of any and all laws against their business. When they are shut out of a State by prohibition or out of a county by local option they proceed by boot-legging and blind-tiger methods to break down the law, all the time crying out that high license would be the way to meet all the ills of the traffic. In Cincinnati the saloon-tax clerk in the county auditor's office has been indicted and dismissed from office and sentenced to the State penitentiary for taking bribes from a lot of saloon-keepers for allowing them to escape paying their tax. The business breeds sneaks and thieves and hypocrites.—Herald and Presbyter.

PEACE SUNDAY.

Representatives of the International and World's Sunday-school Committees have decided that the Lesson of May 28th be denominated as an International Peace Lesson, making the following suggestions:

1. That appropriate sermons be preached on that day.
2. That special attention be given to this subject in the Sunday-schools, by the introduction of short addresses, etc.
3. That special prayer be offered in both church and Sunday-school.
4. That appropriate music be selected.
5. That some souvenir or token, like a picture card, emphasizing Universal Peace, be prepared by the local schools and presented to the scholars.

NOTES FROM OUR CITY MISSION.

Los Angeles, Cal., April 24.

Dear Readers of the Mennonite:—As we look back upon our work at the Mission of the past month, we cannot help but feel encouraged and praise our dear Heavenly Father for so richly blessing our efforts to serve Him. Our work is a difficult one but how thankful we are to be able to do something for Him. At times the way seems rugged and dark but what a joy it is to know that we have a Shepherd who goes before and leads us.

The attendance, both in the Sunday-school and the evening meetings, has been growing and we are thankful for the increased interest the children take in their Sunday-school work.

On Easter Sunday, right after our regular class exercises, Rev. Grubb presented each child with three differently colored Easter eggs. When we realize that some of these children have no doubt never had colored Easter eggs before, it is easy to imagine the expression of mingled surprise and joy in their faces.

Rev. Grubb had kindly invited the Mennonites of this city and also of Pasadena to meet at his home in the afternoon of Easter Sunday to partake the Lord's Supper. This was preceded with a short sermon by Rev. Grubb and the baptism of his son John. Twenty-five were present.

Shall we not pray more earnestly that this mission, which is yet in its infancy, may grow and develop into that useful vessel meet for the Master's use in bringing many souls unto Him.

Sincerely,

Rose Welty.

ANTI-SECRET NOTES.

Rev. J. E. Hartzler, of Elkhart, Ind., President of Indiana Christian Association, in his recent report to the Christian Cynosure, writes encouragingly which will be of interest to our readers:—

Because of many duties since my return home I have been delayed in complying with your request in giving a report of my work during the past winter in the interests of anti-secrecy. In the first place permit me to say that my duties through the year have been primarily along evangelistic lines and Bible lectures. However, as opportunities presented themselves, I did deliver a number of anti-secret lectures. My work for the past year was through part of Indiana, Michigan, Ontario, Ohio and Pennsylvania. In many places the lodge seemed to have quite a strong hold, but in every place the lectures were well attended and due respect was given by the audiences.

Facts are stubborn things, yet most convenient things. I have found in my earlier experience with the lodge question that the presentation of the facts concerning secrecy is sufficient for any or most fair-minded men. Men of reason and of any degree of moral character or self-respect are able themselves to decide as to

the propriety or impropriety of the secret work and conduct of the modern lodge. I have often found that the revelation of the secret work of the lodge is sufficient to offset the intentions of a fair-minded man in his contemplation of joining the lodge. My efforts have been largely along lines of information and instruction having in view the object of prevention. I am convienced that what the coming generation of young men and women need is information concerning the works of darkness, and our victory will be largely won. Lodge men themselves have admitted this statement to be true. In fact, an editor of a newspaper (himself being a leading man in the I. O. O. F.) confessed through his paper. while commenting on one of my lectures, that the element of secrecy in the lodge served as one of the greatest agents in gaining recruits. A number of cases have come under my observation, both through personal interviews and lectures, in which men who were contemplating the act of joining, or had already joined the lodge, gave up such intentions or were converted and gave up their order.

For myself as an evangelist and pastor, I am thoroughly convinced, and am teaching on every proper occasion, that modern secrecy is anti-Christian; that it robs the church of men and money; that it hinders very materially every Christian professor (who is a lodge member) in his or her duties and relations to the church; that it hinders in the first place many men and women in becoming Christians; that the result of secrecy is that of deceiving men rather than enlightening them, and that it leads men away from God rather than to Him; and finally, that there is not one legitimate or righteous reason for the existence of a secret order anywhere on the face of the earth.

THE HOME BASE OF MISSIONS.

The following is an excerpt from the Report of Commission VI of the World Missionary Conference held in Edinburgh, 1910, — the closing remarks of the Discussion of this Report, by **Rev. J. P. Maud**, of Bristol, England. —

I suppose that most of us are feeling as we come to the end of this Conference that we are really only, as has been said, at the beginning of the enterprise. We at any rate, who have worked together on the home base, have felt, as we have listened to everything that has been said throughout these days, that the burden was coming more and more upon the home base, and it seems to me something in the nature of providence that this subject, which we at any rate who sat up in this Commission did not expect would come upon the last day, should be the one with which we close. If I may try to sum up something of what the impression has been I would say that every thing really is dependent upon the spirit of which we in the Church are. What it seems to me we have got to set ourselves now to do is to bring a new spirit unto the same old things of which we had knowledge — a new spirit.

We must be men of a new spirit, and here may I say, speaking for those perhaps whom I have some right to speak for, the clergy and pastors, may we not begin with ourselves? We, brothers, must be men of a new spirit. — We have had it brought home to us in very faithful terms that the real burden is being laid upon us in these matters of leadership. Let us lay it to our hearts and consciences, and see that we clergy and pastors, at any rate for the future, will be men of a new spirit

And now without looking around for anything special, may we not sum up what we have had brought home to us actually in the Conference in the thought that we may go back into our ordinary lives and begin anew. First of all in regard to prayer. The burden is laid upon us from to-day of habitual and continuous intercession. There is not a brother or sister in this hall today who has not felt, as we have joined day by day in our meetings, that by far the most powerful part of our work has been that time when we have been together in prayer with God. Now what is going to happen about this matter of prayer? We have had perhaps the busiest week that many of us have known, and yet we have found time for half an hour's silence and prayer. It has been snatched out of the busiest times. There shall be no pastor or clergymen, there shall be no layman, there shall be no woman who shall say, I am too busy, too occupied, to engage in habitual prayer to God. We have incurred a very heavy responsibility in this matter of prayer. Let us go back and make it habitual, not only habitual but definite because instructed.

It has been very generously assumed by every one who has introduced a Commission that the delegates had mastered and read and digested the Report. In these Reports — I am now speaking to you as fellow-delegates — have we not got a mine of information which will enable us to make henceforth intelligent in a sense which it has not been to many of us? We will go with these Reports, please God, and it will take us a long time to study them fully and in particular and we will take them into prayer.

Then as regards work. Thank God for that work that has just been said previous to my rising. It is a very insult to God unless we set in and work. What are we going to do? We over here have been amazed to hear of these great conventions of men, business men, gathered together for three days, and I expect, speaking for those at home here, the thought that occurred to us was, How did they get the men there? They got them there, so I understand, by the only method by which they can be got, by personal touch. It is the responsibility of the man full of the Spirit of God, the man who has prayed and is prepared to go and to put the case before his brother man and to make an appeal to him such as he cannot resist.

We go back, fellow-delegates, pledged to work. Then I venture to think that whilst perhaps it may have been depressing to many of us to face the greatest of our failures, we are surely not going out from this Conference without a great inspiration of hope. Hope will be the last word with which I will close, because have we not a glorious ground for hope in this fact that we of the home base have met you who have come from the front? The great fact of this Conference is that men and women have met, and we have come together in Christian fellowship and comradeship which can never really be severed. I venture to say none of us will go out of this Conference the same as we came into it. We are bound together in comradeship, and we have felt the power of our union in a way which we find it difficult perhaps to express. In that I see the ground of hope.

And why has it been? Do we not know that the Lord Himself has been standing in our midst, that as He has shown to us His hands which bore that great burden of the world's sorrow, He has allowed us to join hands with Him in His never-ceasing work of prayer, and He has bound the hands of all of us together and together we have prayed. This vision of the Lord Himself standing in the midst is the inspiration of our hope, and He has shown us that the burden which as we have faced it has seemed to us such an impossible burden He lays it upon us. And He claims of us in our insufficiency that we should so unite ourselves to Him as fellow-workers and to go with Him where we know He is leading us that that great thing in His own time and in His way shall be accomplished, and we shall share with Him the joy to which He would lead us.

May we not, as we contemplate the wondrous scope of His love, which is calling us to begin anew the work, which we have so shamefully perhaps failed to do, say with the apostle of old, "Blessed be the God and Father of our Lord Jesus Christ who, according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who by the power of God are guarded through faith unto a salvation ready to be revealed, ... that the proof of your faith ... might be found unto praise and glory and honor at the revelation of Jesus Christ: whom, not having seen, we love, on whom though now we see Him not, yet believing, receiving the end of our faith, even the salvation of souls."

Home Circle.

THE MOTHER'S STRIKE.

Such a dream I had! So dreadful
That I never heard the like;
For I dreamt that on a sudden
The mammas agreed to strike.

"We are tired," I heard them murmur,
"Tired of working night and day,
And not always hearing 'Thank you!'
Such long hours and such poor pay!"

So they would not mend the jackets
Nor the holes in stockings small;
No one ran to kiss the bruises
When poor Tommy caught a fall.

No one bound up wounded fingers,
No one glued the broken toys;
No one answered all the questions
Of the eager little boys.

No one tied the little bonnets,
No one brushed the little curls;
No one basted dolly dresses
For the busy little girls.

No one heard their little troubles,
No one held them on her lap,
No one sewed on truant buttons,
No one hunted Johnny's cap.

And there were no bedtime stories,
And no loving hand to tuck
Blankets soft 'round little sleepers,
For their mothers ail had struck.

Oh, so lonesome and so dreadful
And so queer it all did seem!
Are'nt you glad, dear little children,
It was nothing but a dream?

Youth's Companion.

AN OLD MAN'S PRAYER.

In one of our city hospitals recently, the physicians were getting ready to perform an operation. The patient, an old man, was stretched upon the operating table, and when, at length, all was in readiness, one of the physicians approached with the chloroform. The old man raised his head and said:

"Wait a moment." Then, folding his hands and closing his eyes, he began repeating the prayer which he used to say at his mother's knee:

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take,
And this I ask for Jesus' sake."

The doctors bowed their heads reverently and waited; and when he had finished he looked up calmly, and said: "I am ready."

HOW GLAD ARE YOU?

Rob and Amy were perched on either arm of mama's big chair, looking at the pictures as she cut the leaves of a new magazine. "Oh," cried Amy, "that's funny!" and she pointed to a little barebacked boy sitting under a stream of water which came from a big pipe just over his bent head.

"'Japanese boy washing away the lies he has told,'" read Rob. "As if he could that way! and I'd rather go in swimming, anyway."

"So would this boy. I don't doubt," said mamma. "The Japanese are very clean people, and spend a great deal of time in the water; but think of his being taught that a lie can be washed away! Poor little chap! It isn't really 'funny', after all, is it, Amy?"

"No, it isn't. It seems most as bad as the Chinese children sticking their prayers on their ugly old idols. Miss Carey was telling us about that one Sunday. If the piece of paper stays on, your prayer is answered; but if it falls off you must buy more of the priest and try to stick them on; and in India—"

"What about India?" mamma asked, as Amy paused, her big, dark eyes growing more sober.

"Oh, it's worst of all for the girls there, Miss Carey says. One day a missionary heard a little girl screaming, and there was an old woman pinching her till she was all black and blue, and a man stood and just looked on, and they said the little girl had just been married to him, and his mother had a right to pinch her or whip her, and it was all because the man had been sick, and they said the gods were angry with the little girl for something; but the missionary made the old woman stop."

Mamma's arm tighened around her little daughter. "Be thankful every day you live that you are a little American girl instead of a wretched little Hindu child wife," she said fervently.

"Or a Chinese girl, with your toes doubled under," put in Rob.

"I am glad," said Amy. "I'd just as rather be born in America as you would, Rob."

"Are you both glad in your pockets?" asked mamma, practically.

"Pockets?" chorused the children, wonderingly. Then Amy laughed. You mean pocketbooks, don't you, mamma? Yes, we've been saving up for the missionary collection next Sunday.—Children's Missionary Friend.

BOYS AND THEIR FATHERS.

In the rush of business or pleasure men often have little to do with their boys. On the other hand the boys of these days are so intent on a thousand excitements out in the world of sport that they often care but little for their fathers and treat them with scant affection and respect. The Philadelphia Methodist lays much of the blame of this situation on the fathers and says:

Some fathers are not well acquainted with their boys. They know their names and faces, but do not know where they spend their evenings, nor the company they keep, nor the aims they have in life, nor the principles which are being installed into them. They are not on familiar terms with their sons. They do not have their confidence. It is indispensable to be very close to the son if one will help in the formation of his character. It is a great point gained when the son prefers the company of his father to any other company. Blessed is that father whose son's heart bounds with gladness when his father comes home and says, 'Come, let us take a walk, or play a game, or talk about the book you are reading.'

"The victory is half won when the boy really enjoys the company of his father, but it is a hard case when the father is cold and indifferent to the interests and feelings of his son. When the father is the best friend his son has and acts so the son knows it and appreciates it, that father can do almost anything with that boy. He can mould his soul as he will. Let fathers spare no pains to get very close to their sons and abide there."—Northern Advocate.

Follow me, and I will make you fishers of men. Matt. 4:19.

Fishing for souls is a personal work. Every man or woman who possesses faith and an ardent love of Jesus should engage in it. Each fisher must drop his own hook, baited with love.

PSALM 30TH IN METER.

Lord, I will praise Thy name,
For Thou hast set me free;
Nor suffered foes to claim
A triumph over me.
O Lord, my God, to Thee I cried,
And Thou hast health and strength supplied.

Thou hast my soul restored,
When I was near the grave;
And from the first, o Lord,
Alive Thou didst me save.
O ye, His saints, sing to the Lord,
With thanks His holiness record.

His anger soon is past,
Life in His favor lies;
Weeping a night may last,
At morn shall joy arise;
In my prosperity secure,
I said, my peace shall still endure.

Jehovah, by Thy grace
My mountain standeth strong;
Thou hast withdrawn Thy face,
And troubles round me throng.
To Thee, O Lord, I raise my cries;
To God my supplications rise.

What shall my blood avail,
When to the grave I go?
Shall dust Thy praises tell?
Thy truth to others show?
Hear me, O Lord, and mercy send,
My God, to me Thy help extend.

My mourning now is past,
And songs my lips employ;
My sackcloth off is cast,
And I am girt with joy.
So shall my tongue through life adore,
And praise my God for evermore.

I have chosen thee in the furnace of affliction. Isa. 48:10.

If you have been praying to know more of Christ, do not be surprised if He takes you aside into a desert place or leads you into a furnace of pain. God's private mark is always burnt into the spirit in a furnace.

—F. B. Meyer.

NOTICE OF CONFERENCE.

The Lord willing, the Eastern District Conference will convene in the Zionsville church, Pa., on May 8, 1911.

Marriages.

Soldner—Balsiger. — On April 30, 1911, in Berne, Ind., by Rev. J. W. Kliewer, Rufus O. Soldner and Mary R. Balsiger.

Deaths.

Althaus. — On April 11 in Bluffton, Ohio, Anna, widow of John Althaus, aged 71 years, 6 months and 12 days. Mother Althaus was blind for 20 years and an invalid for 10 years during which time she was confined to her bed. She always bore her affliction with the greatest patience, and always seemed satisfied. Funeral services and interment at the Ebenezer Mennonite church, conducted by her pastor Rev. W. S. Gottshall.

Stauffer. — On April 15, 1911, at Milford Square, Pa., Daniel G. Stauffer died quite suddenly of neuralgia of the heart, aged 69 years, 4 months, 1 day. Funeral services were held and interment made at the West Swamp Mennonite church on April 20th. Brother E. S. Shelly spoke at the house of mourning from 1 Sam. 20, 3, A. B. Shelly at the church, from Dan. 12:13 in German and A. S. Shelly from 1 Pet. 4:18 in English. Brother Stauffer was for a number of years the editor and publisher of a German family paper, the Familienfreund. He was an active consistent member of the West Swamp church and served as secretary of the same for a number of years until his departure. He is greatly missed by the church, the community and many friends. He leaves a sorrowing widow, three sons and one grandson.

Contributions.

For Famine Sufferers in China.

Anonymous, Hoag, Nebr. $5; Y. P. S. of Bethany church, Freeman, S. Dak., per Jacob A. Tiessen, $3.50; Wm. Hamm, Beatrice, Nebr. $5; C. P. Becker, Marion Junction, S. D., per Gustav Harder $50; Bethel College church, Langdon, N. Dak., per John Penner, $13.; Paso Robles, Cal., Cong., per John K. Lichti $20; Anonymous $1; Herman Janzen, Elbing, Kan. $50; Hannah Heimer, Conshohocken, Pa. $4.

Gratefully acknowledged,
HARRISON LANDIS, Treasurer,
Six Street & Columbia Ave.,
Philadelphia, Pa.

Foreign Mission.

In the month of April the following gifts were received:

FOR GENERAL TREASURY:— S. S. of Bergtal church, Korn, Okla., $6; Hillsboro church, Kan., $25.55; Men. church, Herbert, Sask., $20: Upland church, Cal. $37.58; Mission friend, Plymouth, Nebr. $25; Mennonite church, Bessie, Okla. $29.41; S. S. of Hoffnungsfeld-Eden church, Moundridge, Kan. $34.20; Summerfield church, Ill. $23; S. S. of Christian church, Moundridge, Kan. $46; Swiss church at Bluffton and Pandora, O. $100; Y. P. S. of Men. church, Newton, Kan. $18.01; Men. church, Reedley, Cal. $18; Bethany church, Kingman, Kan. $6.45; Christian ch., Moundridge, Kan. $23.69; S. S. of Burrton church, Kan. $6.21; Burrton church, Kan. $5.55; Alexanderwohl church, Goessel, Kan. $80.12; West Zion church, Moundridge, Kan., $71.08; Mrs. Jacob Krehbiel, Clarence Center, N. Y. $10; Bergtal church Korn, Okla. $6.22; Y. P. S., Meno, Okla. $17.45; Tabor church, Goessel, Kan. $40.29; Bethel church, Versailles, Mo. $18; from Berne, Ind.: — birthday gifts 75cts., mission boxes $8.53, Mrs. Maria Bichsel, for station Birra, India, $100; — Bethesda ch., Marion, S. D., $54; S. S. of Men. ch. at Beatrice, Neb. $184.34; Friedenstal church, Gotebo, Okla. $22.50; Zion church, Elbing, Kan. $73.39; late Andrew and Barbara Schrag, Marion, S. D. $42.

FOR SOCIEY TREASURY: — Alexanderwohl church, Goessel, Kan. $40.67; Tabor church, do. for Bro. Petter $15.07; from Berne, Ind., for a house in Fonda, Okla.:—Mrs. A. A. Sprunger $25; Mrs. Mary Balsiger $5; girls in factory $21, D. C. Sprunger $5, Judith Liechty $5, from different persons $21.50;—Ladies' Mission Society, West Zion church, Moundridge, Kan. —; Mrs. E. E. Lehmberg, for F. A. Penner $14.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.
J. G. REGIER, Asst. Treas.

The Mennonite.

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Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

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Correspondence.

Quakertown, Pa — On Sunday evening, April 23rd nine young souls were added to the church of Christ, after having received the rite of baptism, at our Bethany church at this place. Brother W. H. Grubb preached a very appropriate sermon for the occasion from 1 Pet. 2:7, the first part, after which A. B. Shelly administered the rite of baptism and received the new members. Three of the above expect to be members of other churches of our pastoral charge while the remaining six expect to be members of our church here in town. Besides the above four new members have been added to our church by letters from other churches so that Bethany Mennonite church ofQuakertown had an accession of ten new members. On Sunday, April 30th, communion will be held in our church when all the above are expected to commune with us, those newly received as members of the Church of Christ for the first time. May those newly admitted, as well as all the other members always prove themselves, by the grace of God, good and faithful members of His church!

Our young people's organization, the Young People's Society of Christian Workers, has some time ago arranged for a series of special meetings to be held once a month. Several of these meetings have now been held and they have proved very interesting and edifying.

Germantown, Pa, May 1. — We, the members of the Orphans Fund, held a meeting of the board on Monday, April 24, at the home of Mrs. D. M. Landis, 3340 North 18th Str., Tioga, Philadelphia. We had a very profitable and pleasant meeting. Mrs. H. Detwiler, of Souderton, Mrs. C. H Moyer, Treasurer, and Miss Emma Landis, Sec., of the First church, Phila., Mrs. Anna Bucher, Vice-Pres., of the Second church, Phila., Mrs. D. M. Landis, of Flatland church, but a resident of Phila., were present. We were sorry that several members of the board living out of town, could not be with us. We desided to hold our annual conference in October in the Second Mennonite church, Phila. The exact date will be settled later. We are still alive and want to be up and doing and our chief aim is to try to get all the Mennonites of the Eastern District Conference interested in the work, so that we will be in position to carry out successfully any demands that may be made upon us in the future, for the care of orphans, although the Orphan Fund Society has only been actively engaged for a year or two, we have in the treasury $404.95.

Goshen, Ind., April 29. — The special Gospel meeting held at the Silver Street Mennonite church at Goshen, Ind., by Rev. A. M. Fretz, of Souderton, Pa., were concluded Sunday evening, April 23. The series was opened on Easter morning by an excellent portrayal of the emptied sepulchre of the Risen Christ. The great significance of the resurrection was presented in a very enlightening and convincing manner. Throughout the entire week the Son of God, the redeeming, unfailing Christ, was upheld as the only true pattern, guide and redeemer of our lives.

The services were thoroughly instructive and uplifting and much spiritual help was gained from them. A deep earnest devotion and interest was manifested, and Bro. Fretz's work was fully appreciated.

THE HISTORY OF THE DEACONESS' MOVEMENT.

By Sister Frieda Kaufman.

(Continued.)

The first patients were Roman Catholics. The protestant community gave the hospital no support during the first few months of its existence, but slowly interest was awakened. Fredericke Fliedner divided the time between her home and family, the refuge home, and the hospital. She was the soul of the institution, overseeing the household affairs and giving attention to the smallest details. Before a year had elapsed there were five deaconesses in training. They were receiving religious instructions through the pastor while the physician was giving them much of his time to explain to them the theory and practice of nursing. Fliedner was untiring in his efforts to interest the people in this cause. As the ways and means by which he could realize his hopes became clearer in his own mind, he did not hesitate to tell others about them. The deaconesses were to find a permanent home in the institution; it was to be their "mother-house." According to his idea a deaconess could do more for the cause and reach more people if she remained in the home, where all the needs of her future and old age were provided for her, where she could be given employment suited to her special talents and personality, where she could be certain of the love and sympathy of her co-workers, who would understand her in her own joys and difficulties. This great plan became a wonderful reality in a comparatively short period of time; the mother-house organization of Kaiserswerth grew to great strength in ten years. It was supported by thousands of friends, by the poor and lowly as by great and influential men and women. The king of Prussia became the protector of the institution. with whom the poor pastor of Kaiserswerth could consult in difficulties as a personal friend, and he assured personal friend, and be assured stood. Fliedner was called upon to give advice in the reorganization of many hospitals, for people everywhere now began to awaken to the fact that prison reformed men and women were no longer to be entrusted with the care of the sick. He realized that it would be impossible to turn every hospital into a deaconess mother-house, much as he would have favored this, for there were not enough women to be found who would take up nursing as a life profession without receiving any salary or pay for their services, but he insisted that men and women should be trained for this important work, that neither moral nor physical wrecks should be allowed to care for the sick simply because they could find nothing else to do. Great changes began to take place. Men and women in France and England began to plead for the same cause, hundreds of young women were moved by these appeals to enter this new field of usefulness, hundreds went farther and gave their lives to this great cause. Mother-house organizations sprang into being in many cities, and young women of the nobility entered them together with the lowly young women, who came from the poorer homes, both coming with one desire to serve God by serving those who were in need of the love and sympathy, which they could give. Kaiserswerth grew so rapidly that many hospitals became stations of this house. As the old time nursing force in the hospitals were replaced by trained men and women, sanitary conditions began to improve also, as a result of these changes people began to make use of hospitals, heretofore only those who were destitute of any other aid had gone there as a last resort. Physicians began to realize what a great help professional nursing was to them. It seems almost incredible that a pastor had to open their eyes to this fact, but true it is. Kaiserswerth is the nucleus of our modern hospital training schools, just a much as it is the first deaconess mother-house. New life and vigor came to the medical profession, and much of the success which has come to it, is due to the assistance of trained nurses. A steady progress has been made from that memorable day, when Pastor Fliedner opened the doors of Kaiserswerth for Gertrude Reichart.

As a symbol of the deaconess work Fliedner had selected a flying dove carrying a small twig of olive. The flag of Kaiserswerth carried this design in a blue field. In 1851 an English writer stirred England with an article entitled, "The blue flag of Kaiserswerth." Elizabeth Fry had visited the refuge home for ex-prisoners in 1839, a few years later Florence Nightingale came from England to take her training in these institutions. The pastor was called to England repeatedly to assist in the re-organization of hospitals there. Florence Nightingale continued the work in his spirit after her return to her native country, up to Fliedner's death she consulted with him about any difficulty which would arise in her labors, and many letters were exchanged between them, which are now read with great interest and profit by those who wish to have an insight into the great changes and transformations of those days.

Theodore Fliedner was called to his reward in 1864. At that time Kaiserswerth had 386 sisters, stationed not only in the home institutions and many German cities but also in foreign countries. They not only cared for the sick, many of the sisters served as teachers in kindergartens, in grammar schools and in high schools. Foundling homes, insane asylums, homes for epileptics and feeble minded, shelter homes for servants and for the friendless and homeless were conducted under the blue flag of Kaiserswerth.

(To be continued.)

JAKE.

A Story of Plain People. — By G.

Capter 2.

Solomon Zook, like his namesake of old, often declared himself set against the vanities of this world, but, unlike that voluptuous monarch, was innocent of ever having indulged in them to any excess. "Be ye not conformed to this world" was the favorite text of his and from it deducted the moral that conformity to the styles of dress common to the day is sin. With him, as with his brethren and sisters of the church, derby-hats, standing-collars, feathers, ribbons, corsets and ruffles were things to be shunned as inventions of the devil designed to lead souls to perdition. Even a falling-top buggy was eyed with suspicion. A low carriage without springs or dash-board was, in their estimation, regarded the more consistent vehicle for a humble Christian to use. A sister's new bonnet was not out of place on her head on the Sabbath day, provided she needed a new one, but it was decidedly wrong for her to keep one made of better material for Sunday wear alone.

One Sabbath morning shortly after the burglary Nancy Zook made a humiliating discovery which was promptly discussed with her good man. Three young woman of a possible matrimonial age came to meeting wearing wordly hats; and such hats! red flowers! green feathers and pink bows! The offenders boldly walked into the woman's ante-room with which every meeting-house is provided, removed their sign of worldliness, put on the regulation gauze cap and went into the service. On going home they exchanged them again for their many colored hats "Like Solomon in all his glory", were they arrayed. Here was hypocrisy with a bold face. What would the world have to say about the young sisters wearing the badge of their faith only in the meeting-house and hiding it away as soon as the last Amen was said?

It sometimes did happen that a sister lapsed into worldliness and fell so far in her pride that the bishop's pleadings and even excommunication failed to move her, but that Malinda, the bishop's granddaughter should become one of the world as she and her companions did was too much for Nancy. Malinda did not realize that she was inflicting nights and days of tearful sorrow upon her grandparents. Had it occurred to her that she was doing so, she would never have permitted herself to go into such folly and make the lives of the old people miserable.

The brethren, that is, the other ministers and deacons held a consultation about the matter and it was decided that Solomon should speak to each of the offenders personally and persuade them, if possible, to give up their folly and then, should the young sisters fail to respond to his reasoning, he was to go to their parents with the matter before anything more was to be done. The young sisters, by their action, had forfeited their good standing as church members and under the rules, before they could again come into good and regular standing, it would be necessary for them publicly to confess before the church that they had done a great wrong and sincerely repented of it. It was part of Solomon's duty to convince them of the necessity of taking such a step.

The sensational conduct of the three young sisters naturally caused considerable gossip. Mary Funk, the store-keeper's daughter, they said, was very much smitten with a city-salesman whose business with her father was very often a reason why he took a meal with the Funk family. Rumor had it that he sometimes remained with them over Sunday. Besides being handsome, he was said to be very well to do, and now, it seemed, Mary had set her cap, or rather taken it off for him. Solomon did not get to interview her. She withdrew from his jurisdiction, as it were, by accepting a situation in a Philadelphia department store and making her home in that city. A year later she was married to the drummer, who by this time had become a member of the firm. Once, while on a visit to the city, the bishop accidentally met Mary and her husband and accepted an invitation to visit them in their beautiful Tioga home. The recollections of that happy visit were ever after a source of satisfaction to Solomon. He never tired telling how that Mary Funk's man took him to see the Navy-Yard and the Mint and Fairmount Park, and how queer it felt spinning along in the automobile at the speed of an express train. He never heard, though, of the pleasure it gave Mary Funk's man to tell his chums at the Columbia Club of the fine he was notified to pay at City Hall next day, which, he explained, was a fair price for the fun he had in giving the poor old fellow a bad scare.

The other offender was Ben Gehman's daughter, Jane, and Ben in anticipation of a call from the bishop destroyed the hat and informed Jane that hereafter her mother must attend to the selection of her clothes. While he was perfectly willing to supply her needs, he could not, he explained, permit her to offend the brethren with her silly display of pride. She must make herself a new bonnet immediately and continue to dress plain so long as she lived under his roof. Her mother, practical soul, taking a rather worldly view of the matter, reasoned with her that, as the most desirable young men of the community were to be found among the plain people, it would be better to hold on to her distinctive garb, especially since Hermon Gottschall, a young possessor of two handsome farms, appeared to look upon her with special favor. Jane submitted to her father's demands, her mother's suggestion helping her to reconcile herself to the bonnet. When some two years later, she went away as Hermon's bride, her mother was heard to say with considerable satisfaction, "Auch Ben, I am so glad Jane stayed plain!"

People suspected that defiance as well as mischief had a part in leading Malinda into the affair. She had just completed a term at teaching at the Kulp's Corner School, some ten miles from home. Her being away from her people, especially among "church people" was by some regarded as an unwise and unusual thing for her parents to permit. Girls of seventeen, away from home, they thought, might have their heads too easily turned by the world's attractions. "Church people", by the way, is not an expression used by the plain people to designate persons either better or worse than the rest of the community. It is simply applied to those people who hold membership in denominations that do not impose a distinctive garb upon their following.

When rain prevented Solomon Zook, jr., from working on his land he used the opportunity to take his family on a visit to his parents. It gave the elder Solomon an opportunity to have a heart to heart talk with Malinda.

"You were to meeting last Sunday. What made you rush away so soon, and why didn't you stop to have a chat with us? Surely you know how much mother and I are interested in you and how glad we are to speak with you whenever you give us a chance."

"I was in a great hurry," answered Malinda, with some confusion, wondering at the same time how much circumlocution would be required to get at the rebuke, with which she was certain the interview would end.

"You didn't stop to show people how your new head-gear becomes you."

"Well," she answered rather hotly, "It looks a thousand times better than that coal-scuttle of a bonnet ever did."

"Your mother, your grandmother, and all your people before you, were proud, or I should say glad, to serve the Lord in bonnets no matter what foolish or sinful criticism the world had to offer, you should be satisfied to remain as humble as they." But the bishop's argument was soon to be destroyed by words from his own mouth.

"Grandfather, your sermon last Sunday was so interesting that I forgot all about the hat until the unmannerly stares of the sisters made me think of it again. You remember the story you told to illustrate a point. It was about a man who always kept his cross bull tied in the stall nearest to the stable-door where he was sure to kick every one who came in. and, when people asked, "Why don't you tie him to the stall at the other end of the stable?" he replied, "The first stall in the stable is the place where my grandfather kept his bull, there my father kept his, and there mine will stay no matter who he kicks." You told us that if we only did things because our fathers before us did them, we had a very silly reason for doing them at all, and even our time-honored customs. you said, if they are not observed from the heart, might become an actual danger to our spiritual life, even though they give us great satisfaction. The fact is, grandfather, my heart does not prompt me to wear a bonnet."

"But people who go to meeting in the right spirit don't wear feathers and ribbons, as you did, simply to attract attention to themselves."

Malinda felt the force of Solomon's reply. That she made herself the center of attraction could not be denied, neither could she say that she had not expected to create a sensation, but the spirit of the rebel was still in her. "When I read Dr. Gofar's wonderful missionary book to you, last summer, you said that the people who hear such a man preach, as the author of the book must be, cannot help being good men and women, yet, you know no city woman would think of going to church on Easter Sunday without wearing the most elaborate hat she could afford."

"True, my child, that may be as you say, but they need more of the spirit of the good doctor's sermons there; the money Christian people throw away in foolish vanities would soon put an end to child-marriage in India, opium in China, and human-sacrifice in Africa, if it were devoted to missions, and yet, you, my child,

want to have a part in such wicked extravagances."

"How much tobacco grown by our people, or even by our ministers goes for missions?" asked the defiant daughter of the church as she waved her hand in the direction of one of the largest buildings on the place, the bishop's tobacco barn.

"But," replied he, trying another line and judiciously avoiding a subject that often made trouble for his conscience, "The talk, Malinda, people will talk, everybody is talking about you and Mary and Jane. Think how badly all of us must feel and how badly you will feel when you confess in meeting."

"I don't care for talk, let them gossip if they get any satisfaction out of it. I am certain that there can be no sin in taking off a bonnet and putting on a hat. There may be as much pride in the wearing of one as of the other. Neither a hat nor a sun-bonnet has anything to do with my being humble."

"I am sure that I know of nothing at all that has anything to do with your being humble just now," sharply interrupted the bishop.

"As for my confessing to the meeting that I have done wrong," continued the girl without noticing the interruption, "that is out of the question so long as I am sure that my actions were not wrong. You would want a truthful confession, if I were to make one, woud you not?"

Sentiment is often more powerful than reason. Arguments throw one on the defensive and make a victory hard to win when a mere touch of sentiment may, like the trumpets before Jericho, break down the wall's of opposition. Sentiment was the bishop's last weapon, but with it he won a victory As a minister of the church he could not move Malinda but as her dear old grandfather he could. Tears were in the old man's eyes and his voice trembled as he replied. "Malinda, your stuvver (stubbornness) cuts me to the heart, I tremble as I realize that you are determined to hold out for the world. All that I have said and suggested is for your good. Mother and I have been praying and weeping over your strange action."

The fiery eye and the flushed cheek of the young rebel suddenly wilted. It came to her, that never before had she spoken so impudently to the kind old man. She realized that she had indeed been cutting to the heart and the discovery that dear old Nancy had been driven to nights of prayer and tears with her husband drove Malinda to the old lady's side, where with hot tears, soothing words and caresses she endeavored to bring peace to the troubled soul. "My dear, good soul, did I make you cry? I'll throw that hateful ugly old hat away! Don't cry anymore about it, it didn't become me anyway and, besides, my hair don't fix up enough to make a hat look well on me. I am sure I look very much better with my hair done up plain and a bonnet over it." Then she kissed both of them again and again. Solomon gave a sigh of relief, a few tears of joy rolled down Nancie's aged cheeks and Malinda's peace was made.

There remained, however, the painfully humiliating necessity of confessing to the meeting and when opportunity was given for those who had trangressed the rules to confess both Malinda and Jane Gehman confessed. Jane, being somewhat older, came first. Never before having uttered a word in public assembly the trial was a severe one for Jane. "I confess," she said in a weak trembling voice, scarcely heard by those nearest to her, "I confess that I have done wrong, I pray that God may forgive me and I ask you all to pray for me, I — I" then she broke down and wept. What there was of her young spirit was crushed. Several sisters retired with her to the ante-room refuge to console her. "You have anyhow done your duty," said one.

"Never," said another, "will you be sorry for having done the right thing."

"It's all over now, people will forget," said another.

Malinda was calm, more so than she had expected to be. Perhaps the reason for it lay in the fact that, even then, she did not regard the wearing of a hat with ribbons and feathers a very sinful act. Her submission to the rules of the meeting was more on account of two very dear old people than for any wrong she felt herself guilty of committing. "I confess," she began, "that I have deviated from the customs of the church, and have transgressed its rules concerning dress, I ask forgiveness" Then she sat down.

(To be continued.)

Jesus....for the joy that was set before him, endured the cross, despising the shame. Heb. 12:2.

The glory glistens in our view, but we are not always ready to consider the cost. The only path to the glory is that which lies through the tangled thornbrake of sorrow. The corn of wheat must fall into the ground and die, lying alone and forsaken through the winter, with its pitiless blasts and frost.—F. B. Meyer.

NOTES ON THE C.E.TOPIC.

May 14.

The Universal Duty of Making Pledges.

Ps. 61:5—8.

A pledge to man, what does it mean? It means that the one who makes it obliges himself to be faithful to his promise and that his promise, whatever it may be, is made in all seriousness and that he deserves the universal contempt of his fellows if he is unfaithful. In human affairs pledges are made every day. They are demanded of men and men expect to make them. This is because the trend of human nature is in the direction of unfaithfulness and provision must be made against a lack of sincerity.

A pledge to God is something which should only be made after careful and prayerful deliberation. God wants the pledges of His people to loyal and loving service but not to that which is in opposition to His will and desires. We ought to ask God to guide us in our pledge-making. Especially ought we to ask Him to make clear the path of duty to us and give us grace to perform it. We should be careful to make only those pledges which we can keep by God's help. A pledge to "get square" with some one or with malice in the heart cannot have God's approval and therefore should never be made. Neither can a pledge to do any kind of evil have the approval of God. We work continually to keep men from keeping those pledges which are wrong

What ought we pledge ourselves to do? Anything that will add to our manhood and make us more like the creatures God wants us to be. If we know a pledge will keep our lives purer, and we do not make it, it is an indication that we love impurity. If a pledge will keep a man sober, make him a better citizen, help him in his Christian life and defeat the lust for rum, that man should take a pledge. It is the duty of his friends to urge it upon him. If any one discourages the taking of a pledge by such a man, that one is an advocate of drunkenness instead of soberness, of poor citizenship instead of good citizenship and of a life of sin and indulgence instead of the pure Christian life. He who stands between a man and a good pledge is an enemy of society.

I may not need the pledge, what then? Your brother, weaker than you, needs encouragement. Take it for his sake; it will make you feel that you have an influence for good in this world. It will make the weak brother feel that there are others in the battle beside himself.

NOTES ON THE S.S.LESSON.

May 14, 1911.

Isaiah's Vision and Call to Service.

Isa. 6.

Golden Text: Isa. 6:8.

What has the death of Uzziah to do with the call of Isaiah? Uzziah was an earthly king. His death naturally created a sense of loss, of misfortune and a feeling of helplessness. But just at the time when the great king of earth passes away the greater king and Lord of Heaven reveals Himself in His grandeur. Could we only bring ourselves to see that when the Lord takes earthly treasures from us it is that we may enjoy the better heavenly blessings.

Dr. A. B. Davidson says of the vision that it is but the service of the temple transfigured. He imagines that the prophet fell into trance while beholding the service and musing on its meaning. Suddenly the house and service and the ministers became transfigured; the walls went apart and the roof lifted itself up until it seemed the high dome of God's palace on high under which he stood, and the Lord the King sat upon His throne receiving the adoration of all the holy beings."

Phillips Brooks says of the Seraphim, that they are not angels, but rather "the expressions of the forces of the universe waiting there beside the throne of God: they are the titanic beings in which is embodied everything of strength and obedience which anywhere in any of the worlds is doing His will."

The vision was designed to prepare Isaiah for service. 1) He obtained a view of the Lord. Until we appreciate His might and holiness we are altogether unfit for His service. 2) He obtained a view of himself. An appreciation of our unworthiness is absolutely necessary. Without proper humility it is impossible to be a useful servant of the Lord. 3) He had to be cleansed. With clean lips, pure hearts and unsoiled hands alone can God be served. 4) Lastly, there needed to be a willing response The victories of righteousness are not won by slaves driven to their tasks but by willing bonds and loving hearts.

The vision made of Isaiah the man of fiery eloquence, the fearless, powertul prophet of God. Once the consciousness of God fills the mind and heart of a man his lips are unsealed and his courage becomes mighty.

News of the Week.

THE DYNAMITERS.

Union Men Will Claim Gas Did It.

Los Angeles, Cal., April 29. — Attorneys for both sides in the dynamiting case completed arrangements today for the early arraignment of John and James McManigal. The appearance of the prisoners in court will not be deferred later than next Wednesday.

Job Harriman, an attorney ot the alleged dynamiters, said today the contention of the defense will be based on these grounds:

First—That the dynamite, made by the factory from which the dynamite that is alleged to have caused the explosion was purchased, was tested in the government bureau of mines and would not set fire to gas.

Second—That dynamite will not set fire to inks and oils, and an explosion of dynamite of the kind said to have been used, would not have been followed by sheets of flame.

Dr. J. A. Holmes, director of the United States bureau of mines, will be one of the chief witnesses called to uphold the contention that gas and not an infernal machine caused the Times building explosion, according to Harriman.

An important development today was the indentification of James B. McNamara as James B. Bryce by Trebor McCachem, a bell boy who was employed in the Hotel Argonaut, San Francisco, last September.

10 DEAD, 50 INJURED.

Exploding Oil Adds Terror To Wreck of Excursion Train.

Easton, Pa., April 29. — Two persons lost their lives, eight are missing and are believed to be dead and half a hundred others were injured this afternoon at Martin's Creek, N. J., in a wreck of an excursion train carrying 170 school teachers and friends from Utica and Syracuse, N. Y., and vicinity, to Washington for a week's outing.

The train was one furnished the teachers by the Delaware, Lackawanna and Western railroad and the accident occured while it was traveling at a high rate of speed over a stretch of track controlled by the Pennsylvania railroad. The locomotive jumped the track, the cars toppled over and were set on fire by exploding oil; the wrecked coaches having side-swiped an oil tank along the track when they left the rails. The entire train was quickly enveloped in flames and compietely consumed by the fire.

Eight Missing; Are Dead.

The eight missing persons, seven of whom are women and lived in Utica, are believed to have been burned to death in the wreckage.

The cause of the wreck has not yet been determined. The place where the accident occurred had been undergoing repairs and unfinished work may have been responsible for the train leaving the track.

The train was traveling at a rate of fifty miles an hour, and when the locomotive struck a sharp curve where men had been repairing the tracks, it jumped and ran along a hillside, carrying four of the five cars with it. All of the cars took fire and burned like tinder. Not a splinter is left.

CONFLAGRATION IN BANGOR, MAINE.

Third of City Burned.

Bangor, Maine, April 30.— Proprty valued at upward of $6,000,000 was destroyed, thousands of people made homeless and almost the entire business section of the city devastated during the first five hours of a conflagration which at 11 o'clock tonight was still raging. Three lives are known to have been lost.

Already a score of buildings have been blown up in an effort tocheck the flames and dynamite is still being liberally used. One-third of the city of Bangor is in ruins.

Starting in a hay shed on Broad street, the fire swept along Broad and Exchange streets through the heart of the city, leaving residences, churches, schools, business blocks and all the public buildings with the exception of the city hall, a mass of smoking ashes.

Three lives are known to have been lost, although the names of none of the victims are known. A fireman was injured by a falling wall and died on the way to the hospital; an unknown young man was crushed to death when one of the churches collapsed and an elderly man from Brewer, who had crossed the river to watch the fire, was also buried beneath falling.

LORIMER SENATORS STILL IN CONTROL.

Washington, April 29.—Hhe regulars on the senate committee on committees saw to it that in the reorganization of the senators favorable to Senator Lorimer were made members of the committee. Under the most favorable circumstances the committee now stands nine for Lorimer to six against him.

If the matter of conducting a new investigation based on testimony now being taken at Springfield is left for determination to the privileges and elections committee, it is evident that an inquiry will not be made.

The plan proposed by Senator La Follette seems the only method by which an investigation may be achieved. His pending resolution creates a special committee of five newly chosen senators, none of whom was a member during the previous action. Mr. Kern is the only one named for the special committee who has since been placed on the privilge and elections committee.

PEACE CONGRESS MEETS.

Baltimore, Md., April 30. — The third National Peace Congress will assemble here next Wednesday for four days' session under circumstances of unusual interest, with arbitration treaties and the peace movement attracting the attention of nations, and the public on both sides of the Atlantic and encouraging the advocates of peace in the belief that a realization of their hopes is not far distant. The gathering here is under the auspices of all the leading societies of America devoted to the settlement of international disputes by means other than war.

President Taft will be present at the opening meeting and his speech is looked forward to with interest in view of the national steps which have been taken toward arbitration.

Distinguished publicists, writers, educators and business men will discuss the various problems relating to the transition from war to peace. Many of the states will send representatives appointed by the governors.

ANOTHER "GUNNESS" FARM.

Body of Farm Hand Found Buried On Farm. Three Others Missed.

Fowler, Ind., May 3. — John W. Poole, the wealthy Benton county farmer, accused by his son Emory of the murder of Joseph Kemper, a German laborer employed on the farm, a year ago last December, admitted today to Sheriff Frank Shackelton and Marshal John Bowman that he hal killed Kemper, but that the killing was accidental. Though Poole did not sign a formal confession Poole's statement caused great excitement in Fowler, which was secondary only to the stir produced by the finding of Kemper's body yesterday afternoon on the Poole farm.

The coroner, on visiting the Poole home this morning, learned that the day following Kemper's disappearance Poole took up a carpet on the k itchen floor and endeavored to wash it. The walls of the room still show signs of being splattered with blood, and Emory Poole, the son, who brought the charges against his father, declared his father's boots were bloody, and a bloody hatchet was found.

Scores of farmers flocked to the Poole farm today, believing that another Gunness "murder farm" may be discovered. Detectives working on the case declare that at least three more bodies will be found buried on the farm. This is one more missing than was reported last night, and the detectives declare they hope to get Mrs. Poole to talk, in the belief that she may know of others that mysteriously disappeared.

Emory, the son, has done most of the work in making a case against his father. He says he believes Poole insane, and that unless he is kept in custody it will be only a matter of time until he and his mother will be slain. A special guard is being maintained over Poole at the county jail.

ARK OF THE COVENANT STOLEN FROM MOSQUE?

Jerusalem, May 3.—Inhabitants have been aroused to the point of rioting by the operations of a party of English archaelogists accused of having excavated beneath the inviolable mosque of Omar and removed relics reputed to include the Ark of the Covenant, the censer and other sacred vessels which belonged to the tribes of Israel.

Azmy Bey, the Turkish governor, was mobbed in the streets for supposed complicity in the profanation and hooted as "a pig".

The mosque has been closed and is closely guarded, pending the arrival fromConstantinople of officials of the government, who will make an investigation.

The expedition worked for two years on a large scale beginning at the village of Siloam, which lies at the southeast end of Jerusalem on the southern slope of the Mount of Olives, overlooking the Valley of Kedron and the pool of Siloam The explorers are credited with having excavated a passage from the pool of Siloam, toward the place where once stood Solomon's temple, built in 1012 B. C., pillaged and restored and finally destroyed by Titus A. D. 70.

Failing to reach the relics sought in this manner, the explorers, according to the alleged confessions of the guards of the mosque, bribed the guards, entered the mosque and after digging six nights spirited away the treasures "the whereabouts of which," says an Arabic paper, "none knew except God and these English."

Mystery surrounds the expedition, whose operations have been of such magnitude as to make evident that a large sum of money was invested. It is reported that wealthy Englishmen and Americans formed a syndicate, of which the duchess of Marlborough (who was Consuelo Vanderbilt), was a member, on the strength of the discovery of the location of the relics by Scandinavian investigators.

CONGRESS MEMBERSHIP FIXED AT 433.

Washington, April 27. — A bill providing for the enlargement of the national house of representatives from 391 to 433 members and the apportionment of these mebers to the portionment of these members to the population shown by the recent federal census, passed the house early this evening.

UNIQUITY OF LONG STANDING IN OHIO LEGISLATURE.

Columbus, O., May 3.—For many years it has been a matter of common notoriety, particularly with well informed newspaper men, that the general assembly of Ohio was one of the most corrupt. When it was in session, iniquity seethed and bubbled, and from the time that it was openly charged that a United States senator several years ago, bought his way into office, it was said that the majority of the members came to Columbus to "get out all there was in it."

The present legislature, it is declared here, is the worst of them all, and for weeks it has been hinted that there were members who would not answer a roll call unless they were paid for doing it.

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102 **At the Battle's Front.**

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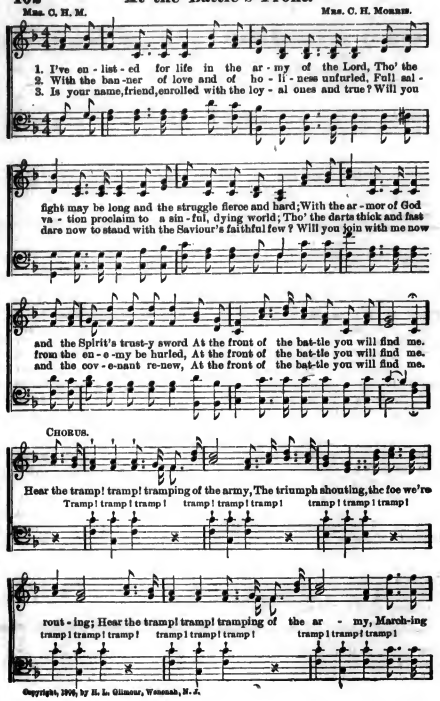
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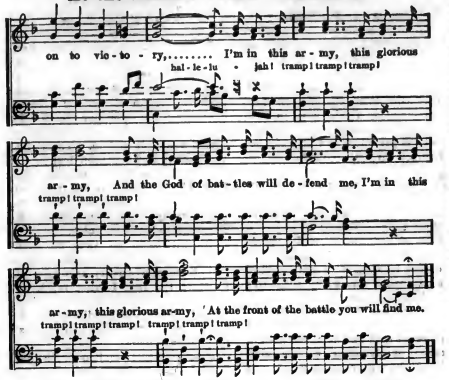
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A STORY OF WORK IN THE SLUMS AND OF THE POWER OF THE CHRIST LIFE THROUGH A WAIF OF THE SLUMS.

Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

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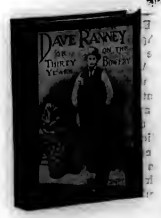
DAVE RANNEY
or
Thirty Years on the Bowery



This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, May 11, 1911. No. 19.

NOBILITY.

True worth is in being, not seeming,
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men may say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure;
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of each sparrow,
The bush for the robin and wren,
But always the path that is narrow
And strait for the children of men.

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the things our life misses
Help more than the things which it gets.
For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing,—and doing
As we would be done by,—is all.

Through envy, through malice, through hating,
Against the world early and late,
No jot of our courage abating,
Our part is to work and to wait.
And slight is the sting of his trouble
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortunes or birth.

NEWS AND COMENT.

True Religion is needed on every day of the week and every week of the year.

The celebration for the twenty-fifth anniversary of the Salem congregation at Dalton, Ohio, is announced for Sunday, May 21.

The Gospel is not only the means to open the eyes of those who seek the truth, but also to close the eyes of those who refuse to see

The International S. S. Association invites Sunday-schools all over the world to observe Sunday, June 25th, as "International Sunday-school Day".

Trip around the World. The ministering brethren J. S. Hartzler and J. S. Shoemaker (of the Mennonite General Conference B) returned. They arrived safely at San Francisco, Cal., on April 28.

Rev. Albert Schumacher, a graduate of Oberlin College, and his brother Samuel, both of Pandora, Ohio, intend to leave New York City on May 13th for a trip to Europe. During their absence Rev. S. F. Sprunger, of Berne, Indiana, and others will supply the pulpit at Pandora.

The Christians' present great need is a real vision of God as revealed in Jesus Christ as our redeemer, and the Holy Spirit as leader and power from on high.

Important Gatherings. General Synod of Reformed Church in America, Asbury Park, N. J., June 8, 1911, and Baptist World Alliance, Philadelphia, Pa. June 18—25.

Dr. A. C. Dixon, so well known all over the United States for his stalwart evangelical views and strong evangelistic preaching, and who has been the pastor of the Moody Church, Chicago, for the past four and a half years, has accepted the call to the Metropolitan Tabernacle (Spurgeon's) London. He will enter on his new field about June 1st.—The Christian Workers Magazine.

The Peace Movement is of great importance for the progress of missions. It would establish a new sovereignty of equity and brotherhood among all the people. Money that now goes in taxes to maintain oppressive armaments, especially the costly battle ships, would be released for human betterment.

Avoid the Burden of Debt. The opinion of men in regard to debts and deficits differ somewhat. Some people argue that a debt is a good thing and not evil, because it is an incentive to inspire the churches to extra efforts and keeps the necessities and opportunities vividly before them. But, as facts generally show plainly, especially in missionary enterprises, debt is always depressing rather than stimulating.

A Peace Congress. The Third National Peace Congress was held, May 3—5, 1911, in John Hopkins University, Baltimore. Two leading lines of peace work were discussed: First, the awakening of the public conscience against the folly and injustice of war, together with the economic waste of universal armaments; second, the practical means of making war difficult by establishing institutions to take away the excuse of war.

THREE INDIAN WOMEN.

This is a picture of three Christian Indian women who were baptized at the Lame Deer church, Montana, on April 9, 1911.

CONFERENCE NOTICE.

The Lord willing, the Pacific Conference will be held at Pratum, Ore., on June 11—14, 1911. On Sunday there will be missionary services and services for the children.

MISSION BOARD MEETING.

The Board of Foreign Missions of our General Conference will, by the permission of God, convene to its annual meeting, on Thursday, June 8, 1911, in the home of the secretary of the board, at Quakertown, Pa. May our churches and mission friends remember the board and this meeting in their prayers.

By order of the Executive Committee.

A. B. Shelly, Sec.

ANNOUNCEMENT.

The annual Convention of Young People's Union of the Eastern Mennonite Conference will be held on Decoration Day, May 30th, at the Saucon church, Pa., A very interesting program has been arranged, including a number of discussions on subjects pertaining to the work of the Union as well as the methods of conducting the work of the societies. There will also be a discussion on the subject of Missions, following an address on the subject of Miss Funk's work in India, by Rev. A. B. Shelly. Special singing, including solos, and selections by a male quartet of the First church, Philadelphia, will be among the features

FROM INDIA.

Missionary P. W. Penner writes in his last report to the Mission Board: During the early part of February sister Funk, my wife and I made a tent tour to different places. We visited Brother and Sister Wiens at Nauhadi, the new third station in India and also our outstation Seorinaorim. While visiting at the latter place the widely noted heathen Mela (campmeeting) was held there. People came from far and near, partly to make some purchases, but mainly to bring sacrifices to their idols, of which there are hundreds in their large temples, and to worship them. One man passed our tent who had come 12 miles literally creeping on his belly all that distance. Upon being asked why he did this he answered: "I have been suffering with indigestion etc. for a long time but here, in the presence of the gods, I expect to have my health restored." Thousands bathe themselves in

the holy waters of the Nahannadi river, bring offerings to their gods, pray to them, bury the bones of their departed ones in the waters of the river and then return home with the idea that they have found peace for their souls. Naturally the priests are the benefited ones, since they greatly enrich themselves on these occasions. Their holy (?) men go about begging, pronouncing benedictions or maledictions upon the people in accordance to the manner in which they are received. In order to procure attention and create sympathy they disfigure their bodies. We noticed one who had put a knife clear through between the bones of his forearm while he pushed another one, about three inches long, up his nose. Blood was trickling from both places.

We daily preached at different places endeavoring to show the people from the word of God, the true Savior of the world. Frequently we had large audiences and many who listened attentively to the words spoken. Others, on the contrary, were indifferent to the message proclaimed. In connection we sold some books. Even one of the holy (?) men purchased a small volume. It is to be hoped that he may learn therefrom that the tormenting of the body is of no avail, but that the Savior suffered for all when He died on Calvary.

A HINDUSTANI CHRISTIAN WEDDING.

The bell had long been tolling, and sending the sweet sounds far and wide, calling the people to the house of worship, where a marriage ceremony was to take place. By 4 o'clock p. m. on Thursday the church was quite filled with people and the bride in her most beautiful adorned attire had been seated near the altar. One song after another was sung and all were happy and enjoying the meeting, but when three quarters of an hour had elapsed some became rather impatient and the question, When will the "bridegroom" come? was asked. The congregation was eagerly awaiting his arrival. The pastor, or one of the missionaries, walked quietly back and forth down the isle. Again whispers passed down the line, "Isn't the bridegroom coming to the wedding?" And again the congregation sang song after song, till finally the bridegroom did appear. He was escorted by one of his friends, and soon was seated near the bride.

The ceremony was performed in Hindustani, of which I understand very little. After the sacred tie had been woven, they stood facing the congregation and all the Europeans that were present gave them hearty congratulations. Then wreaths of flowers were put around their neck by their native Christian sisters and brothers, after which all the Europeans too received their garlands, which had been made by the groom's friends. They had also prepared fine candy and splendid cakes which were given to the relatives and friends. Then came the shower of rice and flowers especially intended for the groom as a sign of joy and thanksgiving, from his friends who were so happy that he had succeeded in winning this good maiden, in spite of all that at first stood in the way. Her father was determined to take her away from this young man and marry her to some heathen.

They had to go to the Calcutta court to decide the matter. When the judge asked her whether she did not want to go with her father, she heroically arose and said, "I love the young man and where he goes I will go but never with my father" Some of the missionaries went with them and helped them. Had they not done this, the groom surely would have been the loser and the bride would have been forced to go back to heathenism again.

Yours in the blessed service of our Master, A. P. Braun.

PUBLIC PRAYER.

No part of the pulpit service is more important than the prayers. The nature of the service makes it so. Prayer is the offering up of our desires unto God. In the church service the minister is the medium between the people and God. He is their intercessor, and, therefore, in the most holy relation and in the most solemn position it is possible for him to occupy. In preaching, he speaks as God's ambassador to the people; in prayer, he stands before God for them to present not only their desires, but their needs, and to supplicate the favor of Him who dispenses all grace. It, therefore, becomes him to recognize that he stands on holy ground and should bow with reverence. He is the consecrated intercessor, feeling himself in the presence of God.

The first requisite is that he himself should be in the spirit of prayer. He speaks first out of his own heart; he must know the depths and also the heights of heart experience. He should seek the consciousness of this approach to God so deeply that his heart will glow with the glory of the sanctuary. When Jesus prayed on the mount his whole appearance was changed; the glory of God shown forth from his soul. We have seen the faces of holy men thus shine in prayer. We may not have such close approach as Jesus had, but we should seek to have the consciousness of the nearness to God and the peculiar elevation of the soul that belongs to it.

In such approach to God our words should be few and well ordered. There should be simplicity of speech. We should cultivate the use of choice words, and we should use the most appropriate tones of voice. The words and tones should be in accord with the nature of the service, reverent and earnest and tender and impassioned, according to the thought and emotion of the heart. It is, therefore, appropriate that adoration should have a place in the prayer, leading the people near to the throne.

It is especially important that the prayer be in holy communion with God. It is not didactic; it is not a discussion; it is not an address to God, much less to the people. It is simply what is implied in the word prayer, the voice of a heart that comes before God in humble adoration, giving thanks for His love and grace, and seeking His favor and help with the pardon of all sin and for the presence and power of the Spirit.

The prayer should express the soul needs and wants of the people; it should be such that they will have the feeling that they are praying in Him who leads them. When the prayer is such that the people are simply listeners, it fails of its true spirit and purpose.

Hence the minister should be a close student of the actual experiences of life. He should enter the open door to the secret chambers of the soul; he should go out on the highways of life; he should cultivate sympathy with all in sorrow; he should be in fellowship with those who rejoice; he should be as the priest before the mercy-seat for all classes and conditions of men. Then he will voice the desires of their hearts. The thought and effort should be to draw all the people near to the most holy place. If he has been on the mount with Jesus, he will catch some of the divine radiance and the people will know that he has been with Jesus.

The minister in the pulpit should recognize his official position and his prayers should be as of one ordained by the Spirit to thus stand before God for him and for them. His benediction is more than a form of words; it is the blessing of God descending upon them.

In such prayer there is the uplift of the soul; there the peace of God rests upon and fills the heart.—United Presbyterian.

THE MOVING PICTURE CRAZE.

During the past few years there has sprung up all over this fair land of ours, a cheap form of amusement, known as moving picture shows and to-day you can hardly find a town of any size but what has one or more of these cheap theaters (which they are) in full operation.

Do we as Christians ever stop and think just what an influence these moving picture shows have on the morals of our communities at large and on the individuals who are in the habit of attending them, as so many do, especially young people? Is a moving picture palace a benefit to a community and to those that attend the shows or is its influence detrimental?

Let us look into this form of amusement briefly. In the first place what is the sole aim of the men who run these places? To make money, of course. We must admit there is no wrong in a man trying to make money, providing his is a legitimate business and one in which he can feel that he is giving his patrons something useful for that money. Is the moving picture man doing this?

Then further, what is the usual run of the pictures shown, are they instructive, are they helpful to bring men to a higher plane of living? Do they serve as an inspiration to higher and better aims in life? Are the pictures shown and the accompanying vaudeville attractions such as any Christian could without blushing attend these places, could take his family along, could wish to have his children learn the things that are said and pictured there, or in other words, are these shows edifying for a Christian people? Do the best people, that is the Christian people and those who are conceded the moral and intellectual and stable people of our communities form the bulk of the audience? Do these people often dignify these shows with their attendance? Can we answer these questions affirmatively? I fear not, on the other hand I believe, much is true to the contrary.

Following is a part of a conversation of not long ago which no doubt has also been the experience of others at times. While in one of our large Eastern cities some time ago the writer had a conversation with two good friends and in the course of that conversation the one mentioned the fact that he had spent the evening previous at the "Movings" as he called it, whereupon the other party made the remark that our friend was a great patron of the moving picture shows and in

turn the first party remarked, "Well, it is a cheap way of passing the time away."

Oh how true, my friend, that is what those shows are, a cheap way of passing the time away; let us emphasize the word cheap, that is all it is, a cheap way of passing the time away.

How sad to think that in this great world of ours where there is so much to be done, so many that would appreciate and need a little of our time, so many good uses to which we could put any spare time we may have, that our time has gotten to be so valueless, such a drag on our hands, that we must needs seek such low class amusements (as they are) simply to pass our time away.

Is not this a sad state of affairs to be in and yet it seems many of us are in just this position, for these places have many patrons, and I dare say, almost more than our church services.

And then what do they show at these places? Is it not true that almost invariably the pictures shown are of prize fights, or of train robberies or wild west episodes? Is it not notorious that the bill of fare at these palaces of pleasure is made up of the taste of lower appetites; that low comedy, and lower farce and sometimes even pictures bordering on the obscene, are the only means of filling a house? Moving picture shows that would exhibit nothing but classic drama, would picture nothing but historical or educational themes would exhibit in time to empty seats.

Is it not sad enough that strong and robust men spend their strength and time and means in developing a strong physique so as to brutally pummel and beat each other in a prize fight? Or that others should band themselves together to wreck trains, and steal and possibly in the course of their criminal work kill fellow-men who are honestly going about their business? Or that scandals and what not are happening every day around us, I say, is it not sad enough that these things happen only too often in a Christian land like ours, that we must still on top of it all show in moving pictures these low and sinful activities to our rising generation, "just to pass the time away?"

Then there is the side attraction of vaudeville sketches, catchy rag-time songs, dancing (and usually not too modest a kind at that if such is possible) and as said before, low comedy, men making light of everything, oftimes of things we should hold holy and in reverence, coarse and oftimes unclean jokes; all things that cater to a low appetite.

Surely such a way of passing the time away is not only harmful but it is absolutely wrong and sinful. Such an amusement is surely not the place for Christian men and women nor for our children; we cannot learn anything there that will make us better.

Sometimes such as the week before Easter and such times these places have pictures illustrating some Christian theme such as the Passion Play or the Holy City or so on. But would it not be far better if they would leave such things out altogether? Is it not sacrilegious to drag something that is or may be good into such an atmosphere, is it not rather discordant that one night the picture machine may show the Passion Play and possibly the very next night that same machine may show a prize fight?

Then again, is it not reasonable to believe that those who get into the habit of frequenting these places will eventually go to a lower standard of living instead of a higher and ere long the habit will have become a passion and many necessary duties will be neglected in consequence?

No, it is a worldly affair all through and Christians should not be fooled into gracing these places with their presence, even if for a night or so the pictures may not be altogether objectionable.

Let us, my friends, think well over the question of these moving picture shows, let us awake to the danger of these cheap amusements in our midst, let us shun them, let us put our time to better use and I am sure if we have any desire to be of service to the Master and to our fellow-men we can always find lots to do, for the world is in need of busy Christian men and women, and life is so short and time is so precious that we really should not have a moment to pass away in such an idle way as this cheap amusement affords, and we should have no desire to go to a place that we feel sure Jesus would not go and so most assuredly He would not wish His followers to go either.

G. P. Shaw.

East Greenville, Pa.

Home Circle.

THE CHRISTIAN GENTLEMAN.

He is above a mean thing. He cannot stoop to fraud. He invades no secret in the keeping of another. He betrays no secret confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantages of mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is not one thing to a man's face and another behind his back. If, by accident, he comes in possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted alone, out of sight, near the thinnest partition—anywhere He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, manly; he cannot descend to scurrility. In short, whatever he judges honorable he practices toward every man.—Unknown.

THE BLACK MARKS.

Little Ethel had been told that she must not make pencil marks in her father's books, and she was so obedient that her father often lent his pencil to her. One day, however, she grew tired of scribbling on pieces of paper, and thought she would just make a little mark in one of the books on the table, and the little mark made her want to make a big mark, until, pretty soon she was scribbling all over the reading. Suddenly she thought of her father, and tried to rub out the marks with the eraser on the end of the pencil; but that only made long, black streaks and mussed up the paper.

"Oh, dear, I can't unwrite these marks!" cried little Ethel, and she rubbed with the eraser until she rubbed a little hole in the paper.

Just then her father came into the room, and he told her that the black marks on the white paper were like the marks of naughty words and actions in little girls' hearts. The right way is to be obedient and not to make the black marks; for after they are made it is very, very hard to rub them out again. — Shepherd's Arms.

GRAND MUSICAL MAY-FESTIVAL.

— Commencement Day. —

(Freeman, South Dakota.)

At the College-Campus under a Large Tent, Thursday, May 18th. Two Grand Concerts. Afternoon, 2:30; Evening, 8:15. Two Choruses; One Recital.

The afternoon program consists of instrumental and vocal music by the advanced pupils of Prof. U. S. Amstutz, assisted by special musical talents from the east. The College Rudimental Class will also be represented. Ladies' Quartette, Trios. Eight-Hand selections on two pianos; Six-Hand selections on one piano. The evening program will consist of the rendition of the great oratorio, Gaul's **"Holy City"** by a well-trained double chorus, ladies' quartet and soloists. This is considered one of the most famous and beautiful compositions in print. Everybody should appreciate and support the Freeman College Chorus at their first undertaking in oratorio-work.

The following day, May 19th, will be the College Commencement Day. A splendid program has been prepared by this year's graduates of the Academic, Normal, Biblical and Commercial Course. Program begins at 2 o'clock P. M. A cordial invitation is extended to all. Those from a distance and other States should aim to arrive on Wednesday, May 17th. Come and enjoy two great days!

The Faculty and College-Board.

Deaths.

Geissinger. — On Feb. 24, 1911, Charles G., son of Jacob and Elsie Geissinger, aged 9 years, 8 months and 9 days, of diphtheria. Interment (private) was made at the Springfield Mennonite cemetery, services conducted by Rev. F. F. Gabel.

Horn. — On March 20th, Anna M. S., daughter of Ephraim and Catharine Horn, aged 61 years and 8 mos., of gangrene. Interment at the Springfield cemetery, conducted by F. F. Gabel.

Bealer. — On April 29, at the residence of her son, Susannah Bealer, nee Beahn, aged 57 years, 2 months and 21 days, of complications. Interment at the Springfield cemetery, Rev. F. F. Gabel officiating.

Contributions.

Home Mission.

In April the following gifts were received:

A.: General Treasury:

Beatrice church, Nebr. $22.15; West Zion church, Moundridge, Kan. $33; by N. F. Toews the following: H. G. Berg $5; Salem church, Aberdeen, Ida. $12.40; Zoar church, Langham, Sask. $24.10.

B. City Mission Treasury:

Y. P. S. Munich, N. D. $2.35; Tabor church, Goessel, Kan. $19.19; in March sent direct to E. F. Grubb $32.50; in April ditto $66.57.

Gratefully acknowledged,

M. Horsch. Treas.

For Famine Sufferers in China.

John Stauffer, Deer Creek, Okla. $4, Einsidel Cong., Houston, Kan. $11, Hooker, Okla. Con. per H. H. Adrian $6.15, all per "Der Herold"; Henry Tiahrt, Hoag, Nebr. $10; Anonymous, Winkler, Man. $5; "A Sister," Bethel Hospital, Newton, Kan. $2; J. S. Ewert, Dalton, S. D $5; Sichar S. S., Cordell, Okla., per J. W. Schmidt, $4.96; several small S. S. pupils, Freeman, S. Dak. 72c; Lake City Ladies' Aid Society, per P. S. Krehbiel, Watertown, Sask., Canada, $8.

Gratefully acknowledged,

Harrison Landis, Treas. Sixth & Columbia Ave., Philadelphia, Pa.

For India.

From the Upland Missionary Aid society by Mrs. L. M. Ledig, Ioamosa, Cal., for lepers, $10.

Gratefully acknowledged,

P. A. Penner.

The Mennonite.

Rev. I. A. SOMMER, Editor,
Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,
3004 N. 11th St. Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Correspondence.

Pretty Prairie, Kan., May 6, 1911.—Dear Readers:—As we are all bound together by the bond of fellowship it may interest some of you to hear from here concerning both the temporal and spiritual welfare.

With the exception of a few days the spring weather has been very cool, even so cold that some of the early vegetables suffered from frost. The wheat and oats fields are promising although here and there patches are seen which are greatly injured by the spring storms and the autumn drought.

Most of the farmers are done listing corn. Some of the early corn is making its appearance although the weather is very unfavorable for corn. A few more warm days and mother earth will be dressed in its most beautiful garbs. Even now the twinkling dewdrops sparkle upon the foliage and flowers as they are kissed by the morning sun and reflect their images of purity into the gentle breeze, as myriads of broadcast diamonds

The health condition is in general satisfactory although here and there minor cases of indisposition are manifested.

Spiritually we are well fed. We feed upon the green pasture of life and drink from the fountain of living waters. Our souls are restored and we rejoice in the goodness of the Lord. — Every Sunday we enjoy the blessings of the S. S. after which follows the general services. Every second Sunday the Christian Endeavor convenes, where especially the young people take active part.

Again we had the exceptional privilege of having missionary Miss Penner, of Armenia, in our midst. We were deeply inpressed with the thought that we are not worthy of the many blessings we enjoy in our glorious land of liberty, where we may serve the Lord according to the dictates of our conscience. We are overflooded with blessings that we do not appreciate the goodness of the Lord to its fullest extent.

She impressed us with the fact that after the slaughter of thousands of Christians, many poor orphans wandered among the barren hills seeking to satisfy their hunger with the herbs of the fields and how they gather around the orphanage, pleading for their admission. But as the means are often very limited their pleading is in vain. However they are unwilling to depart so it is often necessary to use physical violence to remove them.

May we as Christians, living in a bountyful land granting us religious toleration and caring for its poor, be moved to our innermost sympathy for our fellowmen and give abundantly of our means and remember them before the throne of God in our prayers, is my wish. Yours in Christ, P. J. Albrecht.

THE HISTORY OF THE DEACONESS' MOVEMENT.

By Sister Frieda Kaufman.

(Concluded.)

Pittsburg, Pa., Liverpool and London, Florence and Rome, Alexandria and Cairo, Constantinople, Beirut, Smyrna and Jerusalem were foreign stations, all sub-stations of Kaiserswerth, the sisters calling the latter place their home, and knowing that at any time when they would be unable to continue in their service, there were open arms and warm hearts ready to receive them. In 1864 there were 27 other motherhouse organizations in Germany with 1200 deaconesses. Kaiserswerth now numbers 340 sub-stations with 1337 sisters. 87 deaconess mother-houses are members of the General Conference with hundreds of sub-stations belonging to them and representing a sisterhood of over 20,000 deaconesses. Only organizations which are based on the same principles as the Kaiserswerth motherhouse are included in these figures; there are thousands of sisters belonging to mother-houses which differ some in their organizations and therefore are not members of this conference. Such can be the influence of one man toward good. Fliedner worked untiringly up to the time of his death, but with the one aim, that all honor and praise should be given to God for all which he had been permitted to accomplish in this great cause. Much which has been credited to others really originated in the mind of this man. We are accustomed to think of Florence Nightingale as of the first woman who braved the hardships of the front in time of war to care for wounded soldiers, but 10 Kaiserwerth sisters served on the field at the time of the war between Prussia and Denmark ,one giving her life in the fulfillment of her duties. She was buried with military honors far from home. This was several years before the Crimean war. In 1866 hundreds of German sisters served their country as angels of mercy on the bloody fields of the war with Austria, the Franco-Prussian war found thousands of deaconesses serving the sick and wounded, and many a deaconess, now bent with age holds dear the medals which she received by the hand of the king of Prussia, the later Emperor William the first. Many sisters had three or four different medals, they never spoke of them, and though many of their co-workers knew of these things, there were many also who did not and it would be a great surprise to many of those who had worked for years at their side, when government officials were sent to attend a sister's funeral and she was buried with military honors, and the medals of which few had known. Just one instance of great bravery displayed by the Kaiserswerth sisters stationed at Alexandria, Egypt will I relate to you, though many pages could be filled with stories fully as interesting from other fields.

In 1882 Arabian fanatics suddenly swarmed through Alexandria murdering over 100 Europeans. The Kaiserswerth sisters were in charge of a hospital, lying on the outskirts of the city, and there were 70 patients with them at the time, mostly foreigners, the greater number of these English. A means of escape was offered to the sisters, but how could they leave their sick and the hospital, while the European section of the city was in flames, and thousands of Mohammedans were swarming through the city robbing the deserted homes of foreigners, many of whom had found shelter for the time being in the deaconess hospital, while others had found different means of escape. For days these 10 deaconesses and their native Christian helpers remained in the hospital, while the surrounding buildings were raided and burned to the ground The extensive garden filled with large and shady trees was their only protection, fortunately the nearby buildings were of stone and burned only slowly, thus lessening the danger for the hospital. But surely the keeper of Israel was watching over them for not only now did the house and its inmates escape unharmed, but during the bombardment of the city by English ships, not one ball grazed the building or harmed any of those who had sought shelter there. Finally the report was spread that Araibi Pascha, the leader of the fanatic moslems was approaching the city with a hord of thousands at his command. A delegation of German soldiers arrived at the hospital at midnight of the day when this became known, insisting that the sisters should leave the building but should take the sick with them. For this purpose they had brought wagons. Many of the patients were now convaiescents, these and the sisters walked, while the wagons were crowded with the helpless ones and baggage. Before one o'clock the procession was under way, and by 3 o'clock they had arrived at the harbor, not one being hurt though they had been fired at repeatedly. Two faithful native servants remained at the hospital, and though it sounds increditable everything escaped unharmed, and soon the sisters could return to their home and field of labor. The Mohammedans surely remembered the kindness which had been shown them through this institution that is the only way to explain that this European house was singled out and remained untouched through the turmoil of those dreadful weeks. Barbara Erkman, sister in charge received medals from many European rulers, the first to arrive was from Queen Victoria ,accompanied by a personal letter from her Majesty, full of deepest gratitude and admiration for the bravery displayed in caring for her subjects amid such dangers. Barbara Erkman died in 1903. Maving been called to Kaiserswerth for the celebration of her 50th deaconess anniversary, she was granted a leave of absence from her work for one year, and during this time God called her to her reward. Thus her wish to die at the mother-house was fulfilled, and she is buried among the hundreds of sisters who stood in the work with her at Kaiserswerth before she was sent to Egypt, where she gave 33 years of untiring service to the cause, but always longed to be recalled to the mother-house.

Conditions have changed in the nursing world from 1836 to 1911. Today there are thousands of capable women in the work, and good service is being rendered everywhere as a rule and not only by those who enter this field of labor through a religious impulse. But though great changes have taken place, there is always room for a deaconess motherhouse where those who wish to take up nursing in the spirit of the pioneers of this movement, can gain a foothold and serve God as they feel called to do. There are no vows taken, every sister is free to leave the work and the motherhouse at any time if she feels unhappy in it, or thinks that she would rather not continue to serve under the organization. Bethel hospital is a deaconess mother-house, founded on the same principles and the institution hopes to celebrate its 3rd birthday anniversary on June 11th.

When a normal child is born we do not look for great manifestations of strength for some time, we care for the infant, satisfy its needs, and wait patiently for the developments of its faculties. A healthy babe grows to be quite a sturdy little individual when the third year arrives, if no illness prevents normal development, but no one would expect this child to have attained its full growth, nor to be ready to shoulder all the hardships of a life of stress, of toil and care. Let us apply this natural law to institution life.

Remember, dear friends those of you who with us long to see our ideals realized more rapidly, that we must be patient and wait for strength to come as a natural process. No one knows better than we as a sisternood that our ideal has not been reached, we see and realize daily our shortcomings, we know that much remains to be done. But on the other hand we are grateful for that which has been accomplished. Three years ago three sisters took up the work, with troubled minds as to whether others would be willing to assist them in their labors. There has been no hot-house development, there have been days filled with many cares, but there has been a slow and steady growth. The sisterhood has grown from three to fourteen sisters, the hospital work of the first year was doubled during the second year, the third year will show another great increase both in the work in the hospital proper as also in the nursing done in private families. Three year old children outgrow their clothing, and at times we are in great need of having our sleeves lengthened and the skirts let down, figuratively speaking, for the annex for which you as an auxiliary have showed so much interest, is a necessity and will be a great help to us. Through the kindness of your good president we have been able to exchange the close and outgrown baby basket for a very comfortable bed, no dangers now of falling out, or of being carried to the attic basket and all, as happened to us frequently, before the new sisters' home was completed.

Our hearts are grateful to the many friends who have so kindly supported the work here during the past years, and we are thankful to you as a ladies auxiliary for your work and your many gifts toward the institution, which all has helped during the past year to lighten the load laid on our shoulders. May the satisfaction and joy, which must come to your heart in knowing that you have helped to furnish a comfortable bed and care to those in need, be some recompense to you for all your efforts and labors in this cause. May God's blessing rest upon you as a band of workers, and upon each member of the auxiliary individually!

Again, we thank you!

JAKE.

A Story of Plain People. — By G.

(Continued.)

"Even if she is plain again," said deacon Hunsberger's wife, on the way home from meeting, "that girl is still very proud."

"You're no fit judge, God is the one who reads the heart," snapped her husband as he slowed up his horse with a jerk on the lines for fear some would take note of his speed and think, or what would be worse, would say, that the deacon was driving faster than a deacon should be driving on the Lord's day.

Gossip carried the news of Malinda's worldliness to other congregations and as is the custom with gossip matters grew worse as the story was repeated. Solomon Zook had friends in Zero county, Indiana, he had visited them several years before and made quite a favorable impression upon them by his honest simplicity and his original way of preaching. When the story of Malinda's innovation reached Indiana it had grown some. Malinda, the report had it, was publicly sustained by the bishop, the women of his congregation were said to have given up the plain garb altogether and fashions were running riot among them. It was even whispered that Solomon was wearing a stove-pipe hat and that Nancy was wearing a switch.

Ezekiel Jensen, the bishop in Zero county, was not at all satisfied with the reports as they came to him, he was sure there must be some terrible mistake. and he therefore wroteSolomon a postal-card asking for an explanation. The rural carrier usually left the mail for the Zook family in the cigar-box nailed to a tree at the crossing near the lane. Some bad boys read the card before any of the family had an opportunity to get it, and then, after destroying it, wrote another to the Indiana brother telling him that things were as they were reported to him and advising him to attend to his own business. Jensen on getting this note, determined to save Zook and his people for the church. He would go to Pennsylvania and see for himself and then try and devise some plan by which he might win back the brethren and sisters to plain dressing.

The Pennsylvanian was busy in his stable preparing his team so that Nancy and he might drive to Erntversammlung (harvest home service). He was surprised and delighted to recognize Jensen coming up the lane. After greeting him with the usual kiss the unexpected guest was informed that he was just in time to accompany him to the meeting where he hoped he would preach the harvest home sermon, assuring him, at the same time, that the brethren and sisters would be more than delighted to find that they were to hear a brother, who had come so far. Jensen was agreeable to the suggestion because, he thought, it would give him a splendid opportunity to plead the cause of the church, of the congregation appeared to need it.

Bishop Zook's pride didn't appear to need rebuking, for while being driven to the meeting-house Jensen noticed that the absent-minded Zook was still wearing the shabby stable-coat which, in his haste, he had forgotten to exchange for his Sunday best. Upon reaching the meeting Jensen sent a small boy to the nearest station with a telegram. It read:

"Arrived safely at Zook's.
Find that he is not proud.
Please tell the brethren."

The only woman's hat in the meeting-house that day was one worn by a city school-marm who was spending her vacation at the Kindig farm and her conduct in the meeting made it plain toJensen that she was not one of the sisters. In fact she proved herself utterly ignorant of the ways of the fraternity. First she entered on the men's side of the house, then, when she discovered that she was out of place there, crossed to the other side of the room and took a place with the married sisters. No one but a stranger would have made such blunders. Even the little ones noticed them and began to giggle until the stern frowns of their elders brought them to their senses. Jensen's next message read:

"Thank the Lord, a bonnet on every sister. No pride here.
Please tell the brethren."

It was a custom of Solomon and Nancy tovisit the brethren by turns every Sabbath. This day they visited deacon Hunsberger. Jensen went with them and remained with the Hunsberger's until next day.

"Solomon," scolded Nancy, as they drove home, "I never was so much ashamed of you in all my life as I was today. You have been wearing that shabby, bad smelling stable-coat to meeting."

The bishop's careless dress raised him considerably in the estimation of Jensen and the people of Zero county, Indiana, even though it wounded Nancy's pride for Nancy was a proud woman in some respects but her's was a pride that didn't violate the rules of the meeting.

Chapter 3.

While illustrating his sermon with the story of the unruly bull, Solomon little thought that a brute he owned would endanger the life of one of his hearers and incidentally have a part in a great change that was to take place in that one's life. The bull he owned was a magnificent, well-bred, sharp-horned, high-spirited creature, the pride of the neighborhood. Jake sometimes petted him, and often teased him. As a result he was beginning to show vicious traits, especially toward Jake. The slow-thinking Jake, however, took no precautions. He had often seen an angry bull and had yet to meet one of whom he was afraid.

One evening, while crossing the pasture to drive home the herd, he stopped in the middle of the field to examine what appeared to be a sprout of that pest, the Canadian thistle and, not wishing to give the weed a chance, he stooped to destroy it. Jake had not even thought of "Brigham", as the bull was called, but the red handkerchief about his neck had attracted Bigham's attention and he didn't like it. Without even a warning snort he charged upon Jake with lowered head and tail in the air. When Brigham was within a few yards of him Jake saw him but even then the sight did not alarm him. "Get out Brigham," he shouted, as he hurled the stick he was carrying at his head. "Widder am obweissa," he commanded, kicking the enraged animal in the ribs as he quickly stepped aside escaping the charge. But Brigham's time for "showing off" was passed, as Jake realized when he saw him return, charging more furiously than before. To save himself he made for the fence and would probably have reached it had he not tripped over a brush and fallen. In another second Brigham was upon him. Jake felt the hard thuds of the hoofs upon his thighs and shoulders striking like so many blows from a sledge as the bull rushed on, being carried twenty feet beyond by the momentum of the charge. Gasping for breath, he tried to rise but was struck again by the wild animal, this time by the sharp horns,, ripped his clothing and left a long red line across his shoulder and then, just as

Brigham lowered his head for another wicked charge, everything became black.

Had it not been for the dog Jake's life would have ended right there. When "Melech" saw the commotion across the field he knew in his doggish way that there was trouble on hand which he must regulate. In an instant he was across field and fence. He rushed at the bull, snapped at his nose, dodged his horns and bit him in his legs with such energy that he was glad enough to let the man alone and direct his attention to the dog. Melech was not a silent fighter and the noise he made attracted the attention of a neighbor, Bill Layman, who came armed with a pitch-fork and with'Melech's' assistance soon succeeded in subduing the bull.

For a long while Jake remained unconscious and his recovery was a matter of grave doubt. When finally he did give signs of noticing anything it was but for a moment. At times he raved. A hundred times he saw the bull coming upon him with eyes of fire and horns like merciless knives and a hundred times he screamed the prayer he uttered when certain death appeared to rush upon him "O Gott helf mich!"

Day after day Nancy watched over him with the anxiety of a mother. Often, when the clouds were from his mind and he found himself there in weak helplessness, he wondered why he could not die. Sometimes he regretted the careless life he had been living, again, at times, he would long for the congenial company of the bar-room. Nancy, with a woman's perception, was quick to observe that good and bad were fiercely fighting in Jake's heart for the mastery of his soul. She made it her business tactfully to turn his thoughts to the higher power for whose protecting care Jake had to be thankful and sought to so guide his thoughts so that he would forever be set against the kind of a life he had been leading.

"Jake, you were not ready to die," she said to him once "God mercifully spared your life that you might be ready for your end when it comes."

"I know, Nancy, I was not ready then, I don't know when I will be ready."

"Why not give up to theLord? He has warned you, He has spared you. He is pleading with you."

Jake never could think of many things at a time and here was the one thing continually before him. "Should he give up?" He felt satisfied that the choice of a better life would be the best move he could make but the question "Can I hold out?" was always troubling him. He generally kept things to himself and so, day and night he continued debating this question with himself. Finally good won; he decided to give up. This determination to give himself up was reached one morning as Solomon was conducting family worship. The following Sabbath, having gone to meeting for the first time since the accident, he announced his determination to Solomon while driving home with him in his carriage.

Serving the Lord according to Jake's notion consisted in doing certain simple things and letting alone certain other things in which it had been his habit to indulge. He must let drink alone, join church, pray every evening, read his Bible often and wear the distinctive Mennonite garb. It must not be supposed that a program of this kind is the standard of Christian life. EveryMennonite chooses for himself, indeed a deep conviction of personal unworthiness and the all sufficient power of the atonement is the standard of salvation set by the church, but, as we have already observed, Jake was slow of conception and set about doing what he thought was right according to the light he had.

First, he threw away every 'stand-up" collar he owned and bought a box of paper "laydowns" and a black bow tie, to these he added a broad-brimmed hat, a shad-belly coat and a high cut vest. Equipped with such a uniform he was as properly arrayed for church membership as one could be. To be sure, he removed his mustache, a goodMennonite, of the kind Jake knew, is always smoothly shaven. The new "duds' gave him a striking clerical-like appearance. In a community unknown to the ways of the plain-people one would have taken him to be a backwoods preacher trying to ape a dignified city rector.

(To be continued.)

NOTES ON THE S.S.LESSON.

May 21, 1911.

Song of the Vineyard.

(Temperance Lesson.)

Isa. 5:1– 12.

Golden Text: Isa. 5:22.

The Jews as a people disappointed God. As a man, who sets out a vineyard in a fertile place and gives it the necessary care and protection, is keenly disappointed when the only fruit it bears are wild grapes and abandons the vineyard in consequence; so God, who had enriched and set Israel in a favored place protected by the mountain barriers of nature as well as by special demonstrations of His power was disappointed in the evil fruit the favored people brought forth and denounced them for it. The wild fruit came in two forms, greed and self-indulgence. The greed of the rich increased their own wealth, but made the poor poorer and the people, instead of seriously setting themselves to the task of correcting the evil, gave themselves over to inordinate forms of pleasure and dissipation, drunkenness being the most common. Need we emphasize the evil of drink today? Or need we say anything at all in this enlightened age about the evils of drink?

In an article in the Sunday SchoolTimes Dr.WoodsHutchinson says that an amount of alcohol which one man might seem to consume with impunity may be seriously injurious to another; and a daily consumption which will produce not the slightest symptom of intoxication, or even of discomfort, or headache, may be slowly and fatally damaging the cells of your liver or kidneys. "The conviction is growing among pathologists that the tissues of many moderate drinkers are damaged in this slow, insidious way, without their being in the slighest degree conscious of any injury or even discomfort. You can never tell what alcohol has done to you until the post mortem—and there the question wont interest you much." In the same article Dr. Hutchinson says that 'in spite of the many praises of wine which have been sung by poets and chanted by musicians, and painted by artists, no first class creation of the imagination, or even a good second in either poetry, music or painting was ever conceived or executed under the influence of alcohol."

Writing of the drink evil Dr. Lyman Abbott says: "If all the combativeness which Christians have employed in their conflicts with one another had been employed in battle against the common foe, and all the caution which has been exercised in restraining Christians from hazarding a battle against the common foe had been exercised in planning the campaign against him, the kingdom of God would be much nearer its realization on earth than it is today."

NOTES ON THE C. E. TOPIC.

May 21.

Growing Into Larger Work.

Mark. 4: 26—32.

The mightiest forces the physical world knows are its small beginnings The great river upon which the commerce of the world passes to and fro must go back to the little spring on the hillside for its beginning. The mighty oak that defies the storms of a hundred years is the same individual that began as a little acorn which found a resting place between the rocks and lay hidden and trembling under the leaves fearing lest a foot might crush it or some wild creature, searching for food, might find it. The little handful of men whom the Master sent forth as sheep among the wolves out into the world were weak indeed but the message of love and redemption which they brought began a movement so mighty that the whole world has been shaken by it and all eternity will feel its influence. The acorn might have been satisfied to remain hidden away from its enemies but something in its nature, something in the earth around it, and something in the sunlight above were saying to it, you must rise higher, you must grow and it peeped above the stones to commence the career of a giant oak that would be a century in the making. The apostles might have safely returned to their nets and lived and died small and insignificant men, but like Paul, they felt, "Woe is me if I preach not the gospel."

God places us each in the sphere where we are to work for Him. He surrounds us with many evidences of His kindly care and protection, but He wants us to grow just as the gardener expects growth in the plant to which he devotes his attention. If we have been able to do a little good today there is much more of it to be done tomorrow; if we have a small work in a small field completed at the close of this year, there is a larger work and a larger field waiting for us next year. Today we have our little world task it may be tommorrow, it may be next month or next year or a little later and He will call us to a work that is as wide as eternity. Our future eternal growth depends on how our present tasks are performed.

To grow large, we want to keep before us a vision of larger things. When the apostles went forth to win the world how pathetically few they were, and how discouragingly large the world seemed, yet now any one can see that the time is rapidly approaching when the whole world will be hearing the preaching of Christ. Our personal growth should be toward the ideal presented to us in the "perfect man Christ". In Him is everything the human nature needs. By His help we get to grow into that ideal and our lives reflect His life.

News of the Week.

JOURNALISM MUST RETURN TO THE CHRIST.

New York, May 7.—Journalism must return to Christ and the ten commandments if the daily newspaper would remedy its defects. Newspaper men should get together and form a code of ethics similar to those adopted by physicians and lawyers and bind themselves to adhere to them upon their honor as journalists.

Publish the truth only, all the truth that is necessary, neither abridged nor exaggerated, in its detals and all the truth that is secondarily useful or legitimately interesting without the invasion of public or private rights. If all this were done the daily press would have gone far forward purging itself in the opinion of the Rt. Rev. James McFaul, bishop of the Roman Catholic diocese of Trenton, N. J., who addressed newspaper men and night workers in St. Patrick's cathedral here at 2:45 o'clock this morning. The occasion was the celebration of the tenth anniversary of the establishment in New York of early morning mass for newspaper men and night workers.

TOO MANY "THOU SHALT NOTS".

Chicago, May 7.—"There are too many 'Thou shalt nots' in the world", declared Governor Marshall of Indiana, tonight in Orchestra hall, before the Sunday Evening club.

"This applies not only to religious life, but to civil life as well. Where you tell a man he shall not do a thing,that is just the thing he is going to do unless his wife has more influence over him than most men's wives have.

"The world doesn't need reformers. I am sick and tired of reformers who peddle cure-alls done up in attractive packages. What the world needs is the regenerative influence of the lowly Nazarene who climber the weary way to Calvary, alone, spurned, spat upon, crushed under the weight of the cross he bore for all mankind. And this influence will banish all the misery and want and woe in the world. It is the only genuine remedy for the ills of the dreary old earth.

"If you are inclined to worry about the affairs of this life, don't worry. Go to the great Physician. His prescription will cure you and His prescription is "Love your neighbor as yourself."

PEARY'S COMRADES TO HUNT COOK PROOF.

New York, May 6.—Announcement was made here to-night that Harry Whitney, big game hunter, and Captain RobertBartlett, who commanded Peary's ship, the Roosevelt, would head another arctic expedition for the double purpose of hunting and seeking the records which Dr. Cook says he left at Etah.

Several wealthy men will be parties to the expedition, which will start in the latter part of June.

SCORES OF BABIES RESCUED FROM BURNING HOUSE.

Chicago, Ill., May 7.—Sixty-two babies were rescued from death by fly burning early to-day when fire destroyed the Mary Marilla Hobbs building of the Methodist deacons' orphanage at Lake Bluff, a suburb of Chicago.

One of the babies died from fright after being dragged from beneath a bed by a fireman. Rescuers carried the orphans from the blazing structure by arm loads.

FARMERS' FREE LIST PASSED BY THE HOUSE.

Washington, May 8. — The house passed the democratic free list bill without amendment tonight 236 to 109, all the democrats voting and 24 republicans voting for the measure. Over 100 republican amendments were rejected.

Washington, May 9. — Having sent five important pieces of general legislation over to the Republican senate, the Democratic house will take things comparatively easy for a few weeks. The only immediate business before it is the admission of New Mexico and Arizona to statehood.

Plenty of time is to be taken in determining whether the bill for the revision of Schedule "K" of the Aldrich-Payne law shall provide for free raw wool or moderate duty. Within the next two or three weeks this troublesome question will be referred to a caucus of house Democrats. Undoubtedly a majority of the Democratic representatives have, up to this time, favored free wool, but there are indications that the trend is now in the other direction.

No Room for Arguments, Says Mr. Taft.

Washington, May 8. — President Taft indulged in some plain talk today in explaining to twenty-five members of the National Grange that he does not intend to play politics with the Canadian reciprocity agreement, even if the enactment of the measure by congress costs him the farmer vote. The president told his visitors bluntly he was sorry to hear that republican farmers would desert the party if the agreement goes through, but fear of such desertion would not change his conviction as to the wisdom of such legislation. He said he believed reciprocity to be the best thing for the whole country and that he did not intend to argue it.

LION CAUSES DEATH OF 9 IN STAGE FIRE.

Edinburgh, May 10.—A performing lion, maddened by burns, was directly responsible for the loss of at least nine lives in a fire that destroyed the Empire music hall last night.

The animal's master, "the Great La-Fayette," and two of his assistants, were among the victims. They lost their lives trying to control the terrified animal, which had blocked the main exit from the dressing rooms in which a numher of the actors were imprisoned.

That hundreds were not killed in the panic was due to the asbestos curtain and the heroism of the orchestra, the members of which remained in the pit playing "God Save the King", with a vigor that transpired all with courage. The smoke and flames swept out from under the fire curtain, scorched their clothing and burned the hair from the leader's head, but they held to their playing.

Ushers and the theater manager, aided by stage employes who had jumped into the auditorium, compelled the men to allow the women and children to hurry out first and, although there was a wild rush when the fire was discovered, the excitement was largely quelled.

APPEAL FOR FUNDS FOR M'NAMARA DEFENSE.

Washington, May 9. — The American Federation of Labor today issued an appeal for funds for the defense of the McNamara brothers in jail in Los Angeles for dynamiting. The executive council of the federation will receive the funds and disburse them. If necessary, it is stated, the cases will be taken to the highest courts of the country.

The appeal for funds states that the accused labor leaders are in jail as a result of a "vindictive spirit of persecution and that with the forces of wealth arrayed against them they may not have a fair trial."

APPROVES SUGAR INQUIRY.

Washington, May 9. — The resolution calling for an investigaiton of the sugar trust, introduced by Representative Hardwick, of Georgia today passed the House without a single dissenting vote, The committee of nine is to be selected by the house and will have power to inquire into every branch of the sugar industry, with particular reference to the American Sugar Refining Company.

PRESIDENT DIAZ TO RESIGN.

"On to Mexico City" Movement By Revolutionists Ordered Off By Madero on Receipt of News.

City of Mexico, May 7.—General Porfirio Diaz tonight issued a manifesto to the people of Mexico declaring his intention to resign the presidency as soon as peace is restored. In this manner the president has virtually acceded to the demands of Francisco I. Madero that he make announcement of such intention.

El Paso, Texas, May 7. — The movement of troops had begun when an Associated Press representative telephoned the Madero headquarters and read the dispatch from Mexico City. General Pascual Orozco received it and said it probably would stop the movement of the army.

General Orozco himself mounted his horse and galloped away with the news to the tent a mile away where General Madero had retired for the night. When General Madero heard of the dispatch from Mexico City concerning President Diaz's resignation, he immediately gave orders to have troops stop marching. Couriers also were sent ahead to halt the advance guard.

"I, naturally am very glad to hear that President Diaz has made the announcement," said General Madero to an Associated Press representative. "I am going to send a telegram to him at once congratulating him on his patriotism for it certainly was an act that required the highest kind of personal sacrifice and patriotism."

Dr. Vasquez Gomez, head of the rebel peace commission, upon receipt of instructions from Madero, declared peace negotiations would be resumed.

The insurrecto camp rang with shouts of joy as soon as the news of the Diaz announcement spread through the camp.

Mexicans went about the streets shouting and celebrating as if the crowning battle of the revolution had been won. A band was sent to the insurrecto camp and a big celebration began.

Official Washington Unsteady Under Mexican Developments.

Washington, May 9. — There were enough developments in the Mexican tangle in Washington today to complicate still more a situation that even official advisers of President Taft are now willing to admit is most alarming.

The cabinet in its regular session discussed Mexico at some length but decided to keep on "standing pat." On the objection of Secretary of Agriculture Wilson it was decided not to permit United States-owned cattle now in Mexico to be brought across the Rio Grande.

Despite all the unfavorable intelligence that came to the ears of President Taft he was tonight still inclined to hope for peace. From Mexico City, the president learned with the exception of two or possible three states, all Mexico is more or less involved in the revolution.

But at the same time Foreign Minister De La Barra was quoted as being confident that peace will be made between the Diaz government and Madero and that afterward separate negotiations will be carried on with the other states in which other revolutionary leaders are in command.

JUAREZ TAKEN BY REBELS.

El Paso, May 10.—General Navarro, commander of the Mexican government troops, after a desperate resistance of many hours, let his forces abandon the city of Juarez to the insurrectos under Francisco I. Madero, Jr., before noon today. The fighting began early Monday afternoon. The engagement began again in earnest at 8:25 o'clock today in flame-swept Juarez. The federals made desperate stands from behind their barricades, but the rebels pushed the fighting and forced the Diaz troops to take refuge in a church and the customs house. They were finally driven from both these buildings.

Navarro's expected reinforcements, it was learned today, were two hundred miles away and could not arrive for a week. Navarro did not depart with his troops. He remained behind with a few men in the harracks, but was unable to hold out against the rebel fire.

Tijuana, the Mexican town in Lower California, captured by the rebels yesterday, is still in their possession.

Bullets from federal and rebel guns fell in El Paso.

It was reported today that Madero would demand the immediate resignation of Diaz and if Diaz refused Madero would attack Mexico City.

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102 **At the Battle's Front.**

Mrs. C. H. M. Mrs. C. H. Morgan.

1. I've en - list - ed for life in the ar - my of the Lord, Tho' the
2. With the ban-ner of love and of ho - li - ness unfurled, Full sal -
3. Is your name, friend, enrolled with the loy - al ones and true? Will you

fight may be long and the struggle fierce and hard; With the ar - mor of God
va - tion proclaim to a sin - ful, dying world; Tho' the darts thick and fast
dare now to stand with the Saviour's faithful few? Will you join with me now

and the Spirit's trust-y sword At the front of the bat-tle you will find me.
from the en - e - my be hurled, At the front of the bat-tle you will find me.
and the cov - e-nant re-new, At the front of the bat-tle you will find me.

CHORUS.

Hear the tramp! tramp! tramping of the army, The triumph shouting, the foe we're
Tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp!

rout - ing; Hear the tramp! tramp! tramping of the ar - my, March-ing
tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp!

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Sample Page of The King's Praises No. 2.

At the Battle's Front.—Concluded.

on to vic - to - ry,..... I'm in this ar - my, this glorious
hal - le - lu - jah! tramp! tramp! tramp!

ar - my, And the God of bat - tles will de - fend me, I'm in this
tramp! tramp! tramp!

ar - my, this glorious ar-my, 'At the front of the battle you will find me.
tramp! tramp! tramp! tramp! tramp! tramp!

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Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

The well-known mission worker of Grand Rapids has told a most interesting and unusual little story, the details of which are drawn from his own experience and told in his own graphic manner. The charm and humor and quaintness will make many friends of Bucktown and many lovers of Jimmie with his unfailing optimism and his loyalty to the new life which he expresses so oddly. For Jimmie himself becomes a missionary in Bucktown and a more zealous and more useful and more ignorant and more believing one was never seen or imagined.

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Berne, Indiana.

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or
Thirty Years on the Bowery

This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, May 18, 1911. No. 20.

A CRY.

Help me to know and understand
And not to be afraid;
Thou hast a certain care for me —
Grant I be unafraid!

There are perhaps some little ways
Where I must hope; nor see
The path; where I must only hope
In high serenity.

Life is so wonderful a thing;
And thou, whose existence
My heart doth so reiterate—
Beyond a great pretence.

Thou art so wonderful—in awe
And hush I interview
Thy mystery—God, lift and touch!
And my weak faith renew!

—Arthur L. Phelps,
in Christian Guardian.

NEWS AND COMENT.

God has a right to expect good fruit from our lives.

The cigaret is a menace to good manners, and what is of greater importance, also of life.

Rev. Jacob Quiring, of Chicago, has promised to hold a series of meetings at Mt. Lake, Minn. this week. He arrived there on Saturday, May 13.

The sorrow and suffering caused by strong drink is immense although the brewers and liquor dealers now claim to "regulate successfully" the drinking.

Dollars and cents are worth something in daily life, but not as a standard for true success. The joy of real success is not limited by wealth or riches which oftentimes prove to be rather difficult barriers.

It is my profound conviction that we should immensely strengthen and double the effectiveness of our mission work if we had more co-operation between all the bodies both at home and abroad.—Missionary E. W. Burt.

Bro. E. F. Grubb, of Los Angeles, Calif., makes the following encouraging statement: "Mission opened here one year ago last Sunday (May 7, 1910) with 5 present, last Sunday 41. Sunday-school started then with 5 present, last Sunday we had 37.

Windmill and Canal near Witmarsum, West Friesland.
(By courtesy of the Christian Monitor.)

Bro. T. M. Erb returned to his home at Hesston, Kan., May 3, after an extended visit among the brotherhood in Colorado, during which time he organized a new congregation at Brandon and held communion with the congregation at La Junta. — Gospel Herald.

A call, by Dean James M. Gray, of the Moody Bible Institute, and Pastor A. C. Dixon, of the Moody Church. — The Moody Bible Institute and the Moody Church, Chicago, Ill., unite in an earnest invitation to Christian workers throughout the country to join in a Fifth Annual Conference on Summer Work in Churches and in the open-air, June 6—8, 1911. The speakers from abroad are Rev. F. B. Meyer, of London, and Rev. W. H. Griffeth, Oxford, with whom will be associated some of the pastors of Chicago, the faculty of the Institute, Melvin E. Trotter, etc., etc. The new buildings of The Moody Bible Institute afford increased accommodation for guests at a nominal cost. Address: 153-163 Institute Place, Chicago.

A Royal Illustration.

At the Colonial Temperance Conference, held a few years ago in England, the king of the Maoris made a touching reference to the wholesale destruction of his people resulting from the introduction of strong drink. "Before the white man came," he said, "the beautiful honey-birds flitted from flower to flower like feathered jewels, thrusting their long tongues into the flowers, and sharing the sweetness with the stingless native bee. But the white man came, and with him came the European honey-bee with its deadly sting, and the unsuspecting birds, thrusting their tongues into the flowers has become extinct. It is thus that you English have destroyed us. Our simple people have thrust their tongues into your strong drink, and they are perishing off the face of the earth."

THE NORTH HOLLAND CANAL.

The traveler in Holland can not afford to omit from his itinerary a canal trip from Amsterdam to The Helder. We left Friday morning so as to visit the cheese market at Alkmaar, (pronounced alukmar), cross over to the island of Texel on Saturday, return to Makkum or Witmorsum by Sunday and worship with the Mennonite congregation at one or the other of these villages. The trip occupied four days instead of three as planned, but we did not feel that the time was wasted.

There is no more enjoyable mode of travel in Holland than by the little steamers and launches that ply on the numerous canals. Before we had spent many days in the Netherlands we had learned to depend entirely on canal boats, electric cars and steam trams as a means of transport except when traversing a section through which we had already passed, which especially on this trip, was several times unavoidable. The fare is usually a mere trifle, sixteen cents from Amsterdam to Alkmaar, a distance of twenty-five miles. Then, too, one proceeds more leisurely and has more opportunity for observing the country and the people. Besides the steam trams have a very cunning way of picking out the most picturesque streets of the cities and villages and the most beautiful of the country roads and lands. For the trip through North Holland however one must not fail to select the canal route.

Our smart little steamer had scarcely left the dock and gotten well under way when we stopped at Zaandam where Peter the Great studied ship-building in 1697. Here we entered the river Zaan through a lock, for the river is several feet lower than the arm of the Zuyder Zee into which it empties, or rather, into which it is emptied since the water of the river is pumped into the sea. So here again we are below sea level although our boat is on a river which empties into the sea!

The surrounding country in turn is lower than the river which is shut in with large dikes along its banks like a canal to prevent it from overflowing the fertile fields and gardens on either hand.

No part of Holland surpasses this section for picturesqueness and a really Dutch landscape. Right in Zaandam we counted fifteen windmills at one time stretching their ponderous arms above the fruit and shade trees that almost hide the little red and green tiled roofs of the village from view.

The mate on our boat had been to America, so with his English and our Dutch we contrived to carry on a conversation and from him we learned that these windmills are used only for pumping the water out of the lower canals into the higher ones, but also for running all kinds of machinery. Here one was furnishing power for a sawmill, another for a grist mill, another for a stone-crusher, another a rice huller and several were mixing mortar. Some of the mills looked very old but none looked dilapidated and all were constructed very much alike. On one the dates 1693 and 1846 recorded the years when it was first erected and then rebuilt.

Many have an immense frame, which, boarded up and roofed, served as a residence for the owner and operator. Some are as many as four stories high, covered with ivy or other creeper which almost hides the picturesque little lace-curtained windows that peep out here and there.

A few minutes after leaving Zaandam, the whole country as far as the eye can reach in every direction is literally dotted with windmills. There were forty-two large ones in sight at one time, some with their great sail-like arms standing out motionless against the sky, others turning round and round with a graceful, rythmical, majestic sweep. Among them spread out the broad hay fields, the pastures full of sleek black and white cows and the wonderful vegetable gardens; there were no fences. It seemed odd to see here and there a gate between two gateposts in the plain, but no fence whatever. The numerous tiny drainage canals, deep and level full of water, take the place of wires and hedges. Besides wind-mills the country is dotted with church steeples. From one point we counted nineteen of them in as many different villages. There are a few isolated farmhouses here as most of the Boers (Boeren, pro. Booren. Compare German Bauern) live in these small groups of houses, often only a score in number, and extending for only a few rods along each side of the highway. But no matter how small the village it has its church with its lofty steeple to direct the thoughts of the humble peasants Heavenward.

Cheese Market and Canal, Alkmaar.
(By courtesy of the Christian Monitor.)

Just before leaving the Zaan River we passed a large lake which was several feet below the banks of the river. At times the channel was from a quarter to a half mile wide, but after entering the Nord Holland Canal we were seldom more than a stone's throw from either bank. This canal traverses the entire length of the province of North Holland from north to south. Till within a few miles from Alkmaar we had not seen an elevation of any kind above the broad level of the plain; but finally as the canal turned more and more to the westward, the sand dunes along the North Sea came into view. The land on the west bank kept getting higher till it was higher than the bank of the canal, but for the remainder of the trip to Helder-Nieuwediep, a distance of twenty-five miles, the east bank of the canal seemed never less than six and usually as much as fifteen and twenty feet higher than the fields below. The dike on this side was often forty feet wide with a paved wagon road running along the top. The outside of the dike was carefully sodded, the inside protected from the washing of the waves by courses of piles and granite blocks or a kind of wicker work. We could scracely believe our senses as we passed along mile after mile and saw herds of geese, cattle and sheep feeding in the fields lower than the water in the bottom of the canal! The farm houses built close to the dike showed less than half of their high thatched or tiled roofs above the bank.

We stopped at Alkmaar between boats to see the famous cheese market. Here the tens of thousands of cheeses produced in North Holland by the creameries and by the busy housewives are brought on Friday of each week to be placed on sale before buyers from all parts of Holland and from foreign countries. The market place is a good-sized open square and was covered with piles of cheeses, some brought many miles early in the morning in the numerous picturesque brightly colored wagons and carts of the peasants. Every cheese was perfectly round, some only six inches in diameter, others eight, some ten and a few twelve, but the smaller sizes seemed in the majority. Instead of being covered with cheese cloth each cheese was coated with red or yellow coloring matter and carefully oiled. It was a sight worth going miles to see. The cheeses were carefully piled in long, regular, rectangular heaps two deep and covered with a large piece of heavy cloth or canvas.

When a buyer approaches, the owner of one of these heaps deftly tosses back the cover and displays a most tempting lot of beautiful red and yellow cheeses. Then the bargaining begins. In that land of small profits, close margins, and small monetary units (the Dutch half-cent is equal to one-fifth of an American copper cent) a difference of the smallest fraction of a cent in the price of a cheese may spoil a sale of a thousand cheeses.

The bargain concluded, the carriers are called and the work of weighing and delivering the cheeses on the bank of the canal begins. They are carried on a sled-like rack that holds fifty to sixty-five depending on the size. The long ends of the rack (see illustration) are notched on the under side. The carriers have a strap hanging across their shoulders and from this a strap or rope, with a loop at the lower end, hangs nearly to the ground. By stooping a little, they can hook the loop over the end of the rack and then they run to the scales a ponderous, old-fashioned balance where the municipal weighmaster ascertains the correct weight and records it in a large book. Then the carriers proceed to the buyer's boat with their load.

A very obliging Hollander allowed us to inspect his boat. The whole interior of the craft was fitted up like a crate so that the boat could be loaded in double layers and the weight of the upper layers not rest on the lower. Two layers of cheeses were carefully arranged in the bottom of the hold, then a new floor of loose boards were laid in like shelves. Two more layers are piled on these and so until the boat was so heavily laden that all but a few inches of the top was under the water. The cheeses are loaded on the boat by being rolled down a wooden chute and when they reach the end of the latter they fall four or five feet to the floor of the boat, rebounding like so many rubber balls.

Foodstuffs, except meat, which is dear in Holland, are surprisingly cheap in Alkmaar. It would be possible for a family to live in this quaint, picturesque city of twenty-one thousand easy-going, simple-minded, thrifty burghers for about one-third what it costs in America. A visit to the markets shows that fish, cheese, and all kinds of vegetables bring prices that American gardeners and dealers would not consider.

The puffing little steamers on which we continued on our way to Helder-Nieuwediep carried produce as well as passengers. At one time the deck was piled high with produce, fore and aft. Besides boxes and barrels of all sizes there were large sacks each holding three or four bushels of the tiny new potatoes which are

a staple article of diet with every Hollander and a score or more huge wicker crates filled with queer little conical wicker baskets of strawberries.

The last part of the trip would have been a trifle monotonous had it not been for the numerous boats of all kinds which we met or passed. Usually these boats, so heavily laden that occasionally a wavelet higher than the rest splashed over the sides, were in charge of two men, one sitting at the rudder to keep the boat from running into the bank, the other walking along the tow path, bent forward almost to the ground drawing the boat by means of a long cable sometimes several hundred feet long over his shoulder. Once or twice boats passed us that were drawn by two, three and even five men. They made little progress and seemed to be working very hard.

One boat was evidently a home as well as a freight transport. A middle-aged peasant woman was at the rudder, a man past middle life and a very small boy were scarcely able to keep the craft moving against the very strong wind, and several small children were playing on the deck. Just before reaching Nieuwediep we passed a boat equipped with sails and drawn by a fine draft horse ridden by a small boy. The sails were doing their work so well that the horse had to be driven at a smart trot to keep the cable taut.

We found Nieuwediep swarming with soldiers in bright colored uniforms, sailors, marines and naval cadets for several of her Majesty's gunboats were stationed here, a training vessel was anchored inthe little harbor, and a naval academy is located here. We spent but little time here however for we were impatient to go on to The Helder nearly a mile away to see the immense dike that runs along the coast of North Holland for miles and protects the whole province from the terrible "Storm Tides" of the North Sea.—Byl. S. Umble, in Christian Monitor.

THE FACTORY-MADE PREACHERS.

Blond, debonair, blue-eyed, silken-mustached, musical-voiced, Latin-diplomated he dropped into our town. He could chase the golf links equal to a bloodhound. He could swing Indian clubs in a way that would make a Comanche Chief ashamed of himself. Hoyle on James was his masterpiece of learning. All controverted points on links, field, or diamond, were referred to him. The decision was quickly and decisively made and was always correct.

He came from a place in the northwest territory of the United States, where a great corporation had made millions of dollars turning out reapers from their factory. They had done so well making reapers, that they thought they could make most anything so they built right near their reaper factory a preacher factory. They didn't call it a factory but it was.

They filled and varnished and made their preachers ball-bearing and as smooth running as their reapers. Now as their reapers were soulless, godless, mechanical contraptions so were their preachers.

The above mentioned piece of machinery came to our little town and took charge of the church of his denomination. I was pastor of the only other church in town. I preached holiness and insisted on old-fashioned, John Wesley, Bible salvation. He preached science; told his flock about crinoids, triloites, and constellations. One of my officials told me that we were sure to lose out and would have to quit because the young man was sweeping everything before him. Especially were we going to lose all our young people as he could umpire a ball game or play shortstop with equal alacrity. It was hinted by this official member that I should go out to the diamond and at least "fan" if I did nothing else.

I said, "No, brother, the Lord has called me to His work here and that is neither to "fan" nor umpire and if I have time for that I will put it in on extra pastoral work." So I felt led of the Lord to preach on the old Bible subject of hell every Sunday night that summer.

One day while the "factory product" was umpiring a game of baseball I was called over the 'phone to visit one of his members who was sick. After a long season of prayer and agony for his lost soul, he was gloriously saved. We saw the victorious boys of our town pass the house as they went shouting home with the "factory preacher" in their midst making as much noise as any of them.

He couldn't stand any noise in the church though, and while we could not hear the shouts above we knew the angels were rejoicing over the salvation of our regenerated brother. We could not find room in our church for the Sunday night congregations that summer. God honored His word and many were saved. The "factory man" preached to handfuls and finally resigned and quit. We are still preaching holiness and the Lord is blessing us. What has become of him I do not know.—Selected.

Home Circle.

Two Pictures.

An old farmhouse with meadows wide;
And sweet with clover on each side;
A bright-eyed boy, who looks from out
The door with woodbine wreathed about,
And wishes his one thought all day:
"Oh, if I could but fly away!
From this dull spot the world to see,
How happy, happy, happy,
How happy I should be!"

Amid the city's constant din,
A man who 'round the world had been,
Who, 'mid the tumult and the throng,
Is thinking, thinking all day long:
'Oh, could I only tread once more
The field-path to the farmhouse door,
The old green meadow could I see
How happy, happy, happy,
How happy I should be!"
—Selected.

FRIENDSHIP.

Friends are those who delight in each other's company. What a mercy that we are surrounded with beings endowed as we are, with powers of speech, thought and sympathy. What is a friend worth? Judas sold his Master for thirty pieces of silver after he had lived together with Him on intimate terms of friendship for years. No wonder his conscience smote him so that life became a burden too heavy to bear.

Friendship is often abused or used for evil purposes. There is friendship of a kind among the wicked. Evil-minded men often join hand in hand in their crusade against virtue. They are sometimes true to each other in their wicked confederacy. In this way friendship becomes a curse instead of a blessing.

One reason why men come so far short is, they do not fully understand the purpose of the Almighty in establishing these holy relations. According to Aristotle, who wrote learnedly about this subject, friendship is founded altogether in selfishness. We should make friends for our own advantage and comfort. We should never seek nor desire any good or promotion for a friend which may elevate him above our sphere or remove him beyond our reach. This prince of philosophers also taught that friendship can exist only between equals, and that the best friendship is that which exists between the good who stand on a common level of virtue.

Christianity teaches a different doctrine. The Bible says little about friendship, but much about love. Love implies complete self-abnegation. TrueChristian friendship forgets self and seeks every good for a friend. The highest office of friendship is to support the weak and rescue the perishing. The most beautiful and divine exhibition of friendship is found in those who, being strong, stretch out a helping hand to the weak and helpless.

A young man who had been the victim of evil habits and had lost, as he supposed, every friend he had in the world, appealed to a business man of excellent standing for aid. It was granted with such a spirit of confidence and kindness that a new feeling came into the heart of the young man. It was the beginning of a friendship which grew stronger and stronger. The young man fell again and again, but his friend never wavered. He saw an opportunity to do good. He held the struggling soul up, and when he fell lifted him up again. He turned his thought toward God and secured him from the power of evil by the ministry of an unwavering and unselfish friendship.—Exchange.

Marriages.

Augsburger—Diller. — On May 12, 1911, at the home of the bride in Bluffton, Ohio, by Rev. W. S. Gottschall, Menno Augsburger and Mary, daughter of Rev. Benjamin Diller, all of Bluffton, Ohio.

Deaths.

Steiner. — On April 25 in Bluffton, O., after several years illness, Clara, wife of Tillman Steiner, aged 27 years, 5 months and 10 days, of consumption. Funeral services were conducted by Rev. W. S. Gottschall in the First Mennonite church in Bluffton, and interment was made at the Ebenezer Mennonite cemetery.

Luginbihl. — On April 26, near Bluffton, Ohio, Geneva, daughter of Edwin and Minnie Luginbill aged 3 years, 2 months and 17 days, of spinal meningitis. Interment was made at the Ebenezer church where funeral services were conducted by Rev. W. S. Gottshall.

Contributions.

For City Mission.

The following is a list of sums sent to the undersigned for the mission in the month of April:

A. S. S. class of Freeman, S. D., $4.32; Ebenezer Sewing Society, Gotebo, Okla. $50; Anna Jansen $1; Anna Albrecht $5; Mrs. M. Horsch $1.25; Anna Buller $5.

E. F. GRUBB.
Cor. Ave. 50 & Aldama St.,
Los Angeles, Calif.

For Famine Sufferers in China.

Halstead Men. church (additional contribution), per Edwin J. Haury, $11; Anonymous $10; Anonymous, Hoag, Nebr., $5; Aaron G. Good, Denver, Pa., $5; S. S. class of the Men. church of Lehigh, Kan., per Peter H. Klassen, $1.75; S. S. of First Men. church, Philadelphia, Pa., per N. B. Grubb $17.

Gratefully acknowledged,
HARRISON LANDIS, Treasurer.
Sixth St. & Columbia Ave.,
Philada., Pa.

The Mennonite.

Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Correspondence.

Zionsville, Pa.—Dear readers of the Mennonite:—The Lord's Supper was observed in our church in the morning of May 7. The attendance was very good, as there were no services in any of our churches, so a great many members of the other churches were present.

On Sunday evening the conference sermon was preached by the president, Rev. J. W.Schantz. It was an excellent sermon. On Monday morning, May 8, the conference began, as everything went well, by five o'clock everything was done. In the evening at seven o'clock a song service was held, and at 7:30 some kind of a testimonal meeting began. It was very impressive and uplifting. I wish we could have many more of this kind and others wish the same.

Bethel College, Newton ,Kan., May 15.—The school year 1910-11 is fast drawing to a close. The attendance has been larger than ever before. Since SummerSchool opened in July 1910, about 200 students have enrolled, of whom at least three-fourths are in school at present.

The steadily increasing attendance during past years has increased the work of the faculty to such an extent that it became necessary to secure additional instructors as soon as possible. The Board has been successful in engaging three additional teachers and is trying to secure another one for next year. This will enable Bethel to offer greater advantage to our Mennonite youth, and no doubt many of them will use the opportunity.

More students next year means more dormitories, as the buildings are already crowded to their full capacities. At this opportune time several of Bethel's generous friends offered to erect a new students' home, under certain conditions. Their offer was accepted and at this writing a car load of material is at hand and the ground has been staked off for the new men's home.

Besides the regular class work the students are engaged in various other kinds of work. Bible and Mission Study Classes were organized and conducted by students. During this present school year about 70 entered Bible classes and about 45 entered Mission Study classes. A Students'Volunteer Band also exists here, which meets once each week to study mission problems. This band, consisting of nine members, gave two public programs in the college, and several in the churches of the city, during the past year.

Three literary societies held separate weekly meetings, and five or six joint public meetings in the year. These joint programs were German and English alternately. On April 21st a debate took place here between representatives of our academy and of the academy of Cooper College, Sterling, Kansas. Bethel lost in the debate, but is not discouraged and hopes to have a chance to return the compliment to Cooper next year.

Several friends of our school offered prizes for winners in oratorical and essay contests among Bethel students. The English oratorical contest occured on May 5th, and May 19th is the date set for the German oratorical and the English essay contests. An active interest is taken in this work, and in all twelve contestants have entered this year.

The pleasant spring evenings usually bring a goodly number of students to the athletic field, where various sports are engaged in, among which tennis and baseball are the most popular.

It is always a pleasure to listen to the singing of our Ladies'Glee Club. This is composed of twenty-two young women, who have been very well trained by their able director, Miss Hoisington, our teacher in vocal music. Besides singing here quite frequently they gave concerts in Moundridge and Halstead in April.

The greatest musical event of the year for Bethel is to be the rendition of the oratorio "Judas Maccabaeus" by the Oratorio Society on May 31st in the college chapel. This chorus is again directed by Prof. D. A. Hirschler, and consists of about 130 singers, assisted by several good soloists, and accompanied by piano and pipe organ.

The baccalaureate sermon to the graduates is to be preached on Sunday evening, May 28th, and commencement exercises will be held on June 1st. The class of 1911 consists of over twenty young men and women who graduate from the different academic courses. This class is also publishing a "College Annual", which contains much of interest concerning Bethel. Any one wishing to secure one of these "annuals" is referred to Mr. Joseph Foth, Bethel College, Newton, Kan.

The six weeks' Summer School will open on June 6th. Three instructors will be here and a good attendance is expected. Any one desiring further information regarding the summer school, write to Prof. D. H. Richert.

Cordially yours,

A Student.

THE EXPECTED CHURCH OF CHRIST.

Now as never before the world is looking towards the church for the solution of all important questions of the day. One need only think of the many activities that any live church is engaged in, to realize how much is expected of the followers of Christ. Since the church as a whole is composed of the individuals who affiliate themselves with this institution; thus every one is personally responsible for the work done or neglected. The power of the church is great. Thanks to the men who are not afraid to live up to the standard of Christ. The power of a man is great who knows that he is near to the Master in the midst of his daily toils. Men like Judge Cleland McKenzie, of Chicago, and Judge Lindsey, of Denver, and many others show howGod can use the talented and busy man to further His kingdom of righteousness. Oh, for more men and women who will stand for the right.

One of the greatest dangers confronting the Christian church today is, compromising with the world. We can only be on one side of the fence at one time. The temptations to compromise are very great. For the man in business it is not an easy matter to take the right stand in every transaction. Think of the social obligations. "May a Christian attend a theater?", put a question like this to a test and you have a host of arguments for and against. "Politics are corrupt", is a common expression that we hear most every day. But how shall conditions change to the better if we as Christian men and women are not willing to put our shoulders to the wheel and help to improve things. The time is at hand now, that men who claim to be God's children must get out and live and act their Christianity every day in the week; otherwise their efforts are in vain. To be a real live Christian is not child's play, it is a man's job. What the church of Christ needs today, is more men and women with backbone who are not afraid to stand for the right. The world does not admire a man who is ever ready to compromise. In time of trouble the man who is near to God and his fellowman is the one that can best help adjust things.

The church as such has splendid services. The minister saves no effort to deliver the very best sermon possible. The Sunday-school teacher teaches her class to the best of her ability. The choir sings beautifully. The young people spare no energy to make their Endeavor meetings as interesting as they possibly can. All these things are very essential to the activities of Christian work. And we should all try to make them as attractive as possible so we can win more to the church of Christ. But of what benefit is all this to the man who does not see the inside of the church. What he wants to see is Christianity applied in our daily lives. It is very easy to be aChristian in the house of God; but it is a different proposition to meet the world face to face. The writer heard a man use this expression, "We must have ordained grocery men, farmers, blacksmiths and teachers just as well as ordained ministers, who shall teach the laws of God through their daily lives."

If anyone is looking for a job, just apply at headquarters. God wants men in every locality. No matter where the church may be, the active workers are always in the minority. There never will be a better opportunity to do big things for Christ than today. The trouble with so many of us is this, we neglect to do the little things right about us; therefore God can not use us for the real big job that we think we ought to have.

In this commercial age so many men are indifferent towards the church for the simple reason that the returns do not swell their bank account. We are willing to sacrifice the higher for the lower in the mad chase for the almighty dollar. There is only one choice. Either to develop the best there is within us or to neglect the same. It is a positive fact that the church must take a more definite stand in the future than it has in the past, for more is expected of her every day. Our Mennonite churches are aware of the importance of this onward movement for more active work. May this be our plea, more sincere and active workers for Christ to meet the expectations of ourLord and Master.

H. O. Dyck.

Abide in me. John 15:4.

Abiding in Christ, what does it not secure? Peace, perfect peace; rest, constant rest; answers to all our prayers; victory over all our foes; pure, holy living; ever-increasing fruitless. All, all of these are the glad outcome of abiding in Christ.—J. Hudson. Taylor.

A DEPARTED FRIEND.

Dearest father, we shall miss you,
As the lonely days pass by;
But we hope again to meet you
Where we'll never say bood-bye.

Jesus, while our hearts are bleeding,
O'er the spoils that death has won;
May we in this solemn meeting,
Calmly say, "Thy will be done."

Though bereft we're not forsaken;
Though afflicted, not alone;
Thou dost give and Thou hast taken,
Blessed Lord, Thy will be done.

Then let us live that when we die,
To us it may be given;
That we may meet our father there,
And dwell with him in heaven.

—Selected.

JAKE.

A Story of Plain People. — By G.

(Continued.)

Not long after Jake's determination to"give up" the catechetical class was organized for that year. Being an unmarried man, Jake came under the rule which forbids catechumens from courting during the period in which lectures are in progress. Most of the young people in the class avoided the annoyance of having their love-making interrupted by this rule by doing their courting and getting married before "giving up" and going to lectures. In these lectures particular stress was laid upon the importance and necessity of the members of the church being a peculiar people. The duty of being distinctly garbed was specially emphasized and a formidable array of Scripture was quoted in support of it. Memorizing the articles of the catechism was one of the most difficult tasks ever accomplished by Jake, but he, with the rest of the class, mastered them all and, upon completion of the task, they were received into the church by the rite of baptism.

For many years Solomon had ministered to the flock in the plain meeting-house; to class after class he gave long tedious explanations of the articles of faith which he never failed to review when they presented themselves to partake of the Lord's Supper for the first time, but, after preaching the final sermon to this class, he made an announcement of special interest to the congregation. I am getting old, too old to continue to serve you with the same vigor which I have been accustomed to act, I need help and you need more attention. I believe that the time has come for us to select another minister. My brother ministers have ably supported me but they have their farms and their families demanding their care and they cannot do more than they are now doing, but before we go farther into the matter of choosing another minister let us make the matter one of special prayer. Let me now say, as we always do when about to call one to a holy office: No one should seek the high office, but, when the lot falls upon him, he never should refuse the plain call form the Lord to service. Unlike our brethren in other churches we let God say who is to preach His word and our ministry has never been degraded into being a prize which able or ambitious young men are tempted into seeking as a good thing or a soft snap for themeselves. The ministry is nothing to satisfy a worldly ambition but to call from God for which every Christian man should be ready."

Do not think that the presiding minister over such a congregation as the one Solomon ruled had smooth sailing at all times. Factional disturbances were not unusual and at times there was considerable feeling displayed over matters which persons unfamiliar with the thought and life of the church could not grasp. Sabbath Schools, for example, were responsible for differences in many places. Most of the Mennonite churches did not tolerate them. The more conservative of the brethren insisted that if they were not a positive wrong, they were at least unnecessary. "Ich hob nix degaga over ich bin net dafore." (I have nothing to say in opposition but I am not in favor of them) was the common argument of the older people, who usually preferred expressing the sentiment on which they had decided opinions in Pennsylvania German. Those who prefeired speaking in English were usually those in favor of things that had a modern flavor.

Solomon took a more liberal view than most of those of his age, and appreciated the value of Sunday schools and encouraged the establishing of one in the congregation. He brought the matter to the attention of his fellow preachers. All seemed to favor it and a school was established.

Amos Grater was one of the least talented of the ministers. He seldom preached, much to the satisfaction of the greater part of the congregation, but as a self appointed inquisitor, he made up for his lack of platform ability. Was any one guilty of breaking any of the rules of the meeting, he was first to notice the lapse and bring it to the attention of the church and demand the excercise of discipline. Being more or less jealous of Solomon, on account of the esteem with which most of the congregation honored him, he sometimes resorted to mean and petty acts with which to annoy him. He did not openly oppose his superior's suggestion in regard to the Sabbath school, he even assented to it, but that did not keep him from going among the people with the complaint that the Bishop was seeking to introduce innovations and that he was out of sympathy with the time-honored conservatism of the church. "Our Mennonite church has stood alone so long," he said, "and there is no reason why we should take on the ways of the world now. Soon he will be making "Methodists" of us."

Now "Methodist" was a fighting word. To a Pennsylvania Dutchman it means more than a mere denomination. It stands for a form of Christian worship that permits and encourages the display of emotions in public service. Bishop Zook did not remain in ignorance of what Amos was doing. He was well aware that by skilfully playing on the prejudices of the people with the word "Methodist" he would gain a following. Solomon usually assumed an attitude of indifference toward those who resorted to underhanded methods in opposing his lead, but for this once he determined to crush his mischief-maker for ever. In a sermon on Christian unity, in which he spoke pointedly of those who would disturb the peace of the flock of Christ, he came to a dramatic climax. "On one occasion I had a dream," he said, "I saw two beautiful flocks of sheep in two fields, one of the flocks was white, the other was black and there was a ram that disturbed both flocks. He would remain in one field long enough to drive the flock from the pasture, then he would jump over the fence and create discord in the other field. Finally the master came and drove him into a pen and kept him there and,"—turning about he laid his hand upon the head of the unsuspecting Amos and exclaimed in vigorous Pennsylvania German: "Der unverstanig Schoff-buck bist du." (You are this senseless ram.)

Chapter 4.

"I think," said the store-keeper, Mary Funk's father, "there is little use of our congregation holding a lot this time, Menno Landis is the best fitted young man we have and ought to be chosen. He knows enough. He is used to speaking in public. Our teachers' institutes have shown him to be eloquent as well as learned and moreover, he is a good man. The three years he put in at West Chester Normal School and his success as a school-master prove that he may be a useful man as a preacher."

"But," argued the customer, "It don't take no book-learning to be a preacher,none of the apostles went to school, so far as I can find out and I think they would look "doppigh" side of some of the church-preachers. Paul said, "Not many wise are called" and them men did more good than any educated preacher I know of."

"Surely a man is none the less useful for knowing more than the average man, even though he happens to be a minister. Now I don't defend the learned preachers, they are generally too conceited about what they know to please me and I do not at all like their condescending way of tolerating us plain people as though we were mere children and our religion a mere childish harmless weakness which, at least, can do no harm, yet I think when one has the ability to learn and cultivates it and when one's knowledge of Scripture is far above what others have he ought to be made a preacher."

"Well," replied the customer slowly, "May be there is alittle something in what you say, but I can't see it."

"I for one," continued Funk, "believe that if Menno were preacher the church would be well served, my hope and prayer is for only one nominee when the time for choosing comes."

"It is for the Lord to say how, He is best to be served and from how many He will make His pick," piously observed the customer as he left the store.

Nearly every one in the church seemed to share the store-keeper's opinion that Menno would be a greater credit to the ministry than any one in the congregation and they were anxious to avoid the necessity of drawing lots. Even Solomon, when he discovered the sentiment of the people, secretly hoped that Menno would become the unanimous choice of the church. He himself, had been called to both the ministry and the bishoprick by lot. In the first contest he had been one of seven, in the second, one of three. According to the notion prevailing in the church and in his own heart he would have been opposing the plainly expressed will of God had he refused to accept either of the offices into which the lot led him. It did, however, often occurr to him that the method of calling men to the ministry by lot had its weakness. "Why," he sometimes asked himself, "should not the Lord be given an opportunity to reject every candidate presented, if He so desired, instead of compelling Him to accept as His minister the one upon whom the lot fell?" It seemed to him that when, for example, seven candidates were presented for the lot there should be eight

bibles from which they were to select, so that should the Lord desire to reject them all the slip would be found in the eighth book. However the institution of the lot was a custom to which he had submitted and which in spite of his slight scruple, he did not care to disturb by the introduction of an innovation. It appeared to him to be the best way by which to determine who was to serve, when the church happened to be under the necessity of selecting one from a number of candidates by the brethren. Did not Joshua use the lot in dividing the land of Canaan among the people of Israel? Was not Matthias chosen to fill a vacant place among the apostles when the first vacancy occurred?

"Nancy," said he, "The church would be very fortunate if the lot were to fall upon Menno. Those of our young people who go to school and learn more than we ever had the chance of learning would not then be able to say that the preacher has nothing to teach them, or that he himself must first learn, before he expects them to come to him to be taught. With his gift for learning things well, devoted to the study of God's Word and God's blessing upon him, he could, I am sure, find more in it to bring to us than any one else in the congregation."

True to the traditions of his church, Menno gave no indication by which it might be known to others that he did or did not desire the office, but, in his own mind he was perfectly willing to devote whatever ability his creator had given him to His service and his secret prayer was that God would look with favor upon him. "If it is not Thy will," he prayed, "that I shall serve Thee in the church I hold so dear, grant that I may have grace and strength to overcome the disappointment in a manly way."

Every one, not prevented by sickness, attended the meeting on the day when nominations were to be made. Long before the appointed time a multitude of springless wagons surrounded the meeting-house. Every shed sheltered the horse of its owner, teams were hitched to fences and trees. People loitered about the doors of the church in crowds, but not to talk very much about the subject which was most upon their minds. There was a quietness among them that one might almost call silence. When Solomon's team arrived they began to file into the church and by the time he had taken his place in the middle of the row of ministers seated on the long bench behind the pulpit there was not an empty seat in the house. He tried to be as calm as usual but his voice quivered, he studdered in reading the hymn and his hands trembled as they were folded in prayer. It was a trying hour for Solomon and the church, but they, as well as he, were making great efforts to keep their feelings under control. When finally the announcement was made that those who had names of persons to suggest as candidates, Henry Lehman presented Menno's in nomination. At the mention of Menno's name every eye was turned in his direction. Blushing and confused for the moment he bowed his head struggling hard to keep back the tears, which, in spite of himself were chasing one another down his cheeks. There was a moment of silence, but one could see that the people were well satisfied with the man who they hoped would in a week or so, be called to the front of the church to receive ordination from the hands of the Bishop.

Solomon Zook glanced from man to man, discovering nothing but a look of satisfaction upon their faces. He arose and was about to ask the congregation to confirm the nomination with a rising vote when the voice of deacon Hunsberger, who sat too close to him to be noticed, suddenly broke the silence. He had another name to present for the lot and Jake, the bishop's hired man was the person he named. Instantly every one's jaw dropped, disappointment was written upon the faces of all, some of the sisters even sobbed. To be sure every one believed that the method pursued in calling men to the ministry was a scriptual one, but, as they returned to their homes, most of them felt that the deacon's contrariness had more to do with their disappointment than the will of the Lord had.

(To be continued.)

NOTES ON THE S.S.LESSON.

May 28.

Micah's Picture of Universal Peace.

Micah 4:1—8.

Golden Text: Micah 4:3.

Micah was a native of Moresheth, a village on the Philistine plain 25 miles from Jerusalem. He dates from 737 to 686 B. C. His prophecies are addressed to both Israel and Judah, but apply specially to conditions as they were in Jerusalem. He witnesses against the cruelty and greed of the times. The sight of the rich oppressing the poor, grinding them down to the lowest condition, while they become more and more powerful and rich moved him to indignation. He spared neither judge, priest or people in his denunciation.

In our lesson he sees a new and better day for the people. "The lesson consists of a vision of a restored order. The first phase is that of the establishment of religion. The temple is rebuilt and the people gather in it to worship. (V. 1.) The second and resultant phase is that of the restoration of law and order; the law goes forth from Zion and the word of Jehovah from Jerusalem (V. 2). The third phase again resulting therefrom, is the establishment of peace; swords are beaten into ploughshares, and spears into pruning-hooks, and war is at an end (V. 3). The final phase is that of abounding prosperity." (V. 4—8.) — Campbell Morgan.

Peloubet, in his notes, quotes from a number of the world's greatest fighters to show the uselessness of war. Their witness is interesting: "The sight of a battle-field after the fight is enough to inspire princes with a love of peace and horror of war." Napoleon I. "Although a soldier by profession, I have never felt any fondness for war, and I never advocated it except as a means of peace." Gen. U. S. Grant.—"War is but an organized barbarism." Louis Bonaparte.—"War ought never be accepted until it is offered by the hand of necessity." Sir Philip Sidney.—"The more I study the world, the more am I convinced of the inability of brute force to create anything durable." Napoleon at St. Helena.—"War is the most detestable thing. If you had seen but one day of war, you would pray God that you might never see another." Duke of Wellington.—"There never was a time during my command when I would not have chosen some settlement by reason rather than by the sword." Gen. U. S. Grant.—"My first wish is to see this plague to mankind banished from the earth and the whole world in peace." Washington. — "War is hell." Gen. Sherman. — "By the next centennial arbitration will rule the world." Gen. Sheridan.

NOTES ON THE C. E. TOPIC.

May 28.

A Missionary Journey Around the World. V. Missions in Japan and Korea.

Acts 17:1—14.

The first effort made to convert Japan was made under the Zealous Jesuit Francis Xavier, 1549—1552. Under Jesuit efforts Christianity spread rapidly; then came persecutions. An imperial decree read: "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan." Many suffered death. In 1637, it is said, 30,000 Christians were buried in one grave. This practically obliterated Christianity. Except for a small remnant which survived in secret the knowledge of Jesus Christ was a stranger in Japan until the United States made its first treaty in 1858. In 1859 missionaries were already on the field and the modern conquest of Japan for Christ began. The cause has made such great progress that missions in Japan are to be regarded as one of the great miracles of Christendom. Already, at this day, students of missions are beginning to think that the next step to be taken should be the withdrawal of foreign efforts and the giving over to the native church the task of completely evangelizing the empire. The church in Japan numbers in its membership men and women in all walks of life, native pastors and schools are doing a wonderfully successful work everywhere. The winning of Japan is carried on along five lines, namely, evangelistic, educational, medical, philanthropic and literary. The work is conducted by 47 societies with 772 foreign and 1817 native workers. Ten years ago there were over 83,000 natice communicants and adherants. Since then this number has greatly increased. Japan today recognizes Sunday as the official rest-day and all religions are tolerated. May the day soon arrive when there will be but one faith and that, the religion of Jesus Christ.

Korea is the latest big field to be opened to missionary efforts. The first protestant missionary came to the hermit nation in 1886. Forty years before the Catholics had been there and many of their priests and followers died by torture. The people were poor. Ancestor worship was their religion. Filth, ignorance and disease had to be overcome as well as heathen superstition. The response to the Gospel has been marvelous. A missionary writes: "From the early days of the mission there has prevailed among the Korean converts a very high conception of the privileges and responsibilities of church-membership. A Korean Christian is always more than a mere church-member: he is a worker giving his services freely and gladly to extend the knowledge of Christ among his neighors. It has not been an unusual thing for a pastor of a local church to have not less than one third of the entire membership of his church on the streets on a Sunday afternoon engaged in house-to-house visitations and personal work among their unconverted neighbors."

There are today in Korea 11 societies at work with 248 foreign and 1449 native workers in 1186 stations.

News of the Week.

STANDARD OIL MUST DISSOLVE.

Declared Illegal by U. S. Supreme Court.—Six Months Time To Quit.

Washington, May 16.—The supreme court of the United States yesterday declared the Standard Oil Company, of New Jersey, and its nineteen subsidiary corporations to be a conspiracy and combination in restraint of trade. The Standard was also found to be monopolizing interstate commerce in violation of the Sherman anti-trust law, and the dissolution of the combination was ordered, to take place within six months.

Thus ended the tremendous struggle on the part of the government to put down by authority of law a combination which, it alleged, was a menace to the industrial and economic advancement of the entire country.

Dissents on One Point.

At the same time the court interpreted the Sherman anti-trust law so as to limit its application to acts of "undue" restraint of trade and "not every" restraint of trade. It was in this point that the only discordant note was heard in the court. Justice Harian dissented, declaring that cases already decided by the court had determined once for all that the word "undue" or "unreasonable," or similar words, were not in the statute. He declared that the reasoning of the court in arriving at its finding was in effect legislation which belonged in every instance to congress and not to the courts.

Ever since the decree in this case in the lower court, the United States circuit court for the eastern district of Missouri, was announced, hope has been expressed by the "business world" that the law would be modified so as not to interfere with what was designated as honest business, and now that section of the opinion calling for the use of the rule of reason in applying the law is regarded in many quarters as an answer to the prayers of the "business world."

By far the greater portion of the opinion of the chief justice was devoted to the justification of the court in requiring that the "rule of reason" be applied to restraints of trade before they were held to be violations of the Sherman anti-trust law. The court found this justification in the common law of the country at the time the Sherman anti-trust law was passed. In short, the court held that the technical words of the statute should have the meaning which those words bore in the common law and in the law of the country at the time of the enactment. This meaning, according to the court, called for the exercise of reason in determining what restraints on trade were prohibited.

Standard Will Obey.

New York, May 16.—The first word from the Standard Oil Company on the decision against it of the United States supreme court came today. It makes two points clear:

1. That there will be no contumacy by the company—it purposes to obey the decree.
2. That it will be some time before any plans of reorganization are given out.

All the companies embraced in the court's decree will carry on their business as usual under the direction of their own officers and through their own corporate organization."

New York, May 17.—The attorneys and big chiefs of the Standard Oil Company got down to work today on plans to meet the decision of the supreme court and dissolve.

After a careful inspection of the decision of the supreme court Moritz Rosenthal, who was chief counsel for the Standard when the case was on trial before the lower courts, said today that the Standard could reorganize by being divided into producing, manufacturing, transportation and selling companies.

"The decree of dissolution," he said, "seems to concede the right to the subsidiary companies to combine in a single organization of each subdivion whose operations are similar, such as all producers, all manufacturers, etc. It would, therefore, seem to me that the company could be broken up into four parts, each to be operated within the statute, and thus meet the letter and spirit of the decision."

Big Business Mightly Pleased With Decision.

Washington, May 16. — Three results today are apparent after study of the Standard Oil decision.

1. It is plain to see that Big Business is mightly pleased with the supreme court's opinion.
2. The progressives of both parties are not elated, but will endeavor to strengthen the Sherman anti-trust law so that corporations can not hide behind the barrier of "unreasonable restriction."
3. The reactionaries of both parties approve the decision unreservedly and will seek so to amend the anti-trust act that it will conform with the court's ruling.

New York, May 16.—Insertion of the words "unreasonable combinations" into the Sherman anti-trust law by the United States supreme court brought delight to those interested in the stock market today with the result that after weeks of lethargy the exchange took an unwonted activity. As an indication of the satisfaction felt by those most directly concerned it was stated by all of the big brokerage firms that they were flooded with buying orders long before the regular hour for opening.

Generally summing up the decision, market brokers said that while the government undoubtedly won a notable victory the effect of the decision would be to continue combinations within well defined limits and the fear of constant and continued litigation was now entirely done away with.

Packers Repulsed by Chicago Judge.

Chicago, May 16.—On the ground that the federal supreme court's Standard Oil decision overrules U. S. District Judge Carpenter's decision of May 12 in the beef packers' cases here, attorneys for the packers today filed a motion for permission to appear tomorrow and re-argue the demurrers which Judge Carpenter overruled.

The whole matter again is hung on the question of what is "reasonable" and what is "unreasonable" restraint of trade. It was the supreme court's dictum that, in effect, the word "unreasonable" must be read into the Sherman anti-trust act which gave the beef attorneys their excuse for request to reopen the demurrer argument.

Chicago, May 17.—Judge George A. Carpenter in the United States district court, today, refused to hear oral argument by attorneys for the indicted Chicago meat packers on their plea for a rehearing on the demurrers Judge Carpenter overruled May 12. He gave them a week to file briefs.

ANOTHER ZEPPELIN WRECKED.

Duesseldorf, Rhenish Prussia, May 16.—After a career of six weeks the Deutschland, latest of the models of Count Zeppelin's ill-fated dirigible ballons, stranded today on the roof of its shed, a total wreck. The crew and passengers escaped injury. The finish of the airship was less spectacular than that of its predecessors, but more complete.

Today's was the sixth serious accident which has befallen the Zeppelin dirigibles. The Zeppelin I, Zeppelin II, Zeppelin III, Zeppelin VI, the Deutschland and the new Deutschland all have come to grief after short, though brilliant, lives.

RENEWS CONTEMPT CASE AGAINST LABOR LEADERS.

Washington, May 16.—The supreme court of the District of Columbia, on its own initiative, today instituted proceedings for alleged contempt against President Samuel Gompers, Vice-President John Mitchell and Secretary Frank Morrison, of the American Federation of Labor.

The sentence of imprisonment, imposed on these men by this court were yesterday revoked by the United States supreme court and the case remanded to the district supreme court.

THIRTY BELGIANS DROWNED.

Antwerp, Belgium, May 13.—A news dispatch reports the capsizing of two barges laden with Belgian soldiers, during a storm, on the Lualaba river, one of the head streams of the Congo river, near Lokondu, Belgian Congo. Thirty lives were lost.

DIETZ MUST MEDIDATE ON MURDER.

Hayward, Wis., May 13.—John Dietz, of Cameron dam fame, was found guilty of murder in the first degree by the jury in the circuit court here to-day, and Judge Alexander P. Reid immediately sentenced him to life imprisonment in the Waupun prison.

The judge included in the sentence the additional penalty that on Oct. 8 of each year, the anniversary of the crime of which Dietz was convicted, the prisoner shall suffer solitary confinement for twenty-four hours to mediate upon the crime for which he was sentenced. This provision of the law is rarely enforced.

The jury found that Mrs. Dietz and Leslie, her son, were not guilty, and they were immediately discharged. There are other complaints pending against them and the other members of the Dietz family, but it is thought they will not be prosecuted.

Dietz made a motion for a new trial, which was denied, but Judge Reid allowed him ten days to file a bill of exceptions. Dietz proably will be taken to prison Monday.

VAN DYKE TO RETAIN CHAIR AT PRINCETON.

Princeton, N. J. May 13. — Dr. Henry Van Dyke has withdrawa his resignation from the Murray professorship of English at Princeton, on the request of the trustees and students of the university. The announcement that Dr. Dyke had reconsidered his decision to sever his connection with Princeton was made by him yesterday, when he gave out a letter written to the committee of trustees appointed to confer with him.

POPE CONDEMNS SEPARATION LAW IN PORTUGAL.

Lisbon, May 14.—A Rome dispatch says that according to a communication received from the vatican the pope has concluded an examination of the separation law and absolutely condemns it, but as it is not to be enforced until July 1, he will await that date before expressing his opinion officially in the hope in the interim the unwavering opposition of the Portuguese clergy to the law and their refusal to take stipends may induce the provisional government to alter some of its most stringent clauses.

NEW ONE BY ROOSEVELT.

New York, May 13.—Theodore Roosevelt has coined another expression. It is the "cuckoo parent," which is now expected to take its place along with "mollycoddle," "dee-lighted," "malefactor of great wealth," and other picturesque—contributions he has made to the English language. "The cuckoo type of father or mother," Roosevelt told the De WittClinton high school, "is the one who deposits the child at the school door and goes away with the feeling that all the future physical, mental and moral welfare of the child lies in the hands of the teacher."

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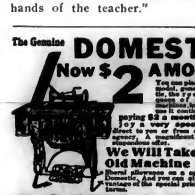

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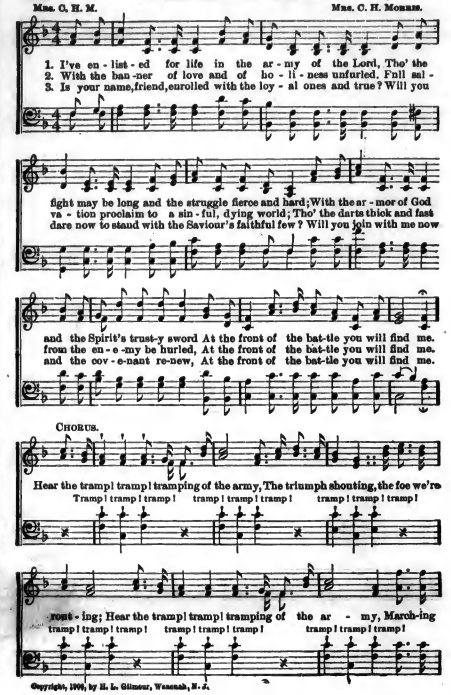
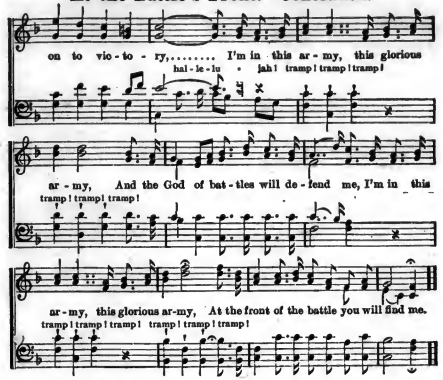

At the Battle's Front.—Concluded.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, May 25, 1911. No. 21.

MY HAVEN.

L. Dean.

Now at Thy feet most blessed,
Lord Jesus, let me stay;
Here may I rest for ever
Nor from Thee turn away.
Earth has no lasting haven
Where souls immortal hide;
Time bears its freight unresting
On its resistless tide.

But, Lord, Thou art unchanging,
Though all things change below;
In Thee my soul is anchored
While life's loud tempests blow.
Throughout earth's turmoil, Jesus,
May rest my spirit fill;
In every storm be near me,
And whisper, "Peace be still!"

O be Thy breast my pillow!
O be Thy heart my home!
While in this world I wander,
Let not my spirit roam.
With Thee my life is hidden
In God's almighty hand,
Until from death redeemed
I reach the heavenly land.

For this with deep desire
My eager spirit longs;
How blest, O Lord, to praise Thee
In everlasting songs!
To serve Thee without sinning,
To love with purest love;
O come, Thou hope of myriads,
And take Thy church above!
—Selected.

NEWS AND COMENT.

The kingdom of Christ is one of peace. Remember "Peace Sunday", May 28.

Convention. — A convention of Young Peoples' Societies will be held at the Tabor church at Goessel Kan., June 5, 1911.

Rev. S. F. Sprunger, of Berne, Ind., is conducting this week a series of gospel meetings in the Salem church at Dalton, Ohio If formed plans materialize he will preach next Sunday at Pandora, Ohio.

Jesus Christ is the Prince of Peace, and His followers ought to be peacemakers. Jesus has given this precious promise: "Blessed are the peacemakers: for they shall be called the children of God."

Do you know who is yelling and declaring that "prohibition does not prohibit?" They are those who are greatly interested in the manufacture of strong drink, in the selling of ardent spirits — the liquor gangs in the towns and cities.

The most important thing in the mission field at the present time is unity and co-operation. Now, especially in Korea, co-operation and unity in the highest and most effective sense is an immediate consideration. — Rev. M. C. Harris.

ABROAD AND HERE.

Noting the rapid changes that are taking place in the social life of this native land a Scotchman remarked not long ago that already nearly three-fourths of the Scotch ministers are total abstainers. Perhaps that was intended as a joke. At all events, if the other one-fourth should come to America to fill Presbyterian pulpits, they would find it absolutely necessary to become total abstainers if they would avoid trouble for themselves and their churches. To the credit of the American Church it may be said that it has no room for the drinking parson. One such was expelled from his denomination in Michigan a few years ago because he allowed his name to be used in an advertisement of whisky. To us the surprise is not that changes are taking place so rapidly across the sea, but that the churches of Great Britain are so insensible to the terrible damage constantly wrought by the drinking habits of the people. The deliverance of our own General Assembly is, that "The Presbyterian Church must ever be the open, active and persistent enemy of the liquor traffic in all its forms." — Ex.

FAITHFUL MINISTRY NEEDED.

Those latter times spoken of by the Spirit, when some should "depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron," are certainly upon us. More men of apostolic faith and courage are needed to "cry aloud and spare not" against the growing formality and worldliness of the churches and the sinful tendencies of the age.

Men who minister at the sacred altar, whose duty it is to "declare the whole counsel ofGod," should "warn the people day and night with tears," and, like the early apostles, with unbending integrity, holy courage and patient endurance "cease not to teach and preach Jesus Christ." As in the case of St. Paul the Holy Ghost may "witness in every city, saying that bonds and afflictions abide" you, yet with him you should be able to say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." Short of this the ministry cannot be held blameless. The blood of souls will stain the garments of unfaithful ministers. An open, fearless, unequivocal position must be taken against every form of sin, and in defense of the pure gospel of JesusChrist. Jesus says, "He that is not for Me is against Me, and he that gathereth not with Me scattereth abroad." There should be renewed diligence to defeat the subtle plans of Satan and bring the churches up to the Bible standard of simplicity and purity and power.

The interests of unnumbered multitudes are swinging in the balance. The church must not be indifferent. While God is working she should be ready to do her part. The work of soul-saving is of first importance, and should be the one work of the Christian church and ministry. Satan loses no time or opportunity. His agents are constantly engaged to corrupt society, destroy virtue and damn souls. They compass sea and land to spread moral desolation and make the damnation of their victims more certain.

Equipped of God, the Christian minister enters the battle against our common enemy with the positive assurance of victory. "He that is for us is more than all that can be against us."—Free Methodist.

There is one way only to do, for the man who wants to feel right, and that is to do right. A man cannot feel right who is constantly doing wrong.

A GRAND OLD BOOK.

The Chicago Inter Ocean of May 5th, says: Protestant churches of Chicago united in a mass meeting in Orchestra hall to participate in the world-wide celebration in commemoration of the three-hundredth anniversary of the translation of the Bible into English. The capacity of the auditorium was taxed to the limit and hundreds of persons were turned away from the tercentenary celebration for lack of accommodations.

William Jennings Bryan, the principal speaker, challenged scoffers of the Holy Word and its divine inspirations to prove that they were right by attempting to produce a book equal in wisdom and teachings to the volume which has stood the test of centuries.

The other speakers were the Right Rev. Charles P Anderson, Bishop of the Protestant Episcopal church, and the Rev. Ozora S. Davis, D. D., president of the Chicago Theological seminary.

One of the most impressive incidents of the evening's program was the reading from an original first edition of the King James version of the Bible printed in England in 1611.

The book, which is valued at more than $50,000, is now in the possession of the Newberry library. In a locked case, the Bible was taken from the library to Orchestra hall, carefully guarded by three men, and as soon as the services were over it was hurried back to its resting place in the library. The University of Chicago also possesses a KingJames version of the Bible, but it is the second edition, and not as valuable as that exhibited at the recent ceremonies.

In his address on "The Book of Supreme Influence," Colonel Bryan spoke of the battles between the spiritual and material conception of life which have raged around the Bible for nineteen hundred years.

At Chicago, on May 4, at the celebration of the 300th anniversary of the King James translation of the Bible, Mr. Bryan delivered the following address:

For nineteen hundred years the battle between the spiritual and the material conceptions of life

has raged around the Bible. "Search the Scriptures," was the command of Christ and to the Scriptures the Christian world has turned ever since for its authority.

Atheists and materialists have assailed the Bible at every point; they have disputed the facts which it sets forth and ridiculed the prophesies which it recites; they have rejected the account which it gives of the creation and scoffed at the miracles which it records. They have denied the God of the Bible and have sought to reduce the Savior to the stature of a man. They have been as bold as the prophets of Baal in defying the Living God and in heaping contempt upon the Written Word. Why not challenge the atheists and the materialists to put their doctrines to the test? When Elijah was confronted by a group of scorners who mocked at the Lord whom he worshipped, he invited them to match the power of their God against the power of his and he was willing to concede superiority to the one who would answer with fire. When the challenge was accepted he built an altar, prepared a sacrifice, and then, to leave no room for doubt, he poured water upon the wood and the sacrifice—poured until the water filled the trenches round about. So firm was his trust that he even taunted his adversaries with their failure while his proofs were yet to be presented. The prophets of Baal, be it said to their credit, had enough confidence in their God to agree to the test, and their disappointment was real when he failed them—they gashed themselves with knives when their entreaties were unanswered.

Why not a Bible test? The Book of Books has lived and grown through the centuries; we are celebrating the three hundredth anniversary of the King James translation. The Christian world has confidence in the Bible; it presents the book as the word of God but the attacks made upon it by its enemies continue in spite of the growth of the Bible's influence. The Christian world, by its attitude presents a challenge to the opposition and this is an opportune moment to emphasize the challenge—the moment when Christianity around the world is celebrating the triumphs that the Bible has won during the past three centuries.

Is the Bible the work of man, or is it an inspired book? Is it the product of human wisdom, or did its authors speak as they were commanded by the Lord?

Atheists and materialists declare that it is merely the work of man—that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he can now produce a book equal to the Bible. Let them produce it.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses and they lacked the learning of the schools; they had no great libraries to consult, no steam boats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave and they have set up sign posts at every dangerous point along the path. We turn back to the Bible for the Ten Commandments which form the foundation for our statute law and for the Sermon on the Mount, which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection and the ascension of Him whose coming was foretold in prophecy, whose arrival was announced by the Angel voices, singing Peace and Good-will—the story of Him who gave to the world a code of morality superior to anything that the world had known before or has known since—the story of Him who is the growing figure of all time, whom the world is accepting as Savior and as the perfect example.

Let the theists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication. Let them glean in the fields of geology, botany. astronomy, biology and zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and in literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the Prophets of Baal had in their God? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man—which?

But our case is even stronger. The opponents of the Bible cannot take refuge in the plea that man has grown and that he is growing still. They boast of a world-wide advance and their claim is founded upon fact. In all matters except in the science of life, man has made wonderful progress. The mastery of the mind over the forces of nature seems almost complete, so far do we surpass the ancients in harnessing the water, the wind and the lightning.

For ages, the rivers plunged down the mountains sides and exhausted their energies without any appreciable contribution to man's service; now they are estimated as so many units of horse-power and we find that their fretting and foaming was merely a language which they employed to tell us of their strength and of their willingness to work for us. And, while falling water is becoming each day a larger factor in burden bearing, water, rising in the form of steam, is revolutionizing the transportation methods of the world.

The wind that first whispered its secret of strength to the flapping sail is now turning the wheel at the well.

Lightning, the dread demon that, from the dawn of Creation, has been rushing down its zigzag path through the clouds as if intent only upon spreading death has been metamorphosed into an errand-boy and brings us illumination from the sun and carries our messages around the globe.

Inventive genius has multiplied the power of a human arm and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferreting out the hidden causes of disease and teaching us how to prolong life. In every line, except in character-building, the world seems to have been made over, but the marvelous changes by which old things have become new only emphasize the fact that man, too, must be born again, while they show how impotent are material things to touch the soul of man and transform him into a spiritual being. Wherever the moral standard is being lifted up — wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.

The atheist and the materialist must confess that man ought to be able to produce a better book today than man, unaided, could have produced in any previous age. The fact that they have tried, time and time again, only to fail each time more hopelessly, explains why they will not —why they cannot—accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

They have prayed to their God to answer with fire—prayed to inanimate matter with an earnestness that is pathetic—they have employed in the worship of blind force a faith greater than religion requires, but their Almighty is asleep. How long will they allow the search for the strata of stone and fragments of fossil and decaying skeletons that are strewn around the house to absorb their thoughts to the exclusion of the architect who planned it all! How long will the agnostic, closing his eyes to the plainest truths, cry "night, night," when the sun in his meridian splendor announces that noon is here.

The Bible has stamped its impress upon the map of the world; its boundaries are clearly marked and the light that emanates from the Christian nations is flowing outward toward those who sit in darkness. Back of the progress that marks the present day is the code of morals that Christ proclaimed and back of that code of morals is the Divine character of Him who is both Son of God and Saviour of Mankind. It is not necessary to rely upon His birth as a virgin's child or upon His mysterious resurrection to prove His claim to our worship. "He walks today along the shores of every sea" and performs that continuing miracle which we behold when a man begins "to hate the things he loved and to love the things he hated"—that mysterious exercise of mysterious power that converts the selfish, self-centered human being into a center from which good influences flow out in every direction.

The followers of Buddha may look upon life as a misfortune, if they will, and see escape only in the loss of individual identity—"the dew drop melting into the sea;" those who believe in the Bible will still regard life as a great opportunity to be crowned with a Heavenly reward.

The followers of the Arab prophet may put their faith in force and rely upon the sword for proselyting power; those who believe in the Bible will still trust in the persuasive influence of love and depend upon its manifestations to bring recruits to the army of the Prince of Peace.

The followers of Confucius may content themselves with the negative philosophy of their teacher; those who believe in the Bible renew their strength in proportion as they embody in their lives the precepts of Him who would make man a positive force for good—an overflowing spring.

The materialist may confine his thoughts to the things that the senses can weigh and measure; the Christian's faith reaches out toward the throne above and takes hold upon the verities that the mind can not grasp.

The atheist may delude himself with the thought that he has driven God out of the universe; the Christian sees the Creator everywhere, hears His voice in the promptings of conscience and feels His presence in his heart.

To the doubts and "I do not knows" of the agnostic, the Christian, Bible in hand, answers: "I believe."

A $10,000,000 THIRST.

The following noteworthy statement, as presented by The Christian Guardian, will serve as an eye-opener to those who are desirous to understand better the conundrum of the enormous sale and consumption of liquor.

Mr. R. L. Werry, of Montreal, a member of the executive of the Dominion Alliance, has been estimating, as carefully and accurately as he could, the annual liquor bill of Montreal, and his estimate is as follows:

475 hotels, at $45 per day for 310 days—$3,100,000.

500 groceries, at $20 per day for 310 days—$3,100,000.

50 illegal places, at $15 per day for 365 days — $273,000.

Total — $10,000,000

Mr. Werry thinks that these figures are not at all extravagant, but a fair business estimate of Montreal's annual retail trade in intoxicants. He estimates also that the average bar frequenter spends 30 cents a day, which would mean for Montreal an army of 71,250 drinkers, most of them "moderate" drinkers. This seems to be rather a large figure for a city the size of Montreal, but Mr. Werry seems pretty sure of his facts. He then makes the statement that it would pay Montreal to pension all its licensed liquor dealers, allowing hotel men $4,000 a year, and grocers $2,200 a year, which would amount to $3,000,000 per annum. This would mean that the moderate drinkers of Montreal would be better off by some $7,000,000. Of course these calculations do not touch the indirect cost of the traffic in damage to property, curtailment of working capacity, upkeep of jails, courts, etc., which would very materially add to the above enormous total. These figures are not wild guesses, and they do not deal with an imaginary financial loss, but with a very real one. To the question, "Can a city of less than 500,000 inhabitants afford to spend $10,000,000 yearly in intoxicating liquors?" the thoughtful man can have but one answer, and that is, "No." And what is true of Montreal is true of any city which tolerates the drink evil. We cannot afford to perpetuate this financial drain upon our citizens.

Home Circle.

TRAVELING.

By Arthur Macy.

I'd travel many, many miles
To see a boy or girl that smiles;
But if I found they cried all day,
I'd travel miles the other way.

Ex.

A MORNING HYMN.

I woke this morn, and all my life
Is freshly mine to live;
The future with sweet promise rife,
And crowns of joy to give.

New words to speak, new thoughts to hear,
New love to give and take;
Perchance new burdens I may bear
For love's own sweetest sake.

New hopes to open in the sun
New efforts worth the will,
Or tasks with yesterday begun
More bravely to fulfil.

Fresh seeds for all the time to be
Are in my hand to sow,
Whereby, for others and for me,
Undreamed of fruit may grow.

In each white daisy 'mid the grass
That turns my foot aside,
In each uncurling fern I pass,
Some sweetest joy may hide.

And if when eventide shall fall
In shade across my way,
It seems that nought my thoughts recall
But life of every day.—

Yet if each step in shine and shower
Be where Thy footstep trod,
Then blessed be every happy hour
That leads me nearer God.

A little well done is better than a great deal poorly done. If you must choose between quality and quantity, choose quality.

WIRELESS TELEGRAPHY.

It was "bread-and-milk time" for Mary and Jed. They sat at opposite ends of the long supper table. Halfway between was grandpa,, reading the morning paper.

"Wonderful times! wonderful times!" he said aloud. "But I guess that's about the most wonderful discovery, so far."

"What is, father?" asked grandma from her window.

"Why, this thing they call wireless telegraphy. It beats all how they do it, mother. Think of sending messages to a vessel fifty miles out at sea straight through the air! No wires at all, mind you—just air!"

Grandfather's paper dipped till his spectacles looked over the top. Then he made a discovery of his own. There was wireless telegraphy going on across his own supper table. And he could read the messages plainly.

From Station Mary to Station Jed: "I don't care to play with you any more. I'm never going to speak to you again—so there!"

"Huh! who cares? I guess it isn't I," flashed back from Station Jed. "I'm sick of girls, anyway."

"Dear, dear," thought gentle grandfather. His eyes met grandmother's — more wireless telegraphy.

"Storm brewing, eh?"

"I'm afaraid so," telegraphed grandmother, anxiously. "The bad-weather signals are all out."

"Yes, yes, choppy sea—wind nor' by nor'east. What's to be done? We shall have a wreck here in a minute."

Grandmother got up softly

"Wait," she signaled. And she hurried out of the room. When she came back she set a little saucer of honey and frosted cooky beside each bread-and-milk bowl. Then she went serenely back to her window.

When the honey was all gone, and the cookies, all but the holes in the middle, grandma smiled across at grandpa.

"What did I tell you? It takes sweetening. Don't you see that the sun's coming out?"

"It's out," smiled grandpa. For from Station Jed to Station Mary another message was speeding. It warmed grandpa's old heart like sunshine to read it. "I say," it said, "don't grandma make the hunkiest frosted cookies, though?"

"My, yes, an' gran'pa's bees the honiest honey?" flashed back from Station Mary. Then a smile started from each station and met in the midle of the dining-room table, right over the vinegar cruet—you can send smiles splendidly by wireless letegraphy. The sun was shining in a beautiful way just now.

"Fair-weather signals out," telegraphed grandma, with one nod of her dear white head. And grandpa went back to his newspaper with a sigh of relief. All this time not a word had been said by anybody. Oh, yes, this sending messages by wireless telegraphy is a fascinating thing, but I think it was discovered a long time ago, don't you?—Boys and Girls.

Marriages.

The following marriages were solemnized by Rev. N. B. Grubb, pastor of the First Mennonite church of Philadelphia. All the contracting parties were from Philadelphia.

Souder—Rementer. — On March 21, 1911, Charles Souder to Miss Nellie Rementer.

Schweitzerhof—Keyser. — On April 15, 1911, William Schweitzerhof to Miss Elizabeth Irene Keyser.

Kratz—Leber. On May 20, 1911, Maniel M. Kratz to Margaret Elizabeth Leber.

Neuenschwander—Hirschy. — On May 16, 1911, in Berne, Ind., by Rev. J. W. Kliewer, Wesley Neuenschwander and Helen Hirschy.

Deaths.

Landis. — On May 10, 1911, near Hilltown, Pa., Susan, nee Garis, widow of the late Samuel G. Landis, aged 71 years, 5 months and 20 days. Interment was made on the 15th. Pastor A. M. Fretz conducted the service.

Myers. — On May 3, 1911, near Fountainville, Pa., Lavina, nee Buckwalter, wife of John H. Myers, aged 73 years, 3 months and 1 day. Funeral services on the 8th at Doylestown Mennonite church, by her pastor, A. M. Fretz, assisted by Rev. A. Hetstand of the local church. Mrs. Myers was married twice. Daniel Frederick, her first husband, preceded her in death several years. She was married to John H. Myers, who and two sons of the first husband remain to mourn their loss.

Contributions.

For Famine Sufferers in China.

Parents and Children, Beatrice, Nebr., $7.25; per "The Herold", Unknown $1.00, J. P. Linscheid, Arlington, Kan., $5.00, Anonymous, Pawnee Rock, Kan., 50 cents, David Thiessen, Goessel, Kansas, $5.00; per M. B. Schantz, Hosensack, Pa., Upper Milford Mennonite church $10.55.

Gratefully acknowledged,

Harrison Landis, Treasurer,.. Sixth Str. and Columbia Ave., Philadelphia, Pa. ,

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Correspondence.

Philadelphia, Pa., May 16. The First Church Sunday school observed "Mothers' Day on Sunday morning, May 14th, by the use of a special service prepared for the day. This service is entitled: "Mother, Home, Heaven", the three greatest words in the entire English language.No other words equal them in meaning, in influence and in the thoughts which these words bring up in the minds and hearts of men and women. This is a most splendid exercise giving the sayings of some of the world's great men as well as some very appropriate Scripture quotations bearing on these three words. It also includes these touching hymns: "My Mother's Prayer," "Home, Sweet Home," and "Sweet By and By." This service was beautifully rendered and left a marked impression on those present. Almost evcryone present wore the white carnation, a most fitting emblem of the purity, beauty, love and charity, the true mother's virtues.

Our pastor preached a special sermon at the morning service, dwelling most beautifully on the virtues of mothers and motherhood, the influence of the mother on future generations, the sanctity and glory of the home, the proper reverence for parents and the opinions of many great men about mother and motherhood.

In the evening the Sunday school celebrated its 43rd Anniversary. This was a union service of Sunday school and congregation. Three short addresses took the place of the usual sermon. The superintendent gave a short report of the schoolland the year's work. This report showed a present enrollment as follows: Adult department 130, intermediate 104, primary 50, beginners 45, cradle roll 43, home department 78, officers, not enrolled in any class 5, total 455. Our school is using the graded lessons in the beginners and primary departments with excellent satisfaction both to teachers and scholars. A junior department is in contemplation. A very decided advance has been made in missionary offerings. The offering of the first Sunday of each month is given to mission. The superintendent warmly commended our teachers for their faithful attendance and hearty interest in the work. With us it has become a rare thing to have a teacher absent without having made provisions for his or her class. This deserves praise.

We were agreeably surprised to have Rev. William Grubb, of Quakertown, with us. He gave a short address, dwelling on the past inspiration theSunday school gave him, the present achievements of the Sunday school, the large opportunity for work now and the look ahead, pursuing the present course and doing yet more in the future.

Prof. S. M. Rosenberger, Asso. Supt. of the adult department, delivered a splendid address, emphasizing the idea of having a definite end in view in our Sunday school work. There must be an aim and a plan so that we know just what we are striving for. The Sunday school must not be conducted in a haphazard way, there must be definiteness to it. He emphasized the forward steps we have taken and dwelt upon the importance of proper grading of the school. Above all we must constantly keep in mind the purpose of our Sunday school. It is a soul saving and character building institution.

A new feature was the installation and consecration, by our pastor, of the officers and teachers of our school. This service was performed in an impressive and simple manner. In response to their names the forty-two officers and teachers gathered before the pulpit and sang two verses of that grand hymn: "I love Thy kingdom, Lord," which had been selected by our pastor as especially fitting on this occasion. Our pastor, after a few earnest words, requested all to join hands forming an unbroken chain, and then offered a prayer of consecration, invoking the Divine blessing and guidance upon our officers and teachers. With hands still united all joined in singing one verse of "Blest be the tie that binds," closing in a most fitting manner this beautiful service.

Rev. Wm. Grubb pronounced the benediction. The good old long meter "Praise God from whom all blessings flow" closed a very agreeable and interesting anniversary service.

We are now getting ready to rightly celebrate Children's Day.

A. S. Bechtel.

FEDERATION AND UNION.

Excerpts from the Report of Commission VIII of the missionary Conference Held in Edinburgh, 1910.

(1.)

Our report has been concerned thus far with the relations between different "Missions", that is to say, between representatives of missionary societies which have their headquarters in Christian lands. But the supreme object of the missionary enterprise is to plant in non-Christian countries the Church of Jesus Christ. With the growth of this Church there arise problems of a new kind. It is natural that the converts of each Mission should be instructed in the doctrines, and organized according to the polity of the Church to which that Mission owes its origin. As separate Christian communities, however, thus begin to grow up in a non-Christian country, the question presents itself whether these communities shall be allowed to remain isolated and distinct, or whether it is not the aim of all misionary work to plant in each non-Christian nation one undidided Church of Christ.

That the latter is the ideal which is present to the minds of the great majority of missionaries is evident from the movements in the direction of unity, which are taking place in many mission fields, and which find notable expression in the unanimous declaration of the members of the Centenary Missionary Conference at Shanghai in 1907, that in planting the Church of Christ on Chinese soil, it was their desire "only to plant one Church under the sole control of the Lord Jesus Christ, governed by the Word of the living God, and led by His guiding Spirit." It is probable that all would not agree as to the form in which the unity referred to in the foregoing declaration should find expression, but that the statement of the goal to be aimed at should be so clear and expicit is a fact full of far-reaching significance.

Not only is the ideal of a united Church taking more and more definite shape and color in the minds of the foreign missionaries at work in non-Christian lands, but it is also beginning under the influence of the growing national consciousness in some of the countries to capture the imagination of the indigenous Christian communities, for whom the sense of a common national life and a common Christianity is stronger than the appreciation of differences which had their origin in controversies remote from the circumstances of the Church in mission lands. The influence of this national feeling is most powerful in China. It is true that some instances are on record in which Chinese Christians have strongly objected to being transferred to Missions belonging to other denominations, and have obstructed the missionaries in their desire to make arrangements involving this, yet the existence of such a national sentiment is generally established; and its strength may be judged from the following statements extracted from the correspondence which has reached the Commission.

The Rev. W. N. Bitton, of the London Missionary Society at Shanghai, says: "The Chinese are prepared to go a great deal further than the foreign representatives." The Rev. Ernest W. Burt, of the English Baptist Mission in Shantung, writes: "The best and most intelligent Chinese leaders are ahead of the average missionary in desiring one Church of Christ in China." The Rev. J. C. Garritt, D. D., of the Mission of the American Presbyterian church in Nanking, writes: "If the missionaries fail to come up to the mark, I believe the Chinese will speak out for union with no uncertain sound." Perhaps most striking of all are the impressive words of Bishop Roots, who, after referring to the Resolution of the Shanghai Conference regarding the desire to plant on Chinese soil one undivided Church, continues: "The alternative to this requirement seems to be that we forfeit our position of leadership among the Christian forces of China; because the rising national spirit is largely imbued with a kind of religious enthusiasm, and the most serious patriots among the Chinese undoubtedly look to the Christians of China as furnishing a strong support to their efforts for the development of the Chinese national unity. On the other hand, the leading Christians of China undoubtedly believe that one reason why they should be Christians and propagate Christianity in China is that they will thereby render the greatest service to their country; and therefore Christian zeal has become to many a matter of patriotic obligation. These two forces work together irresistibly, demanding the one Church for China which the missionaries of the Centenary Conference declared it their purpose to establish. And if the missionaries cannot supply this demand for leadership in the practical development of Christi-

an unity amongst the Chinese Christians, that leadership will undoubtedly arise outside the ranks of the missionaries, and perhaps even outside the ranks of the duly authorized ministers of the Christian Church in China."

While in China the national spirit seems thus to be working strongly for the creation of a national Church, there does not appear to be among the Japanese any movement of corresponding strength. Few steps have apparently been taken thus far to unite the different bodies belonging to separate ecclesiastical orders, and one of our correspondents expresses the opinion that there is at present little evidence of any active interest in ecclesiastical union beyond what has been already accomplished. The opinion has been expressed by two Japanese leaders of their respective Churches that a union between the Congregational Church and the Church of Christ in Japan is "among the possibilities of the future, but not the near future."

When we turn to India, the evidence is more conflicting. It has hitherto at least been undoubtedly a characteristic of the Indian to leave the action for the most part to any one with energy or authority, and merely to acquiesce or stand aloof according to circumstances. The movements in the direction of unity thus far have owed their inception and success chiefly to the work of foreign missionaries. The Presbyterian Church of India a few years ago appointed a Committee of 20 Indian members with power to enter into negotiations with other Christian bodies for union. But this Committee showed no inclination to take any action in the matter. Some of our correspondents state that in certain instances Indian Christians are more strongly denominational in their views than foreign missionaries. On the other hand, several of the papers which we have received state that "the great majority of the Indian Christians are very strongly in favor of union, and rejoice in the prospect of a wider and larger Church life." In the opinion of a number of our correspondents the growing national spirit in India is likely to work increasingly in the formation of a desire for a united Indian Church.

In Africa tribal and linguistic differences stand in the way of the movement which are being made in various parts of the Continent for the creation of united national Churches. It would appear also that the natives of the country are, in many instances, inclined to adhere closely to the practices of the Christian body in which they have been brought up, and to do the adverse to joining a community, the organization and worship of which are different.

It will be evident from the facts which have been stated, that in some mission fields at any rate, the problem of unity may, before long, be settled, or at any rate taken in hand, by the indigenous Churches independently of the wishes and views of western missionaries. It may be contended that this is just as it should be, and that the question is one that the Christian people in each country must be left to determine for themselves. But this view takes no account either of the strength of the spiritual ties which unite the Christian communities in the mission field with the western Churches, of which they are the offspring, or of the significance and lessons of the long history of Christianity. The divisions of western Christendom are not entirely due to human perversity and folly, though these have played a large part in bringing them about; they represent also a sincere effort to defend, assert, or recover some elements of Christian truth that have been ignored or obscured or attacked. We cannot think that the struggles and aspirations of the past centuries, and the experience won at such a cost count for nothing, and are without any teaching or message for the present. In the supreme work of laying the foundation of a national Church in the great countries of the East, it is impossible that missionaries should refrain from giving to the indigenous Churches such help and counsel as they can from the wider and richer experience that is part of their inheritance from the past.

MOTHERS.

"Behold Thy Mother."

John 19: 27.

(A sermon preached on Mothers' Day by Rev. N. B. Grubb, in 1st Church of Philadelphia. and reported for the Mennonite by Miss A. M. L.)

Mother! Dear sacred name and sweet!
How slow we are to prove
The height and depth and deathlessness
Of perfect mother love.
We take her tender daily care,
Just as the thoughtless flowers
Look up to God for daily light,
Because we know 'tis ours.
But when we miss from heart and life
The comfort of her care,
Then we must learn to live without
Her presence and her prayer.
'Tis then the name of mother is
To us a holy thing;
And, hovering low, we seem to feel
The shelter of a wing. —
—Lizzie Harding Underwood.

Did you ask yourselves what the object of a Mothers' Day service was, or the setting aside of one day in the year to think and speak of mother in a special way?

First, — It ought to brighten the lives of our mothers and make them more honored, loved and protected by their children.

Second, — It is to remind sons and daughters, especially busy, successful men and women, of the unselfish devotion of their mothers, and perhaps of their own selfish neglect of their parents.

Third, — To ask men, women and children to make their mothers feel this May-day, that in her child's heart she is indeed, "Queen of the May."

Fourth,—To stop long enough to thank God for mothers, living or dead, who gave us life and to whom, under God, we owe more than to any other living person.

Fifth, — That we may remind mothers of the great privilege accorded them in training their children for the highest and noblest purpose in life.

Mother is the queen of the home. Men and women frequently forget each other, but everybody remembers mother; and to forget her is a crime, deep dyed, as the crime of murder itself. The very name of Mother is so entwined around our hearts, that the heart must cease to beat ere we can forget her.

Nature has placed her in such a position that our infant eyes and arms are first uplifted to her. Her smile is the infant's sunshine, her words are the child's mildest laws. Mother is the guardian of the home. Her watchfulness and care over her children during the trying periods of their lives, and the helpful companionship of her husband, (the man of her love and choice) make home and the family circle a holy place, — a heaven on earth.

Paul suggests the high place which Mother holds in this life and her reward in eternity, when he writes to Timothy that "woman shall be saved in child-bearing, if she continue in faith, charity and holiness with sobriety."

Every woman in becoming a mother takes a higher place in the human family. It is then that she reaches the high station and privilege in life that God had intended she should.

The woman becoming a mother no longer lives to herself. Then in the economy of the great human family she takes the station in life which means the weal or woe of the individual and of the nation.

The woman becoming a mother becomes the universal agent of civilization. The moral issues of her life and reign are felt in the home and in the community as well.

Back of all the successful issues of life, (the church and the nation) is true motherhood.

Biography and history prove to us that, with few exceptions, all great men in the church or national life have had great mothers. Though the greatness of mothers may not be appreciated at all times, and a mother's love even spurned at times by her children, yet there will come a time when her gentle rule, patient tenderness, and undying love will compel her children to rise up and call her blessed.

Mohammed taught a great truth when he said: "Paradise is at the feet of mothers."

Scotland with her great reverence for motherhood declares that "An ounce of mother is worth a pound of clergy."

Napoleon recognized the influence of mother when he said: "The great need of France is mothers."

Child nature is plastic as molten metal; and as molten meal retains its shape, so mother's influence moulds and shapes the character of the child more than any other influence. And may I say that the greatest character forming period in a child's life is the pre-natal period. The love or hatred, the sweet or bitter thought on the part of the mother during that period will leave its impression upon the unborn child, and from these influences the child may innocently suffer all its life.

Byron's mother was proud and passionate and so was her son.

Nero's mother was a woman with criminal instincts and so was Nero.

Washington's mother was a saint, and the Father of his country inherited her virtues.

Abraham Lincoln said: "All I am and hope to be I owe to my angel mother."

Helvia, the mother of Seneca, had by her example so influenced her son, that in after life he wrote his mother: "You never stained your face with walnut juice or rouge. You never delighted in dresses indelicately low. Your single ornament was a loveliness which no age could destroy. Your special glory was a conspicuous chastity."

"Happy he with such a mother!
Faith in womanhood beats with his blood,
And trusts in all things high —
Comes easy to him; and though he trip and fall;
He shall not bind his soul with clay."

Home is only home when a true mother is queen of the home; and without her there is a vacancy which can not be expressed in words.

There is no question the child asks more frequently than, "Where is mother?" You ask that

anxious child: "What is the matter, dear?" and the only reply is: "I want mother." You wait a moment, the child finds its mother and you will learn that it was only mother's presence that was wanted.

For the many bumps and pains that come to the child there is no medicine that heals like the kisses of mother; nothing heals more quickly, any of the thousand hurts which rack a child's body than when mother blows it and then plants the kisses of love upon it.

In fear the hand of mother is sufficient. In childish sorrow there is no balm like her love and pity. Though the child grows to manhood or womanhood, yet the mother keenly follows and watches the failures and successes in life. She is the last to desert her child in sin and disgrace, and the first to bless him in his effort for right and honor. The last heartthrob of a true mother, her last breath, her last strength, is expended in leading her child to find the Holy Comforter who is found only through Jesus Christ.

The hand of a father is strength to his child, but the hand of a mother is comfort. During the Civil war a mother reached one of the hospitals when her son was very sick and asleep. Very lightly she laid her hand upon the forehead of her sleeping son, and he smiled in his sleep and said: "mother!"

How great our joy, when we can say with the poet:

"My mother's own hands, her beautiful hands,
That guided me on life's sands;
I bless God's name for the memory,
Of mother's own beautiful hands."

I wonder how many present have experienced the words of Lord Macauly which he wrote concerning his mother?

This is what he said of his mother: "Young people, look in those eyes, listen to that dear voice, and notice the feeling of even a touch that is bestowed upon you by that gentle hand. Make much of it while yet you have that most precious of all gifts, a loving mother. Remember to read that unfathomable love in her eyes, the kind anxiety of that tone and look however slight your pain. In after life you may have friends, fond, dear, kind friends; but never will you have again the insexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world, for the deep, sweet scrutiny I felt when of an evening, resting in her bosom, I listened to some quiet tale suitable to my age, read in her tender untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never can I forget her kiss of peace at night. Years have passed since we laid her beside my father in the cold church yard, yet still her voice whispers from the grave, and her eye watches over me as I visit the spots long since hallowed by her memory."

Men are usually lauded for their heroism, sacrifice and suffering in times of war; but back of all this, there is the quiet unassuming God-fearing life which implanted this spirit of heroism and sacrifice in the son.

Much is said concerning the courage of our ancestors and the heads of the families that planted the cross of Christ in this new world. We think of the thirteen families of Crefeld, numbering thirty-three souls, who established their homes in the primeval forests of Pennsylvania and in Germantown in particular. It was a perilous trip the Concord made across the turbulent waters of the Atlantic, requiring seventy-two days to come. Was that perilous trip any easier for the mothers, wives and sisters than it was for the men?

We laud the courage of the signers of the Declaration of Independence for having taken so bold a stand against the enemy of their homes; but are they deserving more credit than do the mothers and wives of those men of courage? Are we not too apt to forget that after all, their courage was that which had been planted in their lives by the consecrated motherhood which gave them life?

NOTES ON THE C. E. TOPIC.

June 4, 1911.

Lessons from Great Lives.

6. Samuel.

1. Sam. 12: 1—6, 13—25.

Samuel was the child of prayer, given of God, because his parents desired him and proved that desire by pious, prayerful lives. God saw that they were worthy of parenthood because they gave evidence of fully appreciating the blessing and responsibility it brought. It would be interesting for us to examine the character of the parents of whom the Bible tells us that they prayerfully requested of God the joy of parenthood. Children are the gifts of God — precious treasures whom He gives to parents that they might carefully guard them and bring them up.

The child Samuel was early given to the Lord. God's house became his home. His parents altogether surrendered him to the tabernacle service. He had a definite part to perform in that service. In the Lord's work one may always find a place provided where children may do something. Often the child's work has an important bearing in what follows. Observe the prominent part such children as the sister of Moses, the boy David, the slave-girl in Naaman's house, and the lad with the loaves and fishes played in fulfilling God's plans. Christ's emphasis of the value of children when He said: "Of such is the kingdom," ought forever put older Christians on guard lest they "despise one of these little ones."

While still a child, Samuel heard God speaking to him. He was called to carry a very important message to Eli. God's visions are not limited to adult years. Any one who knows God may hear Him speak or call to service.

The whole life of the prophet Samuel was one given to fearless and faithful service. For many years he judged Israel, yet none could complain that he had wronged any one or misused his position. What a piece of good fortune our country would enjoy today if we could say that its rulers always do right in the sight of God and man and do not use their offices for their own personal advantages!

God spared Samuel to a ripe old age but with age come two severe disappointments. First his own sons were faithless and notoriously wicked. Unworthy children too often become the great sorrow of the aged. As a matter of gratitude to parents young people should devote their lives to God's service and keep them free from disgraceful conduct. Next, the people tired of Samuel and wanted a king over them. Nations are ungrateful. Israel's reason for wanting a change was a silly one, yet they were willing to sacrifice a good man and a wise ruler in order to gratify their foolish pride. Soon Israel paid dearly for its folly.

When Samuel died "All Israel lamented him." It is usually the way. Appreciation in this world generally comes when it can do little good. The child of God, however, does not live for human appreciation. He knows that God's approval is the only thing really worth desiring.

NOTES ON THE S.S.LESSON.

June 4, 1911.

Israel's Penitence and God's Pardon. Hosea 14.

Golden Text: Neh. 9: 17.

One need only compare the conditions of Israel in the days of Hosea with its conditions in the days of David and Solomon to discover how it had fallen. No wonder that the burden of the prophet's message was: return! God's messengers are always commissioned to invite His people to return. Israel had forsaken God for idols. These they were invited to forsake. Had they done so they would have found the heart of God wide open ready to receive them.

The age in which we are now living is one in which men are particularly urged to forsake their idols and return to God. What are the idols of this age? We have them in many forms, covetousness being the chief. This is an era of money-madness. Body, soul and honor are sacrificed by the mad crowds rushing after the money-god to do him homage. As the idols of the heathens were supposed to be related and each had its own following, so in this age of money-worship other forms of idolatry are also plentiful. Akin to covetousness are the gods fashion, pleasure, self and the belly, whose devotees are very numerous.

In spite of their terrible fall God only asked His people to return and enjoy His blessings. The price of His forgiveness was within the reach of all. "Take with you words." Confess your sins and all will be forgiven. God's heart is always open to even the vilest sinner who comes with confession upon his lips, but one coming in any other way will not be received. We must pray that He will pardon our sins and take away our iniquity.

Israel had depended upon the protection of the great Empire of Assyria instead of upon God. It is only when the penitent sinner turns away from every human support that he finds what a true help God really is. God's promise of restoration was conditioned upon Israel's trusting Him.

"He first promises restoration, that He will heal them, that He will love them: and then describes the renewal which will result from such restoration. His promise of renewal falls into 3 parts: the first describing the Divine action: "I will be as the dew"; the second describing the result to Israel: "He shall blossom", and the third, the result to the nation: "They that dwell under His shadow shall return." Thus the promise is that of the fulfilment of the original Divine purpose in and through His people. Still within the answer of Jehovah is a description of the language of Israel, referred to under the name of Ephraim, the dominant tribe, in the day of restoration and renewal. All this has never yet been fulfilled in the case of Israel. "There can be no doubt that it will be fulfilled to the letter, for no purpose of Jehovah can fail, and no word of God is void of power." — Morgan.

News of the Week.

CONCESSION MADE TO ROADS ON 2-CENT RATE.

May Charge More Until May 1, 1912, in Interstate Travel.

Washington, May 19.—The interstate commerce commission today made an important though temporary concession to railways operating in that area of the Central Passenger Association territory where a 2-cent-a-mile passenger rate obtains, by granting permission for them to make through rates in interstate traffic more than the sum of a combination of local fares between the same points, this concession to hold until May 1, 1912, when the matter will be taken up again. The railroads wished time to gather further data.

The railroads affected operate in a region that includes the states of Ohio, Indiana, Illinois and Michigan. In Indiana and other states legislatures or state railway commissions have established a 2-cent-a-mile rate.

In the hearing before the commission the railways declared their intention to test before the courts the validity of the two cent fare law in intrastate business. At present there is no distinction between interstate and intrastate passenger business.

The commission expressed the opinion "that the present condition of charging one rate a mile for intrastate traffic and a higher rate for interstate, when the service performed was the same in both cases, was indefensible.

Railroads Ask for Time.

In the territory indicated interstate fares are made on a scale of 2½ cents a mile. The commission says that no proof was offered of the insufficiency of the 2-cent rate to yield a fair return to the carriers, but the carriers had asked for time in which to prepare the necessary data.

The commission denied the request of the carriers to adjust their charges in multiples of five, in order to avoid the use of odd pennies in change.

PRESBYTERIAN ASSEMBLY.

Atlantic City, May 20. — The papers in the heresy case against the Rev. Dr. William D. Grant, of Northumberland, Pa., having been presented to the assembly, now in session here, it was expected that the judical commission to which the case had been referred would give the subject prompt consideration.

The heresy case against the Rev. Dr. Francis Brown, president of Union Theological seminary, and Professor William Adams Brown, of the same institution, has not yet come before the assembly.

The report of the special committee on Sabbath observance was also taken up today. It was reported that many more industrial concerns have discontinued Sunday work.

"The sentiment that laboring men should strike for a six-day week as well as an eight-hour day is growing and meets the approval of labor leaders," says the report.

Condemnation of baseball games, sports, automobiling, traveling, theatrical and aviation meets on the Sabbath was contained in the report, which was adopted. It requests college professors and members of the faculty to omit Monday morning recitations, to relieve the necessity of Sunday study by students. The report also took a rap at the Atlantic City "open Sunday," and declared the assembly's intention to make a fight to have the lid put on.

SIGNS TREATY OF PEACE IN ALL MEXICO.

Juarez, Mexico, May 21.—Officially designated representatives of the Mexican government and the revolutionists at 10 o'clock to-night signed a peace agreement at the customs house here, intended to end the hostilities that have been waged in Mexico for the six months.

Though covering only the principal points negotiated thus for the agreement practically records the concessions by the government of those demands, which started on November 20, last, armed revolution in Mexico. Telegrams, announcing the signing of the agreement were dispatched throughout Mexico to revolutionary and federal leaders alike.

LUMBER TRUST CHARGED WITH CONSPIRACY.

New York, May 19.—Sweeping charges of a gigantic conspiracy to maintain high prices, to blacklist concerns not regarded as "proper" trade and to violate generally the Sherman anti-trust law, are made in a government suit filed by Attorney-General Wickersham in the United States court here today against the so-called lumber trust.

Ten trade organizations and more than one hundred and fifty individuals are named as defendants in this suit, which may be the first of several planned by the department of justice against combinations of retailors in staple commodities and the necessaries of life to prevent the ultimate consumer from buying anywhere, except from local retailers.

Many Sensational Charges.

The government's suit is replete with sensational allegations and it is asserted that builders and consumers of lumber the country over are at the mercy of the retailers' organizations in different sections of the United States.

The suit filed today is against the Eastern States Retail Lumber Dealers' Association, which is the central body of nine local organizations covering five states, the District of Columbia and the cities of Baltimore and Philadelphia.

IMPERIAL VALLEY IN PERIL.

Yuma, Ariz., May 20.—The $1,000,000 dam just completed by the United States government in Mexico to control the waters of the Colorado river, has been rendered practically useless by a break in the Bee river levee above it.

A torrent today rushed through the nine-hundred-foot gap in the levee and the river rose rapidly. It is feared the entire lower Imperial valley will be flooded and the great irrigation systems established there at enormous cost will be ruined.

TAFT SITS OVER TON OF ICE.

Washington, May 20. Congressmen who get in to see President Taft these days are not surprised to learn that he is not worrying about the date of adjournment. While all Washington is sizzling with the thermometer around the 100 mark, the President's office shows the temparature of about 80. The President sits over a ton of ice each day, for the White House refrigerating plant is just beneath his desk. The cooled air is forced into the room by fans, and statesmen who wend their perspiring way to the executive offices find Mr. Taft smiling and comfortable.

If it comes to a struggle between congress and the President, Mr. Taft will have an aid in the hot weather. The capitol is a hot spot and even the aid of lemonade and iced carbonated water does not offset the advantage of 20 degrees difference in temperature.

Although President Taft does not expect to get away from Washington before July 1, Major A. W. Butt, his personal aid, will leave tonight for Beverly, Mass., to inspect the President's new summer home, the Peabody cottage.

$175,000 FIRE AT FORT WAYNE.

Fort Wayne, May 22.—Fire which was discovered at 9:15 o'clock Sunday morning totally destroyed the buildings and contents of the Mayflower mills, 116-118 West Columbia street, damaged stocks in adjoining buildings in the block, incurring an aggregate loss of over $175,000, and for a time threatened the entire wholesale district of Fort Wayne.

FRENCH MINISTER OF WAR MEETS DEATH UNDER AEROPLANE.

Paris, May 21.—France paid a terrible toll to-day for her magnificent endeavor to attain supremary of the air when a monoplane, the driver of which had lost control, plunged into a group of members of the cabinet who had gathered to witness the start of a race from Paris to Madrid, killing the minister of war and injuring the prime minister, his son and a well known sportsman

A large number of other persons of note had narrow escapes from injury. The accident occurred on the aviation field at Issy Les Molineux, where 200,000 persons had gathered to see the start of the race.

SIXTY MILES OF FLAMES.

Tokio, May 20. Forest fires in Hokkaido, the northernmost of the islands of Japan, are devastating a vast territory. A number of villages already have been destroyed. The troops have been called out and every available man is fighting the flames. The fire line is almost sixty miles in length. It is impossible to estimate the number of fatalities or the amount of damage resulting from the conflagration.

BIGGET DAM IN WORLD.

San Francisco, May 22.—Announcement has been made that the Great Western Power Company will build a reservoir at Big Meadows that will surpass in capacity the Roosevelt dam and reservoir in Arizona and the Assouan dam in Egypt, the largest in the world. Sufficient water will be stored for the irrigation of 300,000 acres.

ARIZONA AND NEW MEXICO ADMITTED BY HOUSE.

Washington, May 23. — The joint resolution admitting Arizona and New Mexico to immediate statehood, but withholding approval of the constitutions of both states until the people have voted on certain proposed amendments to them, passed the house of representatives this afternoon by a viva voce vote.

The resolution requires Arizona to vote on an amendment removing the recall provision as it applies to judges, and requires New Mexico to vote on an amendment making its constitution more easily amendable in the future. Neither state is required to adopt the amendments proposed by congress. Whether they are approved or rejected by the proposition referendums, the constitutions of the new states will stand finally approved when the respective votes have been taken.

CHURCH UNION POSTPONED FOR THREE YEARS.

Canton, O., May 23. — In the matter of the proposed union of the Reformed and Presbyterian churches, the general synod of the Reformed (German) church of the United States, in session here to-day, decided to refer the question back to the classis or sub-divisions for information before definite action is to be taken.

The classis will refer the question back to the general synod in Lancaster, Pa., in 1914, and the action of the synod then will be again referred back to the classis for final settlement. Higher authorities in the church believe the organization of the two churches will be effected eventually.

HOLY GHOST SECT STRANDED.

Portland, Me., May 19.—The barkentine Kingdom, of the Holy Ghost and Us sect, has been stranded off Saugomar, on the west coast of Africa, and probably will be a total loss, according to information received here from the national board of marine underwriters, in New York.

BRITAINS FIRST NAVAL AIRSHIP IS LAUNCHED.

Barow-in-Furness, England, May 22. — Great Britain's first naval airship, the construction of which has been surrounded by much secrecy, was successfully launched here today, and is now anchored behind wind screens erected in the harbor. The airship was named the Mayfly.

The airship, which is 502 feet in length, is of the rigid type, with a blunt nose tapering to a pointed stern. A feature of the construction is the provision for two separate gondolas for the engines.

The Genuine DOMESTIC Now $2 A MONTH
You can place the latest rotary, lockstitch machine in the typewriter manner in your home, paying $2 a month, and receive a very special price to you direct from our factory agency at wholesale manufacturer's prices.
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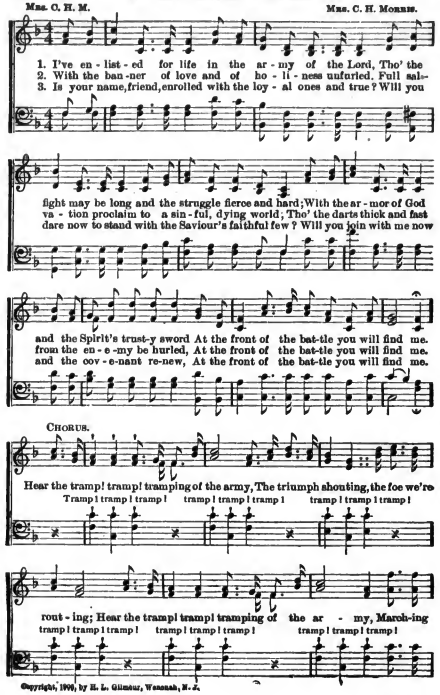
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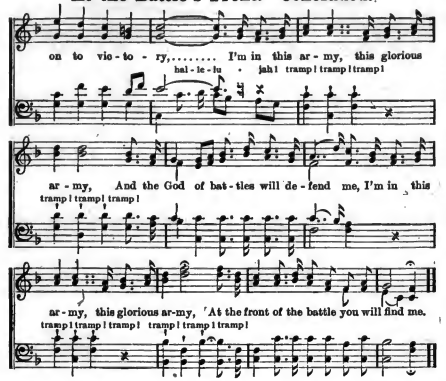
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A STORY OF WORK IN THE SLUMS AND OF THE POWER OF THE CHRIST LIFE THROUGH A WAIF OF THE SLUMS.

Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

The well-known mission worker of Grand Rapids has told a most interesting and unusual little story, the details of which are drawn from his own experience and told in his own graphic manner. The charm and humor and quaintness will make many friends of Bucktown and many lovers of Jimmie with his unfailing optimism and his loyalty to the new life which he expresses so oddly. For Jimmie himself becomes a missionary in Bucktown and a more zealous and more useful and more ignorant and more believing one was never seen or imagined.

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This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, June 1, 1911. No. 22.

MY MOTHER'S BIBLE.

This book is all that's left me now!
Tears will unbidden start—
With faltering lip and throbbing brow
I press it to my heart.
Here is our family tree;
For many generations past,
My mother's hand this Bible clasp'd—
She dying gave it me.

Ah! well do I remember those,
Whose names these records bear,
Who round the hearthstone used to close
After the evening prayer,
And think of what those pages said,
In tones my heart would thrill!
Though they are with the silent dead,
Here are they living still!

My father read this holy Book
To brothers, sisters dear;
How calm was my poor mother's look
Who leaned, God's Word to hear!
Her angel face—I see it yet!
What thronging memories came!
Again that little group is met
Within the walls of home!

Thou, truest friend man ever knew,
Thy constancy I've tried;
When all were false I found Thee true,
My counselor and guide.
The mines of earth no treasures give
That could this volume buy,
In teaching me the way to live,
It taught me how to die
—George P. Morris.

NEWS AND COMENT.

Many blessings follow the true returning to God.

Prayer for pardon must be followed by obedience to the Savior.

Rev. J. W. Kliewer, President of the Board of Trustees of Central Mennonite College at Bluffton, Ohio, has resigned as pastor of theMennonite church at Berne, Ind., to accept a position as Teacher of Bible at Bethel College, Newton, Kan.

The largest Conference in the Methodist Mission Field is that of the Northwest provinces of India. Its membership exceeds 100,000. There were 10,776 baptisms last year. There are 600,000 of these people in the district about Cawnpore and millions of them in upper India.

In the propagation of God's kingdom the supreme need is not for schemes of unity, but for apostles of unity, led by the Holy Spirit.

Opium and Evangelization in China. The Chinese have organized a National Anti-Opium Society with headquarters in Peking. One of the active leaders is the Hon. Lin Bing Chang, a prominent member of the National Assembly. There is a general conviction that China is offering opportunities for evangelization that are unprecendented.

Cause for Alarm. The following resolution passed at the last annual meeting of the Christian National Association, is worthy of earnest consideration. "Resolved: That the increase of the Lodges, calling themselves Elks, Owls, Moose and the like, with their buffets, gives just cause for alarm to those enlisted in the Temperance cause. We believe sobriety and clean living find no greater foe than the character and working of these lodges."

Church Improvements. The Emmanuel congregation at Noble, Iowa, has broken ground for the erection of a new church building which is to be finished some time in October, at a cost of $5000, and the Wayland congregation has commenced work on a 20x30 feet addition to their church. Bro. M. S. Musselman is the pastor of these congregations.

CONFERENCE ANNOUNCEMENT.

The Lord willing, the conference sermon for the 24th session of the Middle Conference will be delivered on Sunday, August 27, 1911, in the Mennonite church at Wadsworth, Ohio, and the business part will be assumed on August 28th. Good attendance and fervent prayer in behalf of the cause are solicited by

The Officers.

MISSION BOARD MEETING.

The Board of Foreign Missions of our General Conference will, by the permission of God, convene to its annual meeting, on Thursday, June 8, 1911, in the home of the secretary of the board, at Quakertown, Pa., May our churches and mission friends remember the board and this meeting in their prayers.

By order of the Executive Committee,

A. B. Shelly, Sec.

KANSAS MAKES 'EM SQUIRM.

The new Kansas law is now in operation under which a speak-easy keeper or bootlegger may be sent to the penitentiary for a second offense. Governor Stubbs in an interview declares this law will be strictly enforced if it is necessary to call out the militia to do so. Special agents of the state have been gathering evidence of violators of the prohibitory law for two months and the courts will begin to grind out the cases. Governor Stubbs says:

Kansas has tolerated the speak-easy, basement, attic and every other kind of liquor violator too long. It must be stopped. These fellows are going to be driven out of the business and they are going to stay out. I have been planning this work with the attorney general and the officers and the state temperance union for several months. Kansas will be dryer than it ever has been.

KEEPING HER TROUBLES TOGETHER.

A hard-working woman of ready help and abundant sympathy for the troubles, lately gave her recipe for cheerfulness.

"Why, it's no credit to me. It's only that I've got in the habit of having all my uncomfortable feelings at one time. Mornings, after my husband's started off, I do the breakfast dishes; and if there's anything worrying me I just attend to it then. If I don't get it thought out then it has to go over till the next day. You select a few minutes like that, in the early morning when you're fresh, and you'll find it's the easiest thing in the world to keep cheerful the rest of the time and be ready to attend to other folks' troubles."

Virtue comes to a man when he stands at the parting of the ways between right and wrong and chooses the right.

ARE CHRISTIANS RESPONSIBLE FOR THE DESECRATION OF THE SABBATH?

A paper by Mrs. J. W. Kliewer, read at recent W. C. T. U. meeting in Berne, Ind.

The importance of observing the Sabbath in a strictly religious manner is seldom sufficiently estimated. The desecration of the day has become a social danger against which we should take a positive stand, and against which timely precautions should be taken, ere it assumes proportions too great to be easily checked. It is evident that the Sabbath question will be inthe near future one of the decisive scenes of strife between the friends and enemies of Christianity. It is one of the gravest questions to-day which confronts the religious world. When we speak of Sabbath as it is used here, we mean the Christian Sunday and not the Jewish Sabbath as spoken of in the Old Testament.

The Standard Dictionary defines the Sabbath as "The first day of the week, observed by Christians in honor of the resurrection of Christ, as a day of rest from secular occupations and devoted to the worship of God, the Lord's day; the Christian Sabbath." The history of the day dates from the creation of man. In Gen. 2, 1—3 we read that "on the seventh day God ended His work which He made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it." Thus we see God commands its observance as a day of rest. Rest for body, mind and spirit. But rest does not mean idleness or inactivity. No man enjoys idleness for any length of time, and Satan always finds some mischief for those with idle hands. Some one has said, "It means freedom from all unnecessary toil, labor, trade and business for man and beast, recreation physically and mentally; closed doors of shop, store, mill and factory; closed daybooks and ledgers in the office; closed books of study in school and college; closed Post-office and govern-

ment buildings with their unnecessary work and labor."

All work not absolutely necessary is to be avoided on Sunday. Exceptions are to be made for works of necessity and works of emergency. By works of necessity are meant those acts which Christ justified when He approved of leading the ox to the water, and by works of emergency are meant those to which Christ referred when He approved of pulling the ox out of the pit on the Sabbath day. Or in case of a fire or sickness. A person is often called on to attend to work which is not otherwise to be justified. Lord Beaconsfield said: "Of all divine institutions, the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing conceded to man. It is the corner stone of civilization, and its removal might affect even the health of the people." Thus we see that Sunday observance is also necessary for the nation's health and happiness and the good effects produced by the return of the Sabbath, with its cessation from labor cannot be overestimated.

While the American manner of spending Sunday is very lax, we know that the French nation is positively corrupt in enforcing Sunday laws. A noted French publisher visiting the Hon. John C. Spencer in New York remarked to him that "France must have your American Sabbath or she is ruined." It is also said that the secret of Mr. Gladstone's long life was that amid the pressure of public cares he never forgot the Sabbath, with its rest for body and mind. Then we know too, that the constitution of the United States protects the president in his weekly day of rest. He has ten days, Sundays excepted, in which to consider a bill that has been sent to him for signature. Every working man in the republic ought to be as thoroughly protected as the president. But extremes, or what we might call Pharisaical strictness should also be avoided. In Connecticut one of the Blue Laws read like this, "No one shall run on the Sabbath, or walk in his garden or elsewhere, except reverently to and from church." Such strictness is repelling and to many would make the Sabbath a burden. So far we have spoken of the Sabbath as a day on which we are to cease from active work and labor, but we are commanded to make it a day of religious activity. First of all we have attendance at public worship. We should attend church and Sunday-school, and if circumstances permit, engage in some definite Christian work such as teaching, or visiting the sick. But we should not think that the Sabbath is instituted only for the sake of attending services. There are some people who think the whole day must be spent at meetings or private devotions. The result is at night they are tired out and the day has brought them no rest. The day can and should be observed in the home also and especially for the children it should be made a day of joy and gladness. Dwight L. Moody says that when he was a boy it was the worst day in the week for him, and says he remembers how he used to shout when the day was over. Another use is that it should be a holy day, a day different from others more of undisturbed communion and less of business anxieties.

So far an effort was made to mention some of the correct uses of the Sunday, for to determine what is the wrong use, or in which manner the Christians desecrate the day, it was first necessary to determine upon the correct observance of the day. We are all aware of the fact that the desecration of the Sabbath is general all over this fair land of curs. The greatest enemy to-day of the Sabbath is undoubtedly the rum traffic. The great liquor power of the country, with its money and organized forces, is a deadly enemy of the Sabbath. Were it possible it would have all restriction removed and even more, it would blot out the day entirely. And why? Because it interferes with its trade and the profits thereby gained. We know that money is given freely and efforts are made to defeat all legislation and other attempts which may be made to improve the observance of the Sunday on the part of its friends. Non-Christians as well as Christians are responsible for this crime of our country that rum and the enemies of the Sabbath should be leagued together for its overthrow. The splendid victory which was won during the great Columbian Exposition in closing the gates on Sunday should be an encouragement for Christians to protest anew against all Sabbath desecrators.

Then the Sunday is desecrated by labor of all kinds and descriptions. While it is noticeable in small country towns, it is much more evident in larger cities. In fact in many parts of the larger cities Sunday and week-days are very much alike. And a person needs but to spend a Sunday in a metropolis and the rumbling of the loaded dray and the noise of saw and hammer will be very much in evidence.

Official investigation made some years ago by the German government in response to the bitter cry of Sunday toilers, showed that in Prussia fifty-seven per-cent of the factories—more than half— and seventy-seven per-cent of the establishments devoted to trade and transportation—more than three-fourth—were in operation on the continental Sunday. One writer says, "The downward steps of the continental Sunday are: Holy day, holiday, workday, devil's day, despot's." This investigation in Prussia may show a larger per-cent of Sunday toilers than many other countries, but on the other hand, we can take it for granted that some other countries show as large a per-cent of Sunday labor. But Sunday labor is not confined to the cities only, the country too comes in for its share of labor of all kinds. Farmers may be seen plowing, sowing or reaping. I remember one farmer—a church member—who attended services quite regularly when weather and health permitted. But when the busy harvest time arrived, and the waving, nodding wheat-fields were ready to be cut, he was quite often in the field on a Sunday morning with his binder, busily engaged in gathering the golden grain. Especially was this the case when the season threatened to be a wet one, and fears were entertained that the harvest could not all be gathered in time. This is one of the many instances which could be cited.

Then the Sunady is desecrated by the people who make the day a mere day of pleasure, foremost might be mentioned excursions and picnics. The Sunday apparently is so convenient for those who care to go, while in the week there are other duties more necessary which must be performed. There are excursions on lake, river and railroad. I remember an instance in connection with a Sunday excursion, which happened in a Western town several years ago. In Oklahoma there is a large ranch comprising several thousand acres and is called the 101 ranch. The owners of this ranch have arranged for an annual barbecue or festival, which in the year alluded to was to extend over three days including Sunday. For weeks and months before elaborate preparations were made. There were to be horse races, special feats in bare-back riding, lariat throwing by cowboys, in short contests of all kinds and descriptions. The farmers drove in for miles around in their prairie schooners, and the rail-roads ran excursions. One of these excursions left a Kansas town on Sunday morning. Of the people attending many were non-Christians, but there were also quite a number of the church-going Christians. The day was spent in merry-making and when it was time for the return journey, a keg of beer found its way in with the party of excursionists. This was in the days when Oklahoma had not yet attained her statehood, and consequently did not boast of prohibition as it does to-day. Later on drunken carousals and fights followed until the ladies were thoroughly ashamed to be in such company and when the train finally reached its destination in the small hours of the morning, it was found necessary to land several of the offenders behind the bars. Had these same Sunday revellers been a little observant they might have noticed that as their train was speeding south that morning, and as they were approaching a broken, uneven part of the country, on several slight elevations to the right of them, the following inscriptions could be plainly seen from the car-window. They were in large, bold characters and undoubtedly had been placed there by some devoted minister or lay member. One reading like this, "What about eternity?" And a little farther on this one is very significant, "Thou shalt not break the Sabbath." All should have reminded them very forcefully of the God who instituted the Sabbath and commanded that it should be kept holy.

Another instance comes to my mind of the sad ending of a picnic party planned on Sunday. A small party—all church members—left the city on Sunday morning, driving some twenty miles to a camping place on a river. The after-noon was spent in boating. One of the boats gradually approached the water leading over the dam. Ere they were aware of it they were in the swift current, the boat capsized, two were saved with great difficulty and the remaining two found a watery grave. The cry of the heart-broken mothers was that had this not happened on Sunday the suffering would have been less severe.

Then we have the Sunday desecrators in the theater attenders. We know there are hundreds of people who never attend church but who attend the theater. We know too there are many people who attend services in the morning—and often there are church officials among them—who attend the theater at night and hardly realize that the Sunday has thereby been desecrated.

Then Sunday baseball might be mentioned, moving picture shows, billard and pool rooms. The temptation especially in a city are many for the Sabbath breaker.

The superintendent of a city mission just a few weeks ago made the following remark, "We have within two blocks of our mission, three theaters, four moving picture shows, a number of shooting galleries, and bowling alleys. Is it any wonder that we have such difficulty in reaching the people with so many attractions close by?

And last but not least I would mention the baneful Sunday newspaper. We know positively that hundreds of Christians all over the country patronize the Sunday paper, in the city there are very few who do not read it. The paper for which trains were kept running through the night that they might be circulated and news-boys were kept busy distributing at an hour when many of them should have been in Sunday-school. Are the Sunday papers printed perhaps for the religious matter they contain or because of some philanthropic object connected with it? NO, it is because of the financial gains. So that the company is the gainer while the reader is the loser thereby.

Dr. Herrick Johnson has the following to say concerning the Sunday paper. "The Sunday paper is simply the daily news-paper thrust into the Sunday, published seven days in the week instead of six; unchanged as to its essential character. It is enlarged, indeed, greatly enlarged, but neither revised nor reformed, and certainly not sanctified or glorified. To be literally exact in the matter, let me cite the figures published not long since by the New York Mail and Express. These figures are made from an actual measurement, inch by inch, of the columns of the leading Sunday papers, which are on a par with any Sunday publishing dailies in the country. On a certain Sunday, of political, special, sensational, criminal, and gossipy matter, the Tribune published 83 columns, the Herald 81 columns, the World 112 columns, the Sun 86 columns, and the Times 88 columns. What a mass of stuff that is to begin and go through with on Sunday! We have too much of it on other days.

Does not the better nature of every one of us cry out: Give us a rest at least one day in seven from this unwholesome dumpage! But is there no religious reading in these Sunday papers? O yes; here are the bits of lamb-like fleece, by exact mathematical measurement, furnished on a subsequent Sunday. The Tribune published 81 columns of political, special, sensational, criminal, gossipy matter, and three-fourths of a column devoted to religion! The Herald 84 columns with three-fourths of a column devoted to religion! The World 90 columns with one-half column devoted to religion! The Sun 97 columns with one and three-eighths columns devoted to religion; The Times 68 columns with one-eighth column devoted to religion! It would be difficult to imagine what possible effect that little homeopathic pill of "sweetness and light" could possibly produce alongside that vast dose of crime, worldliness and sensationalism."

Our question reads, "Are Christians responsible for the desecration of the Sabbath? In the face of these facts produced and the examples alluded to, I would answer in the affirmative and say, Yes, they are responsible for the desecration of the Sabbath. They are responsible in the first place for their own actions, and the effects produced on other people thereby and because no protest is raised against Sabbath breaking.

I close with a quotation from Cardinal Gibbons. He says, "A close observer cannot fail to note the dangerous inroads that have been made on the Lord's Day in our country within the last quarter of a century. If these encroachments are not checked in time, the day may come when the religious quiet, now happily reigning in our well-ordered cities, will be changed into noise and turbulence; when the sound of the church bell will be drowned by the echo of the hammer and the dray; when the Bible and the prayerbook will be supplanted by the newspaper and the magazine; when the votaries of the theater will outnumber the religious worshipers, and salutary thoughts of God, of eternity, and of the soul will be checked by the cares of business and by the pleasures and the dissipations of the world."

BANANAS IN THE UNITED STATES.

Four thousand million bananas were imported into the United States last year. In 1890 there were for and a half million dollars worth imported, and in 1900 nearly six million, but in 1910 their value was practically twelve and a half million dollars, a little over forty million bunches. Practically the entire banana supply comes from abroad. The chief importation is from Central America and the West Indies.

Efforts have been made from time to time to develop the banana industry in the extreme South and in California, but the domestic production is inconsiderable when compared with the importation. The banana, while probably a native of India, is now grown in practically all the tropical countries, and among a considerable part of the human race ranks as high as do grains among the people of the temperate zones, and it is said to produce more food upon a given area than wheat. The consumption of bananas in temperate zone countries has increased enormously in recent years. They are used chiefly in the natural state, but in smaller quantities in the form of banana flour made from ripe fruit. Small quantities of this flour are imported into the United States, but in inconsiderable amounts.

Home Circle.

GOD HOLDS THE KEY.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather He unlock the door,
And as the hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure;
For groping in my misty way,
I feel His hand—I hear Him say,
"My help is sure.'

I cannot read His future plan,
But this I know,
And all the refuge of His grace,
I have the smiling of His face,
While here below.

Enough, this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

—Rev. John Parker.

THE SECRET TO SUCCESS.

American people are worshipers of a goddess named Success. To fail in life is about the most disgraceful thing in the minds of many. Of course, it is true that one can worship success overmuch and that there may be many false notions of what constitutes success. Care should be taken by every person entering the battle of life to fix clearly in his mind what it means to succeed and the price that they are willing to pay for success.

The path to genuine success need never be the pathway of sin. That success which is attained by deeds of selfishness and sin is not worthy of obtaining. Sooner or later it will sicken the soul of every honest person or degrade one's life until the public is sickened by that life. Better to fail in life than to win success by dishonesty, untruthfulness, and oppression. Let every dollar we win in life be a clean dollar and every position of prominence and usefulness be won by genuine manhood and worthy endeavor.

Recently, some of the elements which make for success were found stated in a striking manner in some paper we read. We do not know where we found it, but we give these statements below, hoping that they will fix themselves in the minds of our readers. What then is the secret of success according to what we have found in the paper?

"Push," said the Button.

"Never be led," said the Pencil.

"Take pains," said the Window.

"Always keep cool." said the Ice.

"Be up to date," said the Calendar.

"Make light of everything," said the Fire.

"Do a driving business," said the Hammer.

These are not all of the elements which enter into success, but they suggest some of the most important things which we must do if we would succeed in life. There is one other we would like to add, and that is what we believe the paste-bottle would say, namely, "Stick to it." Somehow we believe that most of the failures of life are due to the absence of this quality. Men lack stick to-it-iveness, as some one has called it.

When a problem is hard, the boy often drops it and gets in a habit of dropping hard problems. This unfits him for the duties of life, since so many of them are hard problems. Every man who succeeds must learn the habit of sticking to it until he wins out. It takes a bulldog grip to win out in many of the fights of life. It is said the turtle, when he bites, never lets loose until it thunders. A man of success never lets loose even when it thunders, unless he has won his point. When you have found your job in life, stick to it until you win success. Perhaps the best rule of success may be stated as follows: "Find your place and then fill your place"; which means stick to the work which is given you to do until you have made that work worth while to the world. All work is honorable when it is made worth while to human life, and, who thus dignifies his work. And after all, success is what the honest appraisement of the world gives to us.

Contributions.

For India.

From P. H. Pankratz for the support of an evangelist $64.

Gratefully acknowledged,

P. W. Penner.

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Correspondence.

Wadsworth, O., May 29, 1911. —Albert H. White, of Cleveland, representing the American Civic Reform delivered a very able address in the local church on Sunday, May 21, on the subject "Asleep at the Switch."

On the same date our pastor, Rev. W. S. Shelly, filled the pulpit at Dalton, O.

The Memorial sermon was delivered in a very creditable manner by Rev. W. S. Shelly at the Mennonite church on Sunday morning, May 28. G. A. R. veterans, members of the Woman's Relief Corps and the Modern Woodmen attended this service in a body.

There will be no service at the Mennonite church here on Sunday morning, June 4, on account of our pastor holding communion services at Sterling, O.

FEDERATION AND UNION.

Excerpts from the Report of Commission VIII of the Missionary Conference Held in Edinburgh, 1910.

(2.)

Two methods are working towards Unity. — As we have reviewed the movements towards unity in the various mission fields it has become clear that these attempts follow two distinct methods. The first endeavors to combine, in a close and organic union, Churches which have similar antecedents or share a common polity. It unites, for example, the Presbyterian bodies in Japan or China or India, or consolidates the Churches planted by Anglican Missions. It is obvious that for the present such a union must be mainly confined to bodies belonging to the same ecclesiastical order. Efforts have been made, however, — and, in the case of South India, successfully made, — to unite in a real union with the definite doctrinal basis and definite polity bodies less closely related to one another.

The second method aims at combining in a free federation all the Christian communities in a particular area, and has regard to geographical relations more than to ecclesiastical affinities. —

Relative Advantages of the Two Plans.

We have now given some account of the steps which are being taken in the mission field in the direction of unity in accordance with two different methods. The one seeks to link up as closely as possible bodies belonging to the same ecclesiastical order, while the other endeavors to federate bodies less closely related to each other.

It is not for the Commision to decide which of these methods is preferable; but, in describing and distinguishing the two, it may be allowed to call attention to some advantages and disadvantages of each. The former method follows the line of least ecclesiastical resistance, and most easily coalesce. By unifying the several sections of a denomination, it increases the service that body can render in other efforts of co-operation. This seems to be the method natural to Churches which lay stress upon organization and Church polity. But it has the disadvantage that the bodies which it joins often are separated by many miles. This disadvantage must always be a serious one; and it is especially in early days, while Christian centers are still few and far between.

The second method is strong where the first is weak. It unites Missions according to local proximity. Many men feel that a fellow-Christian at hand is more to them than a fellow-denominationalist far off. For example, one of our correspondents from China says: "To the writer at least it has appeared that the geographical union of all bodies in a given area, working side by side, under the same conditions, and using the same language, and facing identical problems, is of infinitely greater importance than the close ecclesiastical union of, say, all the Baptists in the eighteen provinces." It should be noted, moreover, that the South India Synod was allowed to withdraw from the Presbyterian Church of India, in order to enter into a union with the Congregational Churches in the South, and that in the Constitution of the Presbyterian Church of China the right to follow a similar course is expressly reserved to the various Synods of the Church. The practical advantages of this method are obvious in a restricted district or province; when it expands, so as to cover large areas, it becomes the principle of nationalism in religion, and can employ all the fascination and magic appeals that belong to the sentiment of patriotism. But it has also the inherent weakness of that position. On the one hand, the unity may be bought too dearly by surrender of what ought not to be surrendered; or it may be specious rather than real, if it reposes on an insufficient ground of fundamental agreement. On the other hand, the union, if otherwise useful, may come to over-accentuate peculiarities of place or race, if it loses touch with others; and isolation must lead to weakness and eccentricity. These are some of its ultimate dangers; while for the moment it may safely be said that no young native Church could afford at present to be indifferent to the bonds of fellowship which bind it to the foreign Churches which have given its faith. The Federation method seems natural to Churches which lay no special stress on Church organization; and it is more open to them than to others which are, e. g. inherently papal, episcopal, or presbyterian.

The Commission earnestly repeats the hope expressed by the Shanghai Conference that each of these methods may have a share of its own in the development of the future co-operation. It is inevitable that there will be some cases in which the two may clash. A Church may be led to leave a denominational unity in order to enter into a local unity, or vice versa. But there is probably room enough for each method to have free play, at any rate for the present. While all is still in the experimental stage, we may rejoice to be led along various lines of method towards the one aim. It is probable that in the developments of the future sometimes the one procedure, sometimes the other, will be the first step of unification. Meanwhile, both methods are alike revealing to the Missions of today the unsuspectedly large measure of unity which they already possess; and this revelation is at least as necessary for us as one that should show to us further possibilities of unity, unattained as yet, but, please God, not unattainable.

Lying behind these two methods are two different ideas or conceptions of unity, each of which has been brought before the Commission in the evidence from abroad. There is the ideal of organic unity — as in the phrase "one Christian Church for China"; and there is the ideal of federal unity, which is not necessarily more than co-operation extended to the point of full inter-communion between sister Churches. Again, it is not for the Commission to decide between the two But itmay point out that while the latter may seem to have more room for diversities of gifts and methods by the same Spirit, the first more clearly presents that united front which Christian Missions, in face of the phalanxes of heathenism so universally desire.

JAKE.

A Story of Plain People. — By G.

(Continued.)

Chapter 5.

The cares of the house were weighing heavily upon Nancy, and Malinda came to make her home with the old people. The presence of so young a person in the house cheered the old folks and brightened their lonesome hours.

"I had a funny dream, something I did or said in meeting made all the people hold up their hands in horror and stare at me. I only wish I would remember what it was," was Malinda's response to her grandmother, when asked how she had passed the night.

"Child, do you believe in dreams?" "No!" "Well, may be you will after I have told you something about two dreams that concern you very much. Sit down here and help me 'schnitz' these apples while I tell you. It was about a month before you were born that your mother and I were in this house alone. The night was dark and stormy, neither one of us dared to sleep on account of the terrible thunder and lightning. Shortly after the storm had passed by we saw the glare of two barns into which lightning had struck. It was nearly daylight before either of us lay down to try and snatch a little sleep. Your mother had a dream and woke with a start. She rushed into my room a crying hysterical woman. Between sobs she told me that she had seen her child—a girl. You stood before her in the bloom of youth and an angel cloathed in white came and talked to both of you. She could not remember what the angel had said to her but to you he said, "Sweet child, you are called to make a great sacrifice of yourself and a severe trial will it be to your proud young soul," to which you answered, "If it is to be so I am willing." "And in doing the Lord's will," the angel said, "you must lose your heart's dream of happiness for a while." I soothed your mother as best I could and helped her to bed, in a little while we were again both asleep and I had a beautiful dream, I saw the little cradle in which I rocked all of my children thousands of times, a little dimpled baby-girl was in it laughing sweetly in her sleep; "When sleeping babies laugh, the angels are talking to them," I said. Just then the sweetest voice I ever heard came to me and said, "Why should she not laugh when they are telling her that her life will be happy and what at first seems misfortune will bring happiness with it in the end?" I told your mother my dream and it was a great comfort to her."

"Dreams don't worry me," dryly responded the granddaughter in a way which showed that she was not as much impressed as her grandmother had expected her to be.

"They often mean much, my child, and they may play a more important part in your life than you suspect. I am old fashioned enough to think of the dreams of Joseph and Nebukadnezzar and the other Bible dreams and what they may mean whenever I happen to have one. You know the words of Peter on the day of Pentecost, "Your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams."

"Yes," laughed Malinda, "but let us be exact. It don't say anything about the women dreaming dreams. My dreams wouldn't mean as much as Menno Landis or grandfather's or —"

"But why do you mention Menno's name first, or why must you mention it at all?" asked the old lady betraying the suspicion that had found a place in her heart for some time, that Malinda's thoughts were about Menno.

"Or Jake's" hurriedly continued the blushing Malinda, trying to direct the grandmother's attention from Menno.

People very often unthinkingly show what is in their hearts to those from whom they most desire to conceal it. It was not Malinda's intention to let a single person know there was room in her heart for any one man or that Menno was that man. She tried to occupy her thoughts with other things but do what she may and think as she would her thoughts always returned to this man. Her interest in the lot was intense, "I do hope the lot will fall upon Menno," she would say to herself. From the day of the nomination her prayers were a special pleading that Providence would fix its choice upon Menno. Deacon Hunsberger was standing between the people and their choice when he nominated that stupid Jake, I am sure he is interfering with God's plans rather than helping them along," she once confided to one of the sisters.

"Don't say so, sister Malinda," replied the other, "you might be the one who is hurling defiance at the Lord. Don't you know that we must leave the whole matter in God's hands and should He choose Jake, we must accept it as His will? God never made a mistake in all of the many brethren He has called into the ministry of our church."

"Other churches don't do as we do and yet they have a great many very good men in their ministry and certainly God blesses their work."

"Why Malinda! Do you mean to compare the proud world-churches with ours? How could you think of placing our pious preachers in the same class with the world-preachers who take pay for their services and belong to lodges where men are bound together by oaths in spite of what our Saviour has to say against them? Indeed, our ministers can never be compared with those who are unequally yoked with unbelievers. Mennonite preachers may not be as eloquent or as refined in their manners or have the education that paid ministers have but with them the Lord's business is not a matter of so many dollars and cents a year. Remember what St. Paul has to say about the foolish being chosen to confound the wise?"

"At any rate the Lord will be better served with Menno behind the pulpit and Jake in the pew."

"But people used to say that DanielMetzler never would make a speaker and he disappointed all of their expectations by becoming powerful and eloquent. Why, when he was buried every one of the seven church-preachers who attended his funeral said that the schools couldn't make a better minister. When I think how the church-people would crowd into the meeting-house when he preached, I just believe that God called him to show the world that book learning is not the most important thing a minister must have."

"Book learning," said Malinda, "why every one knows that Dan was the best read man in the township and that every minute he could spare was given to study, and besides, it isn't fair to compare Dan, who was one of the best, with one who is likely to become one of the poorest."

"Yes, but church-preachers learn preaching like one who goes to learn his trade. They learn to use books as a carpenter must learn to use his saw. When God's spirit says that one of our men shall preach He immediately gives him power to do what God wants him to do."

The tone of the speaker indicated that further discussion was out of the question but Malinda was equally sure of her ground. "God would not make a mistake in calling a man who knows enough to expound the Scripture intelligently and who has the knack ofteaching, but Jake who knows nothing but cows and ploughs would certainly be a failure as a minister. If the lot falls upon him I will be convinced that God has made a mistake—that is if he has had anything to do with the lot."

"Why Malinda!" exclaimed the horrified sister, "what a sin you must be committing in saying such dreadful things!"

Chapter 6.

Malinda was going to the store and had prepared to walk but Nancy stopped her at the gate. "Don't walk all the way, it's too far and dusty, let Jake hitch up Doll and drive you over."

"Oh, I like to walk," she protested, don't put Jake to all that bother." However old Doll was soon in the harness and Jake with his fair passenger, was on the way to the store.

Jake, for once, was talkative. "I wish I had an eddecation like you, mebby I would be some good in the world."

"An education is an advantage," admitted Malinda, "even though there are some good and useful people who have never enjoyed its advantages."

"I would like to get more learning."

"That's right, Jake, should you become a preacher you will need to know a great deal more than you now do. I would advise you to devote all of your leisure to the reading of good books."

"I already started to read the Bible trough but it comes hard. I don't make out Ezekiel and Daniel and some of the other prophets very much."

"Well, you are in no worse way than some of the most learned. They don't pretend to understand all, but what they do know throws more light on the subject for us. I have two little books which I should like to lend you. One of them tells all about those who wrote the books of the Bible, the other tells how one should go about studying it in order to get the most out of it. I heard Menno Landis recommend the books to his Sunday-school class and so I bought them. I will lend them to you if you care to read them."

"Oh I don't know that they would help me so much. Eddication is a good thing all right, I would like to have only enough of it to understand all I read, but too much of it ain't no good. It spoils a man and makes him think noboddy knows anything — like the church-preachers, they know it all because they went to school. If they aint got the spirit of God, their learning is only something to be proud about."

"Well, God's spirit can make better use of a man who knows things than of one who don't know."

"I donno about that, when the lot falls on a man, why that shows that the Holy Ghost has set him aside to preach. If he is a learned man he tries to please men with his high learning. If he aint got that he just tries to please God and don't care what anybody says or thinks about him."

Had some ope accused Malinda of trying to discourage Jake in his hope to become minister, she would, in all likelyhood, have pleaded guilty. "Jake," she said earnestly, "Were I in your place I would think a long while before I would consent to have a part in the lot; preaching is such an awful responsibility, and you will never become much of a success as a preacher I fear."

"I didn't ask anybody to put me up, did I? God's spirit just led deacon Hunsberger to name me. I would be fighting against God to give up now."

"You are a single man," answered Malinda teasingly, "You have often heard grandfather read that a minister ought to be the husband of one wife." A moment later she regretted her little pleasantry.

"Well, is Menno a married man? Mebby he has his eye on one of the sisters who would like to see him made preacher?"

The thrust was not lost on Malinda. She realized that in her efforts to place discouragements in the way of Jake she had become indiscreet, so she quickly turned away her face trying to hide the crimson she felt creeping over it and pretending to be very much interested in the woods a mile and a half to their left.

(To be continued.)

A PARABLE.

H. G. Allebach.

A certain man made a supper and bade many. One neighbor was given a seat at the host's table because he had waited on him when he was sick. Another because he had lent the host a sum of money when he was in need. Another because he had taught the host, once his disciple, many good lessons. Another because he always said "Cheer up!"

when the host was heartsore. Another because they had always stood side by side at the marketplace. But no one of these sat at the host's right hand, and when they sat down to the feast, that seat of honor was still vacant.

The master of the house looked troubled and ill at ease. All the happy guests ate, drank, and were merry, but the master did not taste of the food. "What aileth our good host?" said all the neighbors to each other.

Presently there was a knock at the door, and a servant opened it. As the stranger was admitted, the master said welcome and smiled. He arose from his place, kissed the stranger, and led him to the vacant seat at his right hand. He did not allow the servant to carry in the good things to the stranger, but served him himself. As he did so, one of the other guests left the table and disappeared into the darkness.

The guests looked at each other in speechless amazement and confusion of mind. The master, bidding his guest of honor be of good cheer, called a servant to take his place, and also left the room.

"Friend, friend!" he called outside to the vanishing guest. "Friend, have I done thee any harm? Come back and I will reason with thee."

But there came no answer.

Running on toward the departing guest, the master repeated his appeal.

The man turned and spake: "Was it to abase a friend and exalt an enemy that thou badest me to thy supper? He at thy right hand hath sown tares in thy wheat, and hath oftentimes spoken evil of thee. I have never despitefully used thee, yet thou deniest me the seat of honor, and givest it to this vile malefactor and slanderer."

"We are men now," answered the master, "and must put away childish things. We are no better before our God than this my enemy was before me, for we have often sown tares in His field by our pernicious example, and often by our perverse life have we brought dishonor upon His excellent name. Yet we enjoy His sunshine and rain, and would perish with despair if He treated us according to our deserts. Can we not follow His example and obey His commandment, 'Be ye holy, for I am holy'? If I am in error, friend, correct me."

But the guest held his peace.

"Come back and take thy seat at the table," resumed the master. "Rejoice with me, for I have this night turned an enemy into a friend, and a friend is worth more to me than all my wheat and my hoarded treasures. What shall it profit a man if he gain all the lucre in the world and yet lose all his friends? Come, let us sit down with our friends and be at peace with our souls."

The guest suffered himself to be led back to his seat. The master again waited on his guest at his right hand. And when all had supped, and the minstrels were making ready for music and dancing, one of the guests rose from his seat and bespoke the attention of the company.

"Men and brethren", he said, "I came into this room this night to apprehend our honorable host and take him before the magistrate and say that he owed me a thousand pounds. I was not bidden, but obtained admission by treachery. I am a boon companion of the man sitting in yonder seat of honor. When my companion brought me word that he was an invited guest, and feared that some foul plot might be hidden under the cloak of friendship, I resolved to be assured of his safety, and avenge any harm done to him. But our host hath given his enemy more honor than his friends, and for his noble spirit I now freely forgive him. He hath paid the debt tenfold."

The master promptly rose to interpret to the guests the meaning of all these mysterious events, but before he could compose his disturbed spirit, the man who had been won back to his seat, cried with a loud voice:

"Blessed are the merciful; for they shall obtain mercy."

"Blessed are the merciful; for they shall obtain mercy," cried all the guests as they pressed forward to the host to embrace him and weep.

NOTES ON THE C E. TOPIC.

June 11.

Why I Love Christ.

1. Pet. 1:3—25.

No one can truly love Christ until he knows what He is and what He stands for. Jesus is the best of all men. In His character is included the perfection of everything that should be perfect in human nature. All men love, but the love that the character of Jesus portrays is pure, unselfish and unending. Some one has compared His love to an ocean without shores, without height, without depth—in other words, it is limitless. There have been men whom the world regarded good, but, in even the best of them, their goodness had its flaws. As not a single leaf on a whole tree is absolutely perfect so no member of the whole race, save Christ, is absolutely good. Jesus is the perfection of goodness.

To know Jesus Christ is to know God for He is divine. That God should reveal Himself in human form makes it possible for human creature to better understand His sympathy and His helpfulness.

The converted person can say, "I love Jesus because of what I was. I was a sinner, hopeless, unworthy, helpless and lost. I came to a realization of my awful condition and sought a saviour. In my helplessness I learned to know Jesus and to trust Him for my salvation. He saved me by giving His life for me, unworthy though I was."

Again, the Christian can say, "I love Jesus for what I now am. Like the one to whom He gave sight I can say, 'Once I was blind, now I see.' It is because of the love of Jesus that my sins are forgiven and the price of sin is paid. I am a true child of God, adopted into His family and made a co-heir with Jesus. My old self is dead. I am a new creature — re-generated. The affections and lusts which once were mine are taken away and as a new creature I have new desires and better and holier affections. I am not alone in this world, no matter what happens. Though He ascended to heaven, He has not left me comfortless. I have His Spirit ever with me.

Once more, the Christian can say, "I love Jesus because of what I shall be. Present blessings are but a foretaste of the greater blessings He has waiting for me. He has taken away the sting of death and by His resurrection proved to me that I am immortal. He has gone to the father to prepare a place for me. When I shall pass out of this world into the realm prepared for me I shall be beyond the reach of pain, sorrow or any form of suffering because sin or every form of evil is shut out from there. I love Him because my chief desire is to abide with Him forever and because I shall be like Him."

"I love Jesus because of His humanity, it assures His sympathy; because of His divinity, it brings God to me in a way that I may know and love Him; because of His death, it accomplishes an atonement for my sins; and because of His resurrection, it satisfies my desire for immortality.

NOTES ON THE S.S.LESSON.

June 11.

Hezekiah's Great Passover.

2. Chron. 30:13—27.

Golden Text: 1. Sam. 16:7.

Hezekiah was a good man in spite of his having had a very wicked father. It is an advantage to enjoy the benefits of a godly home, those who enjoy it have a blessing of greatest worth, but, for those who have the misfortune of being deprived of it, there remains the possibility of rising higher than their beginnings and becoming good and great servants of God. Many of His best servants never were blessed with praying fathers and mothers. Hezekiah was one of the few men whose mother is mentioned by name in Scripture. He came to kingship under two very serious disadvantages, he was the successor of a very wicked king and his nation was trembling on the verge of destruction. The first things he set about doing was to clean out the rubbish with which the temple filled up during the long time during which it was neglected. This task required 15 days. He then arranged for the celebration of the passover, which had been neglected for many years. The passover was a feast designed to keep the people in mind of what God had done for them in the past. No wonder they forsook God when they forgot all that He had done for them and their fathers. It was discovered that the proper time for its celebration had just passed, but advantage was taken of the fact that the law permitted its celebration a month later if something prevented its observance at the proper time. Hezekiah and his counsellors planned to make the celebration of the feast a great occasion that would give the brethren of the northern kingdom an opportunity to join with them, if they so desired. Invitations were hurriedly sent throughout the whole land of Israel. Many in Israel ridiculed the message just as today many either ridicule or ignore the invitation to salvation which God is sending throughout the whole world. Some however responded to it. God's efforts to save men are never wasted, some will hear. In Judah, the whole population turned out en masse.

Neglect of God's house brings calamity to any people. Some they will plunge into all manner of wicked excesses that bring shame and disaster. Rubbish in the house of God is disgraceful and is fatal to any spiritual benefit. The rubbish in His house today is not dust. It is worse. Making it a place of entertainment, or a place for buying and selling, filling it with all manner of catch-penny devices, and making its exercises mean anything but worship and devotion simply means that rubbish has gathered there.

The priests had back-slidden and therefore the house was neglected and its service forgotten. Ministers who are not faithful to their task have a terrible sin for which to answer. The responsibilities of the ministry are exact. To neglect them is to permit a nation to run blindly into sin.

News of the Week.

HEAT RECORDS BROKEN.

100 in Shade Unheard of in This Part of Country in May.

Washington, May 27. — Record breaking temperature for May were recorded to-day at all points in the lake region and Mississippi and Ohio river valleys, but a promise of cooler weather there Sunday and Monday was made by the weather bureau officials to-night. The mercury moved to points where it never before had been during the month of May, it having been 96 degrees at Evansville, Cincinnati and Sault Ste Marie and 94 degrees at Chattanooga, Nashville and Cairo. At Chicago, where it was 93.6 degrees and Madison, Wis., where it was 88 degrees, previous May high records were equalled.

In marked contrast temperatures near or below freezing were recorded from Nevada, Wyoming, northern Arizona, southeastern Colorado and Montana, while snow fell in Wyoming and Saskatchewan, Can.

Indianapolis, May 27. — All over Indiana to-day new May hot records for recent years were set and hundreds of prostrations and several deaths occurred. The highest temperature officially reported was 98 at Salem, but street thermometers in many parts of the state registered 100 and above. In Indianapolis, between 3 and 4 o'clock the temperature officially was 95.5, within 1.5 of the record of May, 1895. At the weather bureau's Kiosk on the south plaza of the federal building a temperature of 108 was registered earlier in the afternoon. Several sufferers from the heat were driven to attempt suicide and William Bush, living near Portland, was successful. He hanged himself in a barn. At Evansville, Joseph Kroeger cut his throat with a razor and probably will not recover. In Indianapolis an unidentified negro became insane on the street and gave five policemen a desperate fight before he was overcome and taken to police headquarters, where he was placed in a padded cell. Five persons were prostrated by the heat in this city.

Chicago, May 27.—The thermometer to-day almost equalled its record of yesterday, registering 93 degrees at 3 o'clock. Seven deaths were reported, making a total of fifteen who died from the heat of the last three days.

CONEY ISLAND HAS BIG FIRE.

New York, May 27.—Coney Island, the playground of New York, suffered the worst fire disaster of its history early today. Dreamland, the largest of the amusement parks, was wiped out, and about four blocks adjoining, covered with booths, restaurants, hotels, moving picture theaters and resorts of various types, were destroyed.

The fire stated at 2 o'clock in the morning and was not under control until three hours and a half later. The loss is between $2,000,000 and $3,000,000.

Two Hundred Buildings Burned.

In all about two hundred buildings were burned and perhaps two thousand persons—concessionaries and employes, were turned into the streets homeless and penniless. No lives were lost. The fire was discovered, a tiny blaze, in the tarred scaffolding of "Hell Gate", a scenic railway close to the entrance to Dreamland. Twenty minutes after a frightened watchman had turned in three alarms, all Dreamland—ten acres of gaudy, closely packed buildings, was one blaze.

Close to "Hell Gate" was the infant incubator, a charity nursery in which were six wee infants and their attendants. The children were taken out in their little glass houses and carried beyound danger by the police.

Nearer yet was the Bostock animal show, a costly collection, including several dangerous man-eaters. The animals were insane through terror. Their roaring could be heard for many blocks above the crackling of the flames and the throbbing of the engines.

POSTOFFICE SHOWS SURPLUS FOR THE FIRST TIME.

Washington, May 28. — For the first time in the history of the service it is said, the deficit in the postoffice department has been entirely wiped out and $1,000,000 surplus for the current fiscal year ending June 30 next, is in the treasury to the department's credit.

Postmaster General Hitchock last night signed a warrant returning to the secretary of the treasury $3,000,000, the last of the amount set apart from the public funds to assist in defraying the expense of the postal service for the present fiscal year.

Reforms in the financial system, it is stated, have made the refund possible.

ROOSEVELT DECRIES "FALSE APOSTLES OF PEACE" OF TO-DAY.

New York, May 30. —Theodore Roosevelt stood beside General Daniel W. Sickles, the only surviving division commander of the civil war, at Grant's tomb this afternoon and aroused a Memorial day throng to applause by a denunciation of "false apostles of peace." He recalled the days of 1861 when, he said, the veterans he addressed defied the lie told in the name of peace; he voiced his faith in peace only as the handmaiden of justice, and with vigorious jestures he stirred the gathering to cheers with the declaration that unrighteous peace was a greater evil than war.

"Do not be misled by the appeals of men who want peace," he said. "You men recall that in the days of '61 there were cries for peace, but there was no peace. There was a man who said that war was the greatest of all evils, but I believe that unrighteous peace is a greater evil. You are not to be led by the false apostles of peace, you who defied the lie told in '61 when that lie was told in the name of peace.

"I believe that every honorable method should be used to avoid war, but I will do nothing dishonorable to avert it; nor will I enter into any agreement that the people of the country would repudiate should cause arise for participating in war.

"I do not believe that this country should enter into any agreement unless it is prepared to keep it in good faith. Beware of any other course. I don't believe in lying, whether it be national or international. I believe absolutely, without reserve, that we should not enter into any agreement unless we are prepared to make good.

"Arbitration is all right under favorable conditions. If I had trouble with one of you men, we could readily settle it by appointing an outsider to arbitrate, because we know that man won't slap either of our faces. If he does, we don't arbitrate. It is just the same with international arbitration. I believe in arbitration only on the understanding that international slapping of faces is not included. That is genuine peace talk."

TOBACCO CO. HELD TO BE A MONOPOLY.

Washington, May 30. — The decision of the United States supreme court in the American tobacco case, late yesterday afternoon, holding that the company is a monopoly, operated in restraint of trade, is regarded as more of a victory for the government than was the recent Standard Oil decision.

The opinion, as announced by Chief Justice White, holds that the American Tobacco Company and all its allied corporations are doing business in violation of the Sherman anti-trust law. The court directs that they be forbidden the privilege of interstate commerce and be placed in the hands of a receiver unless the combination disintegrates in harmony with the law within six or, at the most, eight months. By this action the court is regarded to have dealt with the tobacco company more drastically than with the Standard Oil Company, whose dissolution was ordered two weeks ago.

The entire court agreed that the tobacco company violated the Sherman anti-trust law but Associate Justice Harlan dissented from the repeated interpretation of the Sherman anti-trust law, so as to call for the application of the "rule of reason" in determining what restraints of trade were forbidden by the act. In this respect the division of the court was the same as in the Standard Oil case.

Justice Harlan also took issue with the rest of the court as to the reorganization of the tobacco company, saying that he had found nothing in the record which made him "at all anxious to perpetuate any new combination among these companies which, the court concedes, at all times exhibited a conscious wrongdoing."

GARROS LEADS AVIATORS IN PARIS TO ROME AIR RACE.

Genoa, May 30.—Roland Garros, the French aviator, is now leading in the great Paris to Turin and Rome air race. He reached Pisa this evening and will remain there until dawn, when he starts for Rome. His keenest rival in the first stage of the contest, Andre Beaumont, who beat him to Nice, met with a serious misfortune to-day and is stalled at Alassio, about midway between Nice and Genoa. Frey, the German representative, got as far as Genoa, reaching there shortly after 6 o'clock.

ONE DEAD, MANY INJURED IN 500 MILE RACE.

Indianapolis Motor Speedway, May 30.—One man was killed and half a dozen more or less seriously injured during the five-hundred-mile race this afternoon. Death came early in the race, but the sensational accident of the day was at 1:30, when four cars were wrecked almost directly in front of the grand stand.

The race had been on but a few minutes and the Amplex was in its thirteenth mile, when the rim of one of the front wheels flew off. The car twisted on the track in a mighty spasm, hurling Greiner and Dickson from their seats.

Dickson was thrown against a fence twenty feet from the car and was terribly mangled. He was killed instantly.

The throng was wild with excitement after the first accident and rushed back and forth over the field when other accidents were reported from one point or another. In the stands men and women were on their feet for hours, cheering their favorites and groaning with apprehension when cars crashed into cars or ran off the inner edge of the track.

LOCUST PLAGUE WARNING.

Washington, May 27. — Seventeen-year locusts are said to be due to ravage vegetation in the eastern states this summer. The vanguard of the invaders is reported to have appeared in Alexandria county, Virginia, and the prediction is made that within a week or so the "plague" will be common.

DIAZ HAS RESIGNED.

City of Mexico, May 25. — President Diaz has resigned. His letter of resignation was read by the president of the chamber of deputies this afternoon, and at 4:54 o'clock the acceptance of the resignation by the deputies was announced.

Everyone had expected an uproar and demonstration when the announcement should be made, but within the chamber the words announcing the event were followed by a dead silence.

In the streets, however, black with people, every street leading to the hall being blocked, news that Diaz was at last no more president was the signal for wild shouting and manifestations. There was no violence nor destruction of property.

In similar fashion the resignation of Vice-President RamonCorral, now in France, was unanimously accepted and similarly Francisco Leon De La Barra, late ambassador to Washington, was chosen provisional president.

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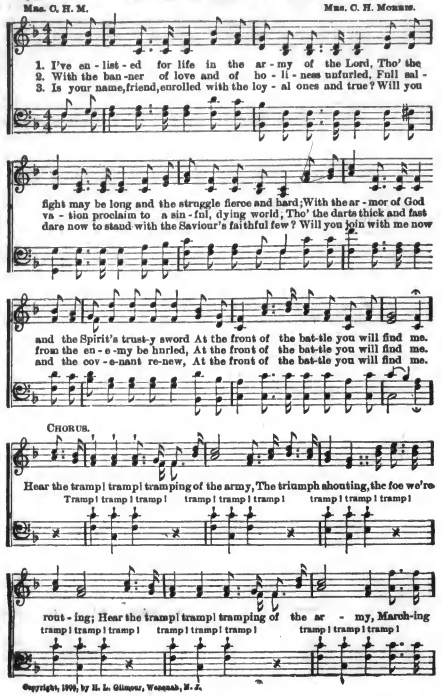
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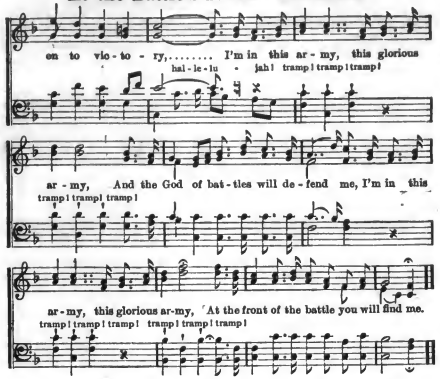
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VOL. XXVI. BERNE, INDIANA, June 8, 1911. No. 23.

THE MODEL CHURCH.

Well, wife, I've found the model
church! I worshipped there today;
It made me think of good old times,
before my hairs were gray.
The meetin' house was finer built than
they were years ago;
But then I found, when I went in, it
wasn't built for show.

The sexton didn't seat me 'way back
by the door;
He knew that I was old and deaf, as
well as old and poor;
He must have been a Christian, for
he led me boldly through
The long aisle of that pleasant church,
to find a pleasant pew.

I wished you'd heard the singin'—it
had the old-time ring —
The preacher said with trumpet voice,
"Let all the people sing;"
The tune was "Coronation," and the
music upward rolled,
Till I thought I heard the angels
striking all their harps of gold.

My deafness seemed to melt away,
my spirit caught the fire,
I joined my feeble, trembling voice
with that melodious choir,
And sang, as in my youthful days,
"Let angels prostrate fall,
Bring forth the royal diadem, and
crown him Lord of all."

I tell you, wife, it did me good to sing
that hymn once more;
I felt like some wrecked mariner who
gets a glimpse of shore;
I almost want to lay aside this weather beaten form
And anchor in the blessed port forever from the storm.

The preachin'! well, I can't just tell
all that the preacher said;
I know it wasn't written, I know it
wasn't read;
He hadn't time to read, for the
lightnin' of his eye
Went passing 'long from pew to pew,
nor passed a sinner by.

The sermon wasn't flowery, 'twas
simple gospel truth;
It fitted poor old men like me, it
fitted hopeful youth;
'Twas full of consolation for weary
hearts that bleed,
'Twas full of invitations to Christ—
and not to creed.

The preacher made sin hideous in
Gentiles and in Jews;
He shot the golden sentences straight
at the finest pews;
And though I can't see very well, I
saw the falling tear
That told me hell was some way off,
and heaven very near.

How swift the golden moments fled
within that holy place!
How brightly beamed the light of
heaven from every happy face!
Again I longed for that sweet time
when friend shall meet with friend,
Where congregations ne'er break up
and Sabbaths have no end.

I hope to meet that minister, the congregation, too,
In the dear home beyond the skies,
that shines from heaven's blue;
I trust that I'll remember, beyond
life's evening gray,
The face of God's dear servant who
preached his word to-day.

Dear wife, the fight will soon be
fought, the victory be won,
The shining goal is just ahead, the
race is nearly run;
O'er the river we are nearin' they
are throngin' to the shore,
To shout our safe arrival where the
weary weep no more.

—John H. Yates,
in Christian Conservator.

NEWS AND COMENT.

If you want to do good, be sure to be on the Lord's side.

A praying man—ruler or citizen —is a greater blessing to a country or nation than a rich man.

The Mennonite Conferenze of Middle Canada will be held in Herbert, Sask., on July 13—14, 1911.

On June 6th the Brethren S. F. Sprunger and J. W. Kliewer, both members of the Missionary Board, left Berne, Ind., to attend the Board meeting at Quakertown, Pa.

To accomplish effective and lasting work national sins must be put away. A change of heart is very essential. Then there will be a blessing to serve the Lord from the heart.

Children's Day is usually observed in the latter part of June. It has found its way into a number of our congregations and Sunday-schools. It is also true here, "What is worth doing, is worth doing right."

The Presbyterians, in session at Atlantic City favored a union with the Reformed Church, protested against the Government's acceptance of the Brigham Young silver service for the battleship Utah, convicted Rev. William D. Grant, of Northumberland, Pa., of heresy, and a good many other things which prove that the old Presbyterian Church can be counted when the forces for righteousness are catalogued. — Religious Telescope.

Rev. S. F. Sprunger, of Berne, Ind., who recently conducted a series of gospel meetings at the Salem church, Dalton, Ohio, and preached on two successive Sundays at the Grace church, Pandora, Ohio, returned home on Monday, June 5.

Left for London. Dr. A. C. Dixon, of The Moody Church, Chicago, left for England — as Pastor-elect of The Metropolitan Tabernacle, London. The editor of The Christian Worker's Magazine states that "A more distinguished and faithful evangelistic pastor this country has not had for the last decade than Dr. A. C. Dixon."

Board Meeting. The Mennonite Board of Missions and Charity (of the General Conference B) held its Annual Meeting on May 22—24, in the Weaver church near Harrisonburg, Va. In this meeting, as reported, "The spirit of unity and co-operation was very manifest throughout all the sessions, and plans were laid for enlarging the work in various places during the coming year."

Lack of Consistency and Love. "A and B. are brothers in the faith. They agree on the Fatherhood of God, the Sonship of Jesus Christ, the indwelling of the Holy Ghost; agree on the idea that all Christians should lead pious, holy lives, devoted to the service of God, obedient to the whole Gospel: but they disagree on some technical definitions of some things vaguely understood, and which have been unduly emphasized by extremists. Forgetting the fundamentals upon which they agree, and vehemently opposing each other on the technical points on which they disagree, the fervent charity which they once had for each other disappears and they part spiritual company. Such is the history of many a schism among the people of God." — Gospel Herald.

Believe in others to the same extent that you would have them believe in you.

THE EARLY MENNONITES AS BIBLE STUDENTS.

C. Henry Smith.

There have been few periods of history when the Bible was given a more intensive and careful study than the period around the Reformation in the latter part of the fifteenth, and the first part of the sixteenth centuries. Up to within a short time before the Reformation the Bible had been practically a sealed book to a very large majority of the people. Before the invention of printing by movable type all books had to be copied by hand and of course the process was slow and very expensive. Consequently copies of the Bible were scarce and to be found practically only in the monasteries and libraries. Furthermore, the Catholic system demanded that all the spiritual interests of the people be committed to the priesthood. Even the priesthood depended more largely upon traditions orally handed down from their ancestors than upon a direct reading of the Bible.

But with the invention of the printing press about the middle of the fifteenth century, perhaps the most revolutionizing discovery ever made, and with the grand revival of learning which occurred about the same time, this condition rapidly changed. Printing became much cheaper and as the Bible was made accessible to the common people, both because of its translation into the vernacular and because of the reduction in the cost of printing it, the demand for it rose enormously.

The Waldensians especially were industrious in the translation and printing of the Scriptures. There were in Germany alone before the Reformation seventeen editions of the entire Bible in the upper German language, and forty-three editions in the lower German dialects besides a still larger number of Gospels and epistles. Most of these were the work of the Waldensians who in the latter part of the fifteenth century had printing presses in most of the large cities.

The Anabaptists together with the Mennonites all were unusually well acquainted with the con-

tents of the Scriptures. The writings of Menno Sinmons show that he was a master in the use of scriptural references in substantiating his various doctrines and teachings. Upon his own confession the Bible had been a sealed book to him before he had renounced the Catholic faith, but after his conversion it became the one source of his inspiration and authority for all his teaching.

A reading of the Martyrs Mirror and of the old Ausbund, the early song book of the Mennonites, as well as of other early Mennonite literature gives evidence everywhere of a thorough knowledge of the Scriptures. Even children who were tried for their faith would often astound their learned persecutors, the priests themselves, with their Bible knowledge.

The Mennonite Church in fact may almost be said to have sprung from a Bible class. When Conrad Grebel and his followers in 1523 withdrew from the party of Zwingli, they first met in the home of Grebel's mother for the purpose of studying the Scriptures. This is one of the first Bible study classes on record.

The testimony of a Franciscan monk of the time who was opposed to the reading of the Scriptures on the part of the common people speaks eloquently of the absorbing interest the Scriptures had for this class. In speaking of a certain peasant he says in his medieval German, "Der kunt lesen und kunt schier die ganz Bibel uswendig, und wo er hin kam so dispuert er mit Priestern wo stat dies in der Bible und jens."

This inquisitive peasant who thus insisted on being shown exact Bible authority and not tradition for the doctrines of the church was not an isolated case but a common type of the Anabaptist and Mennonite adherents. A little earlier another priest gives the same testimony regarding the Waldensians. He says, "All of them, men as well as women, large and small, by day and by night do not cease to teach and learn. The workman who by day must earn his bread by the sweat of his brow searches the Scriptures in the night."

There is every reason to believe that the followers of the Mennonite and other similar evangelical faiths were much better acquainted with the Scriptures than the adherents of the state churches—Lutheran, Catholic or Zwinglian. For the state churches with their practice of infant baptism still held the teachers of the people responsible for their spiritual welfare, but among the Mennonites every individual was himself responsible for his religious instruction. He went direct to the Bible instead of the priest or some other mediator. Hence it was necessary for him to know the Bible thoroughly. The state church leaders insisted that the universities or the great theologians should be appealed to as the final authority in the settling of all religious questions.

The Mennonites recognized no authority above the Bible and insisted furthermore that the language of the Scriptures was plain enough and simple enough, so that it could be understood by even the most humble man, even though he was not trained in the theologies and dogmas of the day. They insisted in a fresh appeal to the original source of theChristian faith. And they were right. History proves that there is always a tendency to make philosophy, tradition and dogma, — in other words the explanations of man, take the place of theBible itself as the guide to the spiritual life The Jews had substituted the Talmund for the Old Testament in the days of Christ. At the time of the reformation the decrees of the pope, of the Ecumenical Councils, the theories of Aquinas and other great theologians had very largely taken the place of the Scriptures. Even the priests themselves studied the sentences of Peter the Lombard instead of the inspired Book. As for the common people, many of them had never seen a Bible.

The Mennonites were drawn largely from the masses of the common people and consequently they were not so closely tied to the old traditions as were the state churches whose leaders were thoroughly saturated with theologies of the past. Consequently the reformation of the latter was in the form of a compromise. But the Mennonites made a complete break with the old order and instituted many reforms which theChristian world is only within recent years beginning to understand and appreciate.

Another reason why the early Mennonites were such ardent students of the Bible was because books were rare. Not many books were either written or published. There were no great daily newspapers nor monthly magazines. Works of fiction were unknown. History as a form of literature had not yet come into being. In fact there was only one book to be had and that was the Bible. Thus they became literally a people of one book. No other reading detracted from this one source of their spiritual comfort and intellectual growth. Of course no one will deny that in these days we have a great advantage over our forefathers in that we have access to a great deal of helpful literature, but at the same time too, it is also true that this multiplicity of books has seriously affected the zeal of many for the great Book of books.

There was perhaps one error that the common people of the times of the Reformation fell into in their Bible study from which we might derive profit. In their zeal to interpret the Bible exactly and correctly they often over emphasized certain passages of Scripture at the expense of others. References were frequently taken out of their context and thus passages which are to be interpreted in their relation to other passages and the whole Bible were given a wrong interpretation. That is, there was danger that their Bible knowledge would become scrappy. This is still a danger that we need to avoid. There is still too much of isolated, disconnected and unrelated Bible study. The Bible is a whole and shows the unfolding of Divine truth through the ages. It needs to be studied in its entirety. But most of the errors into which our forefathers fell because of their narrower vision were corrected by agreements at which they arrived in their assemblies and conferences of the leaders.

These lessons we can profitably learn from our forefathers. To study the Bible more seriously and enthusiastically; to give it preference above every book and above every human opinion as a source of religious faith; and to learn it so well that its spirit and its contents may be reflected in our everyday life. — Christian Monitor.

Home Circle.

OPPORTUNITY.

Within the sculptor's studio
Stood groups of marble tall,
And one just finished, of a maid,
Was fairest of them all.
Her hair across her hidden face
Was blown in wind-swept rings,
A covered burden in her arms
And on her feet were wings.

Around the room the sculptor's child
Was wandering to and fro
But longest stood before the maid,
With garments white as snow.
"Dear father, tell me, who is she,
And what is it she brings?
I want to see her face so much.
Why do her feet have wings?"

"Dear one," the sculptor gently said,
"This maiden fair and tall,
I call her 'Opportunity',
She comes to one and all.
But ravely can men see her face,
Or know just what she brings,
And if they question her too long,
They find her feet have wings.

"Upon some pathway of your life
Dear little girl," said he,
"You'll surely meet her face to face,
Your Opportunity.
Then ask not if she smiles or frowns,
But take whate'er she brings,
Or she will slip away from you,
Because her feet have wings."
—Wellspring.

FIT YOURSELF FOR THE PLACE.

You would like to occupy a prominent place; you would like to be honored, looked up to, respected, talented. Suppose today you were offered the place which you would like to fill, could you fill it? Not at all. Are you fit for it? By no means. And if by some mysterious miracle you could be thrown today into the place your heart desires, you would simply dishonor yourself by your awkwardness and unfitness, and be disgraced in the eyes of all who knew you.

If you would like to be the head of an intelligent household, you must cultivate intelligence and intellect. If you would like to be the husband of a noble woman, you must seek to be a noble man. If you would like to be the wife of a learned and cultured man, you must become learned and cultured yourself, so that you would not disgrace or disgust him.

When the time comes to fill a position, it is too late to prepare for it. The preparation must be made in advance; and if you have any higher ideals you should begin to work towards them the very first thing; for the higher the position of a fool the more he shows his folly. There are thousands of positions which men covet which they are utterly unable to fill, simply because they have neglected to do what they might have done to fit themselves for better things. — Common People.

The husband who honestly tries to be kind and gentle to his wife and seeks to please and cheer her up, does not come into the house with muddy shoes and does not lean his head back against the wall; and his wife wouldn't stand such conduct unless she was as untidy as her husband.

ANNOUNCEMENT.

Triennial Meeting of the General Conference at Bluffton, O.

Having duly weighed the various questions that properly enter into the consideration in fixing the date for the triennial meeting of our General Conference, one of these questions being the preference of the congregation in whose midst the conference is to be held, the undersigned, being by the constitution charged with this duty as officers of the Conference, have concluded to appoint Thursday, August 31, 1911, as the day on which the sessions of the 19th meeting of the Conference to be held at Bluffton, O., shall be opened at such hour as the Program Committee shall name in their announcement of the program. This date is substantially the same as that of three years ago at Beatrice, which, as far as we are aware, was then generally acceptable.

It will not be amiss to call attention, in this connection, to several points, which need to be borne in mind in arranging for the coming meeting of Conference. One of these is the suggestion in resolution No. 9 adopted at the Beatrice Conference, viz., that the congregations should appoint their delegates to the conference in time that the names (with addresses) may be reported to the Secretary a month before the date of meeting, in order that he may prepare a printed list of all the delegates for the information and convenience of the officers and the members of the conference during the sessions.

Another point is that expressed in resolution No. 46, viz., that the burden of expense of entertaining the conference shall be, in a measure, shared with the local congregation, by paying for the meals served on the grounds at the rate of 25 cents for two meals. The resolution proceeds from the view that it is desirable to have two meals a day served to the whole body of delegates in close proximity to the place of meeting in order to expedite the work of the Conference, and that if the delegates, or their congregations, will bear a part of the expense of this arrangement smaller congregations will probably feel less hesitation to invite Conference into their midst.

A. S. Shelly, President.
H. D. Penner, Vice Pres.
G. N. Harms, Secretary.

PROGRAM MENNONITE GENERAL CONFERENCE,

19th Meeting to be Held in Bluffton, Ohio, Opening August 31, 1911.

I. Conference Services.
Thursday, Aug. 31, 10 a. m. Sermon by the President — A. S. Shelly.

II. Introductory Business.
1. Enrollment of congregations and delegates.
2. Appointment of assistant secretary.
3. Appointment of special committees.
   a) On applications for the admission of new congregations into conference.
   b) On privileges.
   c) Resolution Com.
   d) Election Com.
   e) Revision Com. and such other committees as may be deemed necessary.
4. Adoption of time schedule for the different sessions.
5. Receiving of propositions and petitions to conference.
6. Miscellaneous business.
7. Reading of minutes of last conference.
8. Election of officers.
9. Call attention to Res. 46 last session.

III. Regular Conference Work.
1. Consideration of Heathen Missions Home Missions, City Missions and Publications.
2. Reports of our Schools, Colleges, Deaconess Homes, S. Schools, Young Peoples Society, and other important church work.
3. Special Reports.
   a) Education, Res. 22 I. C.
   b) Relation of our Indian congregations to our Conference, Res. 42, I. C.
   c) Ordination of women as ministers.

The order in which these subjects and reports shall be presented to conference is optional with the conference and the program committee. — Under each of the named subjects the order of procedure will be about as follows:

1. Report of the work of the past three years, including financial report.
2. Reading of papers on subjects under consideration.
3. Presenting of plans for future work.
4. Discussion and adoption of desirable plans for work.
5. Election to fill vacancies.

NOTE—The financial report and the statistical report should according to Res. 12 I. C. be printed and placed into the hands of the delegates before the subjects are discussed.

Under point 3 in the above order of procedure the following topics are assigned:

1. The relation of our Indian congregations to the General Conference. — R. Petter.
2. Education. — Special Committee.
3. City Mission Work need, plan, prospects. — E. F. Grubb.
4. What place should our church papers have in our congregations, and what can we do that they may have that place? — H. J. Krehbiel.
5. Deaconess work among us,—purpose and attainments. What can we do to reach them? — Frieda Kaufman.
6. Can the Sunday-school work be made to attain its great purpose among us?—P. H. Riehert.
7. Can our Young People's Societies be helpful to our congregations and do the work needed for the Christian development of the young and how? — H. D. Penner.
8. Is the ordination of women to the ministry scriptural?—J. W. Kliewer.
9. What arrangement can our Conference make by which an intelligent interest can be awakened in our congregations, that the gifts may be made to flow less periodical, and more systematically and regularly for our missions?—S. F. Sprunger.

IV. Special Work:
1. A motion to amend the Constitution:
   a) To B 5, paragraph f this addition: The business committee shall also name for each conference a nomination committee consisting of at least seven members. This committee shall be selected from the different district conferences according to their numerical strength as near as possible. The names of the members of this committee shall be published with the program. The committee shall nominate two persons for each place to be filled in conference election.
   b) To B 5, paragraph a, this addition: The officers of Conference, the Trustees, the members of standing Committees and Boards shall be elected from these persons nominated by the nomination committee, provided however that conference shall have the righ tto supplement such nominations by a one-third vote of all the delegates.
2. Reports of standing committees —discussion, resolutions, election.
   a) Conference trustees.
   b) Emergency Relief Commission
   c) Statistician.
3. Report of delegates representing Gen. Conference at Church Federation Conference held in Philadelphia, December 1908. Res. 39, 40.
4. Report of Conference Officers concerning a General Assembly of all Mennonites, Res. 41.
5. Discussion of important questions and topics not on program.

V. Closing Business.
1. Report of Special Committees:
   a) On Revision of Constitution.
   b) Resolution Committee.
2. Election of member of Business Committee.
3. Other business remaining over.
4. Selection of place for next conference.
5. Adjournment.

NOTE—Through the time of conference there will be various religious services in the different churches on Sunday and on evenings where no sessions are held. The program committee suggests that one evening be given the mission sewing societies and one the Bluffton Oratorium, for rendition of special music; also one session to the Sunday-school and Young People's Society cause. Special periods of the sessions might also be set apart for prayer and the study of the word. The arrangements for these special services will be arranged for by the pastors of the churches and the Program Committee. If desired, services should also be arranged for in Pandora. The choirs of the different churches will arrange for special music.

Let us make this not only a business but above all a highly spiritual gathering of our beloved church, and a mighty uplift for her continued work.

Committee:—
A. M. FRETZ.
J. S. HIRSCHLER.
P. D. AMSTUTZ.

Marriages.

Moyer—Roth. — On June 3, 1911, at the house of the bride's parents, by A. B. Shelly, Berend G. Moyer, of Centre Valley, and Minnie L. Roth, of Milford, Bucks County, Pa.

Longacre—Mohr. — On June 3, 1911, at his home at Quakertown, Pa., by A. B. Shelly, David S. Longaere, of Quakertown, and Lettie Mamie Mohr, of Richland, Bucks Co., Pa.

Lehman—Habegger. — On April 30, Pandora, Ohio, by Rev. Albert Schumacher, David Lehman and Mary Habegger.

Deaths.

Rosenberger. — On May 14, 1911, at Spinnerstown, Pa, David B. Rosenberger, son of the late David R. and Sarah (Bauman) Rosenberger, aged 33 years, 9 months, 11 days. Funeral services were held and interment made at the West Swamp Mennonite church on May 18. Elwood S. Shelly spoke at the house of mourning and A. B. Shelly in the church. Funeral text, Rom. 8, 35, f. p.

Contributions.

HOME MISSION.

a) General Treasury:
Hoffnungsau church Buhler, Kan., $19; Legacy of the late Rudolph Pletscher, Summerfield, Ill., $25.

b) City Mission Treasury:
Y. P. S., Halstead, Kan., $10; Y. P. S. of the Salem church at Krupp and Warden, Wash. $5; Legacy of the late Rudolph Pletscher, Summerfield, Ill., $25; Jacob Dahlem, Ioamosa, Cal. $5.

Gratefully acknowledged,
M. M. HORSCH, Treas.

For the Famine Sufferers in China.
Rosenort Congr., per C. F. Sawatzky, Laird, Sask., $2; Salems Congr., Marion, S. Dak., per Chr. Mueller, $38; Menno Congr., Beatrice, Nebr., per I. H. Penner $72.25; Anonymous, Goshen, Ind., $10; Mrs. John Waler, Altona, Man., per J. F. Lehman $1.

Gratefully acknowledged,
HARRISON LANDIS, Treasurer,
Sixth & Columbia Ave.,
Philadelphia, Pa.

FOREIGN MISSION.

For General Treasury:
Isaac A. Ens' pupils, Plum Coulee, Man. $14; Mennonite church, Langham, Sask., $11.80; S. S. of First Mennonite church, Newton, Kan. $12.02; Mennonite church, Canton, Kan. $13.08; West Swamp church, Pa., $40.18; West Swamp S. S., Quakertown, Pa., $3.25; Y. P. S. of West Swamp church, Pa. 78c; Flatland church, Quakertown, Pa. $12.05; Bethany church, Quakertown, Pa., $10.64. West Zion ch., Moundridge, Kan. $15; Bergtal ch., Korn, Okla. $10.10; Mennonite ch., Colfax, Wash. $25; Zion Men. church, Dallas, Ore. $1.91; Hillsboro church, Kan. $30; Swiss church, Whitewater, Kan. $11.50; mission friend, Alexanderwohl church, Goessel, Kan. $20; mission friend, Aberdeen, Ida. $10; Y. P. S. of Halstead church, Kan. $20; First Men. church, Reedley, Cal. $15; Salem church, Dalton, O., $15; Ebenezer church, Gotebo, Okla. $13.15; San Marcos church, Paso Robles, Cal. $25; Student's Missionary Society, Bethel College, Newton, Kan. $10.50; S. S. at Alsen N. Dak., $5; Springfield Men. church, Richland Centre, Pa., $16.57; salary for Indian helper returned by John A. Funk, $45; S. S. at Ulen, Minn. $3.10; mission friend, Altona, Man. $15; Bergtal church, Korn, Okla. $37.80; Medford church, Okla. $17; legacy by the late Rudolph Pletscher, Summerfield, Ill. $100; Deer Creek church, Okla. $19.22; Christian church, Moundridge, Kan. $10.61; Aaron Good, Baumansville, Pa., $10.

The gift (acknowledged in the contributions of April) of $71.08, by the West Zion church, Moundridge, Kan., was a collection taken at a mission festival in said church.

For Society Treasury:
Katharine H. Bender, Kyle, Ohio, in memory of her husband Daniel Bender, for R. Petter's multigraph, $500.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
JOHN G. REGIER, Asst. Treas.

The Mennonite.

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Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

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Correspondence.

Sterling, O., June 5 The semi-annual observance of the Lord's Supper was celebrated on Sunday morning, June 4, Rev. Shelly, of Wadswoth, presiding. Text: Matth. 22:10. Quite a number of members were absent from the communion table on account of the inclement weather.—Mr. W. Kreibuill and Miss Rebecca Kreibuill were visitors and participated in this feast of the church.

There was no preaching in the evening as Bro. Shelly had an appointment with the church at Wadsworth.

Pandora, O., May 27.—During the past months we had the privilege of having several addresses given by different ones. On Sunday, March 5th, Mr. Inouye, a Japanese student at Oberlin Seminary, gave an interesting address to our Y. P. M. Sunday, March 12, Rev. Menno Neuenschwander, who then served the Goshen, Indiana, congregation, occupied the pulpit in the evening

Sunday, March 19th, Henry Roe Red Cloud, an Indian, gave a very interesting address to our Y. P. M. He is attending Oberlin Seminary and is preparing himself to be a worker among his people, as also is Mr. Inouye. March 26, Dr. N. C. Hirschy, of Redfield, S. Dak., occupied the pulpit in the morning by giving a German sermon, and in the evening an English sermon. During this month several of our people took the advantage of attending the "Billy Sunday" meetings then held at Lima.

On Easter Sunday baptismal services and communion services were held in our church by our pastor. Thirteen young people were baptized and accepted Jesus Christ as their personal Saviour.

April 23, Rev. Vincent, also an Oberlin Seminary student, preached for us, and on May 7th Willis Neuenschwander, who also attends the same college occupied the pulpit.

Several of our members were in attendance at the commencement exercises of Oberlin Seminary, of which our pastor Rev. Albert Schumacher was a member.

May 13, Rev. Schumacher and brother Samuel left for their European trip, which will include Italy, Switzerland and other points of interest. Their expect to be gone 3 months. May the Lord care for them and bestow His richest blessings upon both.

Mr. Bedras Apelion, an Armenian, who also attends Oberlin college and who preached for us between Christmas and New Year was with us May 14 and preached an able sermon. Sunday, May 21, Rev. Stick, of Oberlin, who also served our congregation every alternate Sabbath for a short time this past winter, occupied the pulpit in the morning. On Thursday and Friday evening, May 25 and 26, the graduation exercises of Pandora High School were held in our church. Class address being given by Hon. J. Frank Hanly, of Indiana.

Sunday, May 28, S. F. Sprunger, of Berne, will occupy the pulpit and will do so this summer, during absence of our pastor, as much as possible.

Next Tuesday Sister Lizzie Hilty will leave for Pratum, Ore., where she will be joined in holy wedlock to Bro. Manes D. Gerber. We regret to see her leave our midst, but what will be our loss will be the Pratum congregation's gain. E. D. S.

MISSIONS IN ROMAN CATHOLIC COUNTRIES.

There are two classes of people, especially, who object to sending Protestant missionaries into what are called RomanCatholic countries. These are Roman Catholics and their sympathizers for one class, and the utterly ignorant for the other. Those who know the sad needs of the people of these countries, and who care for the conversion and spiritual enlightenment of the nations, know that there is no place in the world where gospel missions are more desperately needed than in the very lands in which Romanism has longest held sway and which it arrogantly calls its own.

At the great World Missionary Conference at Edinburgh there was no place on the program for missionaries who are laboring in papal lands, nor was there any place for the discussion of the topics that are associated with that particular form of missionary activity. It was and is well known that this was because of the control of the Conference by the Episcopal Church, which recognizes as regularly ordained the Roman Catholic priesthood, but does not deign to give any such recognition to the Protestant ministry. This was the iron rule of that convention and program. But it has given an unlooked-for prominence to that very form of missions. The attempt to rebuke or discountenance it, in favor of Romanism, has attracted attention to it and will continue to do so.

It may be well to question if there be any Roman Catholic countries. Certain it is that those most assuredly claimed by Rome, and that have been longest under its domination, are resenting its claim, and are showing a disaffection that is most alarming to papal authorities. Italy, Spain, France, and other lands are resenting papal power and authority, and demanding liberty from its rule. The lands where it has long been dominant are in great moral and religious need, and if any help comes to them, as in the Philippines, South America and Porto Rico, it must come from Protestant missions, for Romanism has been repudiated by great multitudes of the people.

The great Reformation of four centuries ago turned one-half of Europe into evangelical belief and practice. If it be not necessary to carry the Gospel to the lands where Romanism has had sway, then the Reformation was not needed, and Luther, Calvin, Knox and Zwingli were mistaken and were the enemies of humanity that the papacy has always claimed. But we resent this as an insult, and insist that in papal lands there is dire need for Christian teaching and Christian morality.

Protestant lands are not free from invasion by Romanism. England and the United States are held by them to be their legitimate prey, and they are loudly and continuously boasting of their success in proselyting Protestants and perverting them to their faith. These lands are their hope. People in other lands know Roman Catholicism, and are no longer deceived by its methods; but in America, for instance, there are many who are not informed or on their guard, and, for a time, they are within the power of these Paulist and Jesuit proselyters.

In the March number of the Missionary Review of the World there is an article of eleven pages, by Robert E. Speer, which is most worthy of attention, in which he gives a great mass of greatly-needed information on this subject. He insists that missions in these so-called Roman Catholic countries are most greatly needed. The immorality, the illiteracy and the spiritual deadness of these people absolutely demand that they be taught, uplifted and spiritually enlightened.

In Chile one-third of the births are illegitimate and 60 per cent. of the population is illiterate. In Brazil one-sixth of all the births are illegitimate and 80 per cent. of the people are illiterate. Yet the official census gives 98 per cent. of all the population in these lands as Roman Catholic. So is it in other lands where Romanism claims proprietorship, and, like the dog in the manger, would keep every one else away. This is what Romanism does for the people. If anything is done to elevate and enlighten these people, it must be done for Roman Catholics. Our help is welcomed by these people. In the few years since our American and Protestant entrance into the Philippines a hundred thousand of the people have come into the Protestant churches and are learning a new, clean and uplifted life. God help us to be willing to help those who need help, whatever their name may be.—Herald and Presbyter.

ARE COLLEGE STUDENTS EXCEMPT FROM CIVIL LAW?

It seems to be quite commonly assumed that college students are not held to strict obedience to the common law. They are allowed to do things that would not be tolerated in others. They may disturb the peace of the community, they may injure property, they may commit violence, and, what they do is classed as "college pranks" and is passed over with a laugh. The students themselves seem to assume that lawlessness and manliness are synonymous terms. College faculties pass over things done by students for which they would seek prosecution if done by others. It is difficult to properly express the lowness and meanness of hazing, but it is very difficult to eradicate it from college life.

Something of the old university idea has descended to us, but greatly degraded by its relation to our civil institutions. The university was a civil body, a limited municipality with civil powers to which alone the students were amenable. We recognize no such independence, but all kinds of personal indignity are tolerated. Indeed, we have had cases resulting in murder under the idea of the students being independent of civil law. A recent case of barbarism that would have done credit to the Apache Indians has called attention to the deportment of many students. It is said the college authorities would investigate. It is not a case for investigation by the faculty; there is only one thing to be done in such a case, viz.: Notify the police and demand a prompt prosecution and the extreme penalty of the law on the guilty.

A college is a school of character and its atmosphere and its life should be such that the students would have the culture of gentlemen. A college that can not maintain such a standing should be abolished. Gentlemen, and not barbarians, should be the standard of character. — United Presbyterian.

Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole
If stretched from sky to sky.

JAKE.

A Story of Plain People. — By G.

Chapter 6.

(Continued.)

Jake could not correctly fathom the mystery of a blush. His association with women had been so infrequent that this was the first time he ever found anything he had said to be the cause of one. The situation was one he thoroughly misunderstood. The strangest feeling in all his experience overcame him. It was like a feeling of joy, but so different from all the other joys of his life that he would hardly have known what to call it. His next sentence, though quietly spoken by Jake made Malinda tremble with a sensation which for the want of a better word we will call fear.

"Malinda, are you spoken for?"

Just then the conversation was rudely interrupted. Old Doll was becoming excited. "Still Doll! Hold now! Its just the old freight! Still now! Now! Now! Now!" They were on the rail-road track by this time. "Go on," urged Jake as he lashed her over the flank with the end of the lines. But Doll was plainly confussed, the terrible creature came on and on, the contrary orders of the driver only added to her confusion. She could not take a step. Malinda was screaming. There was not a second to lose. Something must be done and done quickly or death in its most horrible form would be upon them. Jake did act quickly. Jake seized the helpless girl and tossed her out of the carriage across the track into a thicket as lightly as though she were a mere child and not a tenth of a second later Jake jumped out of the way. Then the crash came. There was a crushing of spokes, the rattle of brakes and one long pitiful neigh from poor old Doll and the train crew came rushing foreward to care for the injured, if such there were who were not already beyond the help of man.

Fortunally, the only life to be sacrified was poor old Doll's. Jake staggered to his feet dazed but hardly scratched. The unconscious Malinda was tenderly lifted from the thicket and carried to the nearest house, where it was discovered that, save for the severe fright from which she was suffering, she was uninjured. True she had fainted, but, women usually do faint in emergencies of this kind. A dash of cold water soon brought her to consciousness again. Her first words—well she did not know what they were or to whom they were addressed, but they kindled a great hope in Jake's bosom. "No, I am not spoken for," she said

Chapter 7.

The public sale of a Pennsylvania German's personal effects usually imposes upon the heirs of the defunct the necessity of providing a free dinner, consisting of chicken, rusks, pies, etc., etc., to all who attend. No matter how prosperous they may happen to be, a free dinner seems to be an irresistible attraction to men with good digestive organs. The dinner-feature of the sale is made as attractive as possible in order to draw a crowd. A big crowd insures lively bidding and lively bidding leads to good prices. The Reiffs were always good providers. Harvest-hands considered the ten o'clock and four o'clock lunches, which the women of the Reiff household brought out into the fields to them, beyond criticism. Indeed, when it could be said of the Shellys or the Moyers or the Umsteads that the schnitzpies and apple-butter cakes were as good as those provided by the Reiffs they felt themselves complimented. In the olden times wines and apple-jack were served at funerals; there is a tradition in the neighborhood that a funeral in the Reiff family exhausted the supply of the above-named articles in the whole neighborhood. Sometimes, while the brethren were crowding about the meeting-house door, waiting for the hour of service, the tradition-mongers would point to the graves of the Reiff family and tell of the magnificent feasts provided when one or the other of that family were laid away. It would be related how that the funeral of Zacheriah was postponed in order to give the family more time for searching the upper end of the county for a superior quality of veal.

At the Reiff sale, the expectations of their neighbors were not disappointed. The crowd that gathered to buy old MartinReiff's household effects and farming implements did so with the assurance that waffles would be served with the chickens and cakes. Two strangers were noticed among those attending the sale. One was Henry Kassell, a man famed as an antiquarian as well as a close personal friend of the poet Whittier. He was there to buy the Reiff "Schriften" or hand-illumined scriptural verses which the school-masters of a hundred years ago were so proficient in making for those of their scholars whom they desired to reward for excellency in their school work. Among the dozen to be sold were six from the hand of that pious Mennonite pedagogue Christopher Dock, who came to America about 1714 and opened his first school on the Skippack. No one, not even the Reiff heirs, seemed to appreciate their value and when they were "knocked down" to Kassell at fifty cents apiece the remark was made that perhaps the old man was in his second childhood and did not understand money has a value. Solomon Zook, knowing the man by sight and having heard of his excentricities, which consisted in filling his house with old books and cultivating the friendship of prominent city people, observed to his man Jake that the man should be pitied for having made such a bad bargain, but, since his beard and clothing indicated that he was member of the "Dunker" church he was sure he would be as good as his word and pay the price he had bid for the trash. "I hope," said he, "that there are some of his friends here to keep an eye on him and prevent him from spending any more of his money on the stuff." Kassell, of course, had nothing to say about his bargain just then. Later he sold the "Schriften" to a historical society at a splendid profit and they are now preserved in glass cases as literary treasures of the Colonial times.

The other stranger was a man much younger than Kassel. The two seemed to be very well acquainted and kept themselves very much together, taking no notice of the efforts of the others to draw them into conversation. Talking about old books with one another seemed to offer them better satisfaction than the companionship of their fellow buyers. While the younger man was evidently city-bred it could be observed that he was thoroughly at home in Pennsylvania German language and customs. The first article upon which he bid was a battered up old waffle-iron, one of the kind used in the days of open fire-places and wood-fuel. It was knocked down to him for seven cents, no one having bid against him. He then passed his card to the clerk of the sale, on it was inscribed:

SAMUEL P. WHITTAKER,
Attorney-at-Law.

Whittaker purchased several other articles about which no one seemed to care, a dented mug, a couple of ancient German books with brass clasps and a bundle of Almanacs so old that a wag remarked "He must go back over a hundred years if he wants to do his planting by those almanacs." His bill, when he settled with the clerk, amounted to two dollars and seventeen cents. "To think," remarked one of the by-standers disdainfully, "that a man would come all the way from the city to buy such rubbish."

There were some, however, who suspected a deeper meaning in the lawyer's visit than merely to buy old literature and scrap-iron. They thought perhaps these purchases were made to hide his real purpose. "What," asked one, "would a lawyer do with a mug that has a hole in it or an iron that his wife couldn't use to bake a single waffle?" Their suspicion was strengthened when they heard him ask for a peep at the deeds and any other documents pertaining to the family. The executor, of whom he asked this favor, considering that Whittaker, being a lawyer, must have some sinister purpose in view, told him that any information he might want along that line could be gotten from the county records. Then the lawyer asked permission to examine the family Bible. This favor was allowed, but when they saw him making notes of certain births recorded in it they thought that a mistake had been made in giving him even this privilege.

Solomon Zook bought an old book for a dollar. It was an Ephrata Edition of the Martyr's Mirror. Whittaker offered Solomon five dollars for his bargain but he refused the offer saying that he wanted to present it to a friend so that he might read the accounts given in it of the martyrdom of the many Mennonite

ancestors it contained.

"That's right," said the lawyer, "tell your friend to prize it highly and keep it for his children and children's children. It is the most valuable thing in the book line sold here today. Both Kassell and myself have several excellent copies and prize them highly." The lawyer then, after inquiring minutely about the bishop's ancestors, who they were, from where they came, where they first settled and where they were buried, bade the old man good-day and, taking his purchases with him, set off for the meeting-house three miles away in order to inspect the grave stones and take notes of their inscriptions. As they watched him pass down the road, they might if they were close observers have noted that he wore boots. Of course none of the crowd of farmers gathered there suspected that the young lawyer with whom they were brushing elbows would some day be called to occupy the highest elective position that the state of Pennsylvania has to bestow and that his ability as a historian had already gained the respect of scholars.

Many of Jake's old friends were at the sale and began to amuse themselves with coarse and pointed jests designed to annoy Jake. The plain Mennonite garb which he had lately assumed received particular attention. Mike Overkuffler was one of those profane little sneaks who think themselves specially smart when they are annoying some one not likely to resent their insults. He posed as a sort of a hero in the little circle of unmannerly men who like himself were utterly devoid of respect for man, woman or God. A feat of which he was particularly proud and about which he boasted a great deal occurred during the latter part of the previous harvest. Amos Detweiler was a River-brethren preacher, honest and tender-hearted to a fault, a consistent believer in the Christ-given dogma of non-resistance, to which his church, in common with the Dunkards, Mennonites and other Pennsylvania German sects are committed. He had given Mike employment during harvest when very few of the farmers would have had him around because they would not put up with his laziness and did not care to have their wives and daughters humiliated by his foul talk. Amos, knowing that his family was in need, not only employed him, but paid him a month's wages in advance so that the family might not want. Mike having pocketed the money, at first only worked when he felt like it, which was about two days in the week, and then later he did not come at all. Amos visited him and in the kindliest possible way told Mike that he expected him to come to work and earn the money which had been advanced. This provoked Mike. He seized the old man by his long beard and dragged him from the house, beating and kicking him all the while and adding insult to injury by his remarks: "Take that you defenseless Christian! Don't have me arrested or they will set you back, and put you out of church, you, you goodie, goodie."

Detweiler did not have Mike sent to jail. He was a man who tried to be Christ-like even to the extent of turning the other cheek also. Bruised and battered, as he was, he prayed that night for grace to forgive Mike and the next day boldly returned to the lion's den to tell him that he freely forgave him and would not mention the occurrence to any one. With an oath Mike ordered him from the place and no one would have known of the outrage had it not been boastingly told by Mike to his friends.

Mike set about annoying Jake at the sale. He knocked the broad-brimmed hat, Jake's badge of Mennonitism, from his head and then pretending it was an accident offered a mock-apology for having done so, but before Jake could stoop to pick it up he spit a flood of filthy tobacco-juice upon it. Jake managed to appear calm although his calmness masked a desire to crush the fellow's face. "Keep away from me, Mike, or you might be sorry yet," was all he had to say just then. A dozen times after that Jake felt Mike pulling at the tails of his coat and heard him saying, "Mennonite, poor little Mennonite, nice little Mennonite" and a dozen times Jake succeeded in appearing not to mind or notice the annoyance. Finally, the cup of indignation boiled over, off went Jake's coat. As it flew into a fence corner he seemed to say, "lay there, Mennonite, until I settle this contemptible little cur." Mike tried to dodge him as he rushed at him but the attempt was useless. Jake had him by the collar and the trousers. "I am a pretty good carpenter, anyhow," he said, "I think it's yet time to make some shavings" and then in imitation of a carpenter using a plane he rubbed Mike too and fro over the pump floor until his face was a mass of blood and scratches. "There now," said he, "if you aint got enough I'll throw you into the horse-through, anyhow, you need a good washing." But Mike had enough and was glad to sneak off and nurse a badly scarred face. Some of the marks remained permanently on Mike's face to remind him that there is a limit to everything, even a defenseless Christians patience.

(To be continued.)

NOTES ON THE S.S.LESSON.

June 18.

The Downfall of Samaria.

2 K. 17:1—14.

Golden Text: Prov. 29:1.

Both Judah and the Northern Kingdom were in a state of hopelessness for a long while. Their powerful neighbors were in a position to crush them. Since they had forsaken God, the only power that could help and protect them was gone. Although stronger and richer, the kingdom of the North was first to fall because its wealth and desirable commercial situation made it a coveted territory. The smallness and poverty of Judah were its protection. It was not yet worth while going after.

There were three reasons why Israel fell.

1. First of these was its ingratitude. God had done everything for Israel it was possible to do for a people. He had brought them out of the slavery of Egypt and given them the beautiful land in which they lived and protected them from enemies of all kinds, yet they were always ready to forget what He had done for them and go off into sin. Ingratitude is one of the commonest and meanest of man's sins. It is unreasonable and without excuse. Ingratitude is one's worst enemy for it leaves us helpless at just the time when we need help most.

2. Disobedience was the next great sin of the people of Israel. God had given them good and just laws designed to make them happy in the land He gave them. They violated these laws: they ignored His wisdom and His love and lived as they pleased. The child who disobeys has forgotten that the power to punish is in the hands of the parent. The people who ignore God or disobey Him are sure some time to wake up to a realization that broken laws bring with them severe punishments. God's laws, be they the laws of society, of nature, or of the body He has created, when they are violated, bring on the offender the just and terrible punishment He provides for those who defy Him.

3. Idolatry was the third reason why Israel fell. It was treason to Jehovah. It was the one thing He would not overlook. Again and again He forgave this worst offense against Him only to see them go back again to their idols. The world's worst curse today is its idolatry. Men love money, possessions and self, better than God. That which one loves above all else is his god. We cannot enjoy God's blessings until we break down and cast out every idol we possess.

NOTES ON THE C.E. TOPIC.

June 18.

Grace for Common Duties.

Eph. 4:25, 26, 5:1, 2.

Our common shortcomings are generally those into which we permit ourselves to fall in spite of our resolution to do better. Perhaps, because they are such very common failings, we do not regard them worthy of our best intentions. Some one writes: "We cannot make our lives beautiful, merely by alternately adopting resolutions of amendment and wailing out dolorous confessions of failure. Life runs deeper than words. Beauty is not fashioned by evanescent good intentions. Blemishes and stains are not covered up, nor are flaws mended by penitential sighings of regret. Mere transient spasms of true living do not give grandeur to life. If a temple is to be stable and stately, every stone from foundation to dome must be cut and set with care. If the texture of the fabric is to be beautiful and strong, every thread of web and woof must be bright and clear, and the weaving must be done with uniform skill and care. If a life is to be admirable when finished, its periodical good intentions must become strong, self-sustaining principles, shaping its every act, and ruling all its days and hours."

We don't think enough of our own sins. We like to think of our ways when they are gone. It flatters our vanity to be able to say nice things to ourselves about ourselves. We like best to think of other people's ways when they are bad. When our conduct is not particularly satisfactory we like to turn our backs upon it and think of the bad ways of our neighbors. We keep a magnifying glass to look into the lives of our neighbors, but we generally do not appreciate the fact that we might use it to advantage upon ourselves. The Pharisee in the temple confessed many sins but they were the sins of his neighbors and the Publican. Let us be careful not to fall into the same habit.

"Don't look for the flaws as you go through life;
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtue behind them.
For the cloudiest night has a hint of the light
Somewhere in its shadows hiding;
It is better, by far, to look for a star
Than the spots on the sun abiding."

News of the Week.

NEW PURE FOOD FRAUDS EXPOSED BY DR. WILEY.

Washington, June 3. — As a warning to manufacturers and dealers who may be tempted to violate the pure food and drug act, the department of agriculture has made public another list of convictions under the federal law.

With the approach of summer the agents of the department will devote special attention to mineral waters. The bureau of chemistry proposes to see that these waters are not misbranded. A concern in California shipped all the way to Tennessee 325 cases of water labeled "Original California Water of Life. Famous for its miraculous power to destroy diseases and actually rejuvenate humanity." There was added to the label a long list of diseases that this water would "surely" cure. Analysis of samples of this product was made by the bureau of chemistry, and the water was found to contain no ingredients possessing therapeutic property. The federal judge before whom the case was brought held that the water was mislabeled.

Fraud in "Temperance" Brews.

Special attention is being devoted to alleged temperance drinks. A firm in Kentucky shipped into Tennessee three alleged temperance drinks labeled, respectively, "Temperance Special Brew, the great temperanc drink, guaranteed under the pure food and drugs act"; "The Great Original Doctor Fizz, Special Brew, guaranteed," and the Original Cream Ale Brew." The analyses of samples of these products made by the bureau of chemistry showed that each of them contained approximately 4 per cent. of alcohol, which is the same quantity found in the average beer of commerce. The manufacturers of the stuff, who were looking for trade for their "temperance drinks" in dry territory, declared the drinks were non-intoxicating. The case was tried before a jury and resulted in the conviction of the defendants. The federal judge fined the concern $50 in each case and exacted a promise that these temperance drinks should be taken off the market.

Misbranded pepper still continues to appear. Some of the samples of pepper that have been brought into the bureau of chemistry by the inspector contain as much as 35 per cent. of corn product. In a recent case a concern was fined $50 because it had mixed corn product with what it called "compound of white pepper".

The food inspectors are convinced that not all the tea that is offered for sale is what it ought to be. Not long ago they held up a shipment of tea that was made from Mississippi to Tennessee. The tea was labeled "Standard Tokay Pure Blended Tea". Examinations of samples of this product, made by the bureau of chemistry, showed that it was filthy, extremely musty and moldy, and therefore adulterated within the meaning of the of the law. The federal court directed that the tea be destroyed.

Cough cures that are not up to the standard set for such a "cure" are frequently picked up by the inspectors. In one of the recent cases brought into court there was a conviction because the "cure" contained alcohol, and because the label failed to bear a statement of this fact.

The bureau of chemistry, under the direction of Dr. Wiley, is always on the lookout for frozen egg product. Some time ago a firm in New York shipped a house in New Jersey a consignment of the shipment analyzed by the bureau of chemistry showed that the stuff contained formaldehyde; that it was a very poor product made from bad eggs; that it contained eggs shells, and the heads of young chickens. The house that shipped the stuff pleaded not guilty, and demanded a jury trial. The jury rendered a verdict of guilty, and a fine of $200 was imposed.

$1,000,000 FOR GOOD ROADS EVERY DAY.

States Awakening to Need of Improving Highways.

Washington, June 3. — One million dollars a day is the record that will be established throughout the United States as the expenditure for improving and maintaining public roads. Never before in the history of the country has there been such interest in the improvement of highways, and with the legislatures of the states appropriating millions of dollars for this purpose, the good roads movement has received its greatest impetus since the foundation of the republic.

The money that will be expended on the roads of this country during the next six months will be more than ever before in the same period of time. In 1904 the total expenditure for the construction and maintaining of roads and bridges in the United States amounted to about $80,000,000, but the expenditure for this purpose in 1911 will aggregate about $140,500,000. Exclusive of Sundays and legal holidays, the outlay for roads will amount to $1,000,000 a day during the present road building season. This includes all moneys raised by local taxation, bond issue, state appropriations and private subscriptions.

Every State Aroused.

"Every state in the Union," said Logan Waller Page, director of the United States office of public roads, in telling of the results of the great campaign for good roads, "seems at last to be thoroughly aroused to the benefits derived from investments in improved highways. In California the state has issued $18,000,000 in bonds with which to build a system of state highways. This work will begin during the present season. In the state of Connecticut about $2,500,000 will be expended this year out of the state treasury for trunk line and state-aid roads. Of the $5,000,000 bond issue recently authorized in Maryland more than $1,250,000 will be available this year for trunk line and state-aid roads. Massachusetts will expend from state revenues over $1,000,000 for the construction and maintenance of state roads.

"It is expected that at least $5,000,000 will be expended on state-aid roads and on trunk line systems in the state of New York, in addition to $7,000,000 already raised by local taxation. More money is bing devoted to road improvement in New York than in any other state in the Union, and the percentage of improved roads in that state has increased from 7.9 per cent. in 1904 to 60 per cent. in 1909.

"Over $2,000,000 is available in North Carolina from bond issues in the various counties for road improvement this year, and the legislature has authorized the construction of a road from the Atlantic ocean to the Tennessee line, a distance of 425 miles.

"In 1910, thirty counties in Ohio voted $2,500,000 in bonds to be expended this year. Ohio will also expend about $500,000 from the state revenues for road improvement. In Pennsylvania, the state-aid appropriation will probably amount to over $1,000,000, and a $50,000,000 bond issue is being considered. Various counties in Tennessee will expend $1,500,000 from bond issues.

"Over $1,500,000 will be expended from bond issues in various counties in Texas. In Virginia, $2,500,000 has been authorized by various edunties, to be expended this year, while over $250,000 has been appropriated in the state of Wisconsin, in accordance with the state aid system.

"The prospect for a complete system of public roads throughout the United States is better now than ever before in the history of the country, and a uniformity of recent good road laws gives promise that this country will eventually take its place with France in having the most sensible system of road supervision and maintenance."

MAKES MONEY FIREPROOF.

Evansville, Ind., June 3. — Julius Ehlers, formerly county surveyor of Vanderburg county, says he has discovered a chemical process whereby paper money may be treated and rendered noncombustible. As soon as he obtains his patents he says he will try to sell his process to the government.

HAIL MADERO AS COUNTRY'S SAVIOR.

Torreon, Mexico, June 4. —)On board Madero's special train.) — The bursting of bombs, the firing of cannon and the sharp crack of musketry from the rank of 5,000 former insurrecto soldiers drawn up on both sides of the railroad track, welcomed Francisco I Madero, jr., and his party here at noon to-day. Fully 20,000 residents of the town, including hundreds of Americans and foreigners, participated in a huge demonstration, and, counting the throngs gathered at various stations en route early today. Senior Madero has addressed nearly 50,000 people, whose shouts of "viva Madero" still ringing in the ears of the Madero party to-night.

Arches of flowers and flags adorned all streets.

After an hour's stop at San Pedro, where Senor Madero embraced scores of old friends, his mother, Mrs. Francisco I. Madero, sr., and his two sisters joined the party. Other relatives and likewise a number of political and military chiefs now are aboard, so that the train is a moving celebration in itself.

TAFT REFUSES TO LET CONGRESS SEE THE GOVERNMENT BOOKS.

Washington, June 2.—A lively controversy over the executive's right to withhold confidential paper from a congressional probing committee was precipitated at the capitol today by a flat refusal of President Taft to lay before the house committee on expenditures in the state department books showing the record of the payment for the portrait of ex-Secretary of State Day.

The committee is seeking to discover what beeame of the $1,600 balance on the $2,450 voucher drawn for the payment of the portrait. Artist Rosenthal received only $850 for his work and the $1,600 is yet unaccounted for.

ARMY SNOBBER REPRIMANDED.

Washington, June 5. — Colonel Joseph Garrard, U. S. A., commanding the cavalry post at Ft. Myer, Va., today was reprimanded by the secretary of war, under orders from President Taft, for reporting adversely an application of a soldier for the right to take examinations for promotion to commissioned grade on the ground that the soldier was of Hebrew parentage. The President said it was hard to deal with the matter "with patience and without condemnatory words that had better not be written."

HONOR CARDINAL GIBBONS.

Baltimore, June 5. — As a tribute to Cardinal Gibbons for his distinguished public services as an American citizen, a non-sectarian celebration of the 50th anniversary of his ordination to the priesthood and the 25th of his elevation to the cardinalate will be held in the Fifth regiment armory here Tuesday.

Governor Crothers will preside and the principal addresses will be made by President Taft, Vice-President Sherman, former President Roosevelt, Speaker Clark, of the national house of representatives, Chief Justice White of the United States supreme court, Senator Root, of New York, and former Speaker Cannon.

The general ecclesiastical celebration of the dual anniversary will be held next October.

BIG LAKE STEAMER BURNS.

Buffalo, June 3. — The passenger steamship Northwest, owned by the Northern Steamship Company, was burned early today at her dock in this city. With her sister ship, the Northland, she was being prepared for the opening of the sason on the Great Lakes on June 21. The fire is supposed to have been caused by an explosion of oil. The loss is estimated at $500,000. The Northland was towed out of danger by the city fire tug.

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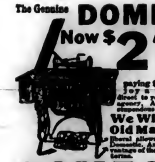

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102 At the Battle's Front.

Mrs. C. H. M. Mrs. C. H. Morris.

1. I've en - list - ed for life in the ar - my of the Lord, Tho' the
2. With the ban - ner of love and of ho - li - ness unfurled, Full sal -
3. Is your name, friend, enrolled with the loy - al ones and true? Will you

fight may be long and the struggle fierce and hard; With the ar - mor of God
va - tion proclaim to a sin - ful, dying world; Tho' the darts thick and fast
dare now to stand with the Saviour's faithful few? Will you join with me now

and the Spirit's trust - y sword At the front of the bat - tle you will find me.
from the en - e - my be hurled, At the front of the bat - tle you will find me.
and the cov - e - nant re - new, At the front of the bat - tle you will find me.

CHORUS.

Hear the tramp! tramp! tramping of the army, The triumph shouting, the foe we're
Tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp!

rout - ing; Hear the tramp! tramp! tramping of the ar - my, March-ing
tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp!

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At the Battle's Front.—Concluded.

on to vic - to - ry,..... I'm in this ar - my, this glorious
hal - le - lu - jah! tramp! tramp! tramp!

ar - my, And the God of bat - tles will de - fend me, I'm in this
tramp! tramp! tramp!

ar - my, this glorious ar - my, At the front of the battle you will find me.
tramp! tramp! tramp! tramp! tramp! tramp!

Sample Page of The King's Praises No. 2.

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—: OF :—
BUCKTOWN
—: BY :—
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DAVE RANNEY
or
Thirty Years on the Bowery

This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, June 15, 1911. No. 24.

TEMPTATION.

If we, beneath temptation's stress,
Do fight against dark powers within,
So in Judea's wilderness
Christ wrestled with the thought of sin,
When in a lonely, weary hour
The tempter came with all his power.

So tried as I, this earth He trod,
Knew every human ill but sin,
And though the holiest Son of God,
As I am now so He hath been;
Jesus, my Savior, look on me;
With pity, love and sympathy.

—James Edmeston.

NEWS AND COMENT.

People who disregard God's commandments are unquestionably on the way to ruin.

Children's Day will be observed in the Eden church, Schwenksville, Pa., Sunday evening, June 18th.

On June 18th at the morning service in the Souderton church, Pa., Infant Consecration will take place.

The Mennonites at Hague, Sask.; are putting forth efforts to build a church, which is very much needed.

Disobedience is of great significance. Divine judgment may be delayed long, but it is sure to come in due time.

Elder J. J. Flickinger, of Pretty Prairie, conducted a communion service in the congregation at Arlington, Kan., on June 4.

Baptismal services were held on June 4th at West Brook, Minn. Twelve persons were baptized and received into church membership.

Resigned. Rev. and Mrs. Schultz, Superintendents of the Bible Training school at Fort Wayne, Ind., have tendered their resignation, which was accepted by the Committee.

Illegal Sunday Selling. Some time ago, in the City of Toronto, Ont., some dealers and merchants were arrested for selling cigars, candies and soft drinks on Sunday. In every case the lower court acquitted the men, but the cases were appealed to the higher court, and recently Justice Middleton decided that in every case there had been a violation of the Lord's Day Act.

Brother P. R. Schroeder, of Driscoll, N. Dak., is at present assisting Pastor N. F. Toews at Langham, Sask.

The congregation at Rosthern, Sask., is planning to enlarge its church in order to accommodate all the members.

On June 4th fifteen persons were baptized and received as members of the Mennonite church at Beatrice, Nebr.

Temperance Work Advancing. Utah will vote on State-wide county option on June 27. Texas will determine the issue of State-wide July 22, and West Virginia in November, 1912.

REPORT.

The building of the Mennonite Deaconess Home and Hospital at Beatrice, Nebraska, is now nearly completed. The Lord has so blessed this cause that the necessary means were willingly given to the furtherance of this institution, thus far without any indebtedness, where the Sisters will serve the Lord by nursing the sick. At present the work of the inside furnishing is going on, and we trust that in a few weeks it will be completed.

The building is of brick and splendidly located. It contains besides the rooms of administration, rooms for reception, for doctors, for operations, and rooms for the Sisters, also fourteen single and two double rooms, and two wards for 6 or 8 beds.

There is a place for the elevator but unfortunately no money was in the treasury to put it in. Gifts for this purpose and for a more complete equipment will be gratefully accepted.

If the Lord willing, the institution of the Sisters and the dedication of the building will take place on Sunday, July 16. A lively participation is herewith solicited.

By order of the Board,
Gerhard Wiebe, Sec'y.

INVITATION.

With reference to the preceding Report the congregation at Beatrice cordially invites all fellow-believers and friends of the cause of deaconesses. If the Lord willing, the institution of the Sisters Anna Penner and Catharine Penner will take place in the forenoon at the large church, and the dedication of the new building probably in the afternoon in an adjacent tent.

By order of the Congregation,
J. H. Penner, Deacon.

"TRUTH SEEKERS'" CLASS ANNIVERSARY.

The "Truth Seekers", class of the First Mennonite Sunday school, Philadelphia, held its fifth anniversary on Thursday evening June 1st, at the home of Mrs. Sallie Hauck, 928 Silver St. The ladies had arranged an interesting program for this occasion. The report of the secretary showed a healthy condition of the class during the past year. The superintendent of the Sunday school and the teacher of the class gave short, encouraging talks, the class sextette rendered an excellent selection and several violin and piano selections added to the evening's enjoyment. The budget, a summary of the humerous incidents happening during the year in connection with the life of the class, provoked much merriment. This feature was quite ably written up by one of the young ladies and nearly every member found herself the center of some incident related. Toothsome refreshments formed an important part of the evening's enjoyment. A part of the evening was given over to the playing of various games. This occasion was not limited to the members only, the married ones were urged to bring along their husbands. The ladies like to have the men present on such occasions.

A short account of the life of this class up to the present time may be of interest. This class, at the earnest solicitation of the young ladies, was taken by the present teacher, Mr. D. Z. Hauck, in 1901, and at that time numbered six young ladies. The class, under the direction of the teacher, formed a provisional organization in 1902. This organization continued until 1906 when the class was fully organized. In 1907 application was made to the Penna. State Secretary for an International Adult Bible Class Certificate and on December 4, 1907, certificate No. 24 was issued to this class. (The present No. issued, May 1911, is 2850 for Penna.) This class can claim the credit for being the first fully organized in our Sunday school, first in our Eastern Conference, and so far as we know, first in our General Conference of North America.

The class has a present enrollment of 21 active and 12 associate members, these latter being such members who for the time being for various reasons find it impossible to attend the Sunday school sessions. The class keeps two separate membership rolls and only the active members are enrolled in the Sunday school membership. The class has a class association which includes both active and associate members. A goodly percentage of the membership of this class has consisted of young ladies who came to this city from the country and as some of these had again returned to their homes the membership has undergone frequent changes. The class has lost a good many members through removals and other causes. The membership is now about equally divided between single and married ladies. The class has these officers: President, vice president, secretary and treasurer and three committees, spiritual, to look after the charitable work, visit the sick, and assist the teacher from time to time with the lesson; lookout, to look for new members and look after the old ones who may become negligent; and social, to stimulate the social life of the class.

This class has always taken an active interest in Bible study and for some years has held a monthly Bible study meeting. In charitable work it has been active, for a number of years having given one or more Christmas basket to needy families, besides helping on other occasions when needed. The class gives an annual picnic in Fairmount park, an anuual doughnut social, annual banquet and anniversary. During the past winter the class conducted a three months' attendance and member-

ship contest. The married and single members formed two sides and the former won out. This contest created much interest in the class. The class has adopted a beautifully designed class pin. A sextette has been formed to promote the musical qualities of the class and lately a tennis club has also been formed. The class holds a monthly meeting which is opened with devotional exercises and singing, some discussions of a Bible or religious topic followed by a short social time and frequently some literary subject is taken up. Refreshments are served.

This class has throughout its life been among the foremost in all our Sunday school activities, ever willing to lend a hand either in supplying workers or in financial help as much as possible. The class has furnished a goodly number of Sunday school teachers and workers for our school. We predict for this class under the able leadership of the present teacher continued success and still greater blessings on the class. May the spirit of unity, of perseverance and of youth and vigor constantly be given to the members of the class. This class has constantly endeavored to secure as members young ladies who did not have any church or Sunday school affiliations. A goodly number of such have been enrolled during the past years and the majority of them have later been led to join the church. This is one of the special functions of organized classes.

B.

Philadelphia, June 9, 1911.

PAUL'S METHOD OF PREACHING.

The first thing one meets in Paul's method of preaching is a profound spiritual concern. His soul was under the pressure of moral responsibility. He was "in heaviness," "in anguish of heart," he "wrote with many tears", so great was his love for those to whom his message was intended. His approach to his theme was a serious one. He felt that his message was a "savour of death unto death" to many and a "savour of life unto life" to others. Paul believed and clearly and convincingly taught that no man, even in this early gray dawn of Christian truth, under the shadow of centuries of paganism, could hear the gospel message and go away without carrying with him a deadly or a living responsibility. Under this stern and tragic sense of the responsibility he cries out, "Who is sufficient for these things.?"

How strongly does this idea of Paul contrast with the light, airy, flippant, jaunty, whimsical notions of some modern preachers. Under the guise of pragmatism, a subtle substitute for genuine spirituality, all sense of other worldliness is shut out. The gospel of the Son of God is hooked up with a thousand and one theories of socialism, economics, industrialism and not infrequently with dramatic shows and nickelodeon theaters. The gospel is only one of many ways of amusing and entertaining mankind. Too often the preacher of to-day has very little of Paul's "awful apprehension" of moral and spiritual responsibility. Paul had a grip of intensity, a sting and impact of unseen reality, which, opened his heart to things beyond this world. The things seen are temporal, sensuous, superficial, but his message came from beyond the accidents and incidents of time.

Public opinion has been miseducated. It discredits the higher, the heaven born emotions. Conscience is a sort of psychological Philistine, an inward "knocker" protesting against the "joys of life." Spiritual emotion is a sort of moral ferment stirred up by evangelists who go about preaching infernal and eternal punishment. No class of people do more real harm to human nature than the light, frivolous, insincere preacher. He may have the ordination vows or he may be a freelancer, in any case he is sowing thistles. He is spreading not only a moral infection but a malignant contagion. The ministry must protect itself against these frauds.

Paul had his difficulties. They were very real. He had a subjective, personal limitation of some kind which he called " a thorn in the flesh." By the good providence of not naming it he has made the fact apply to all our subjective but very real, personal limitations. Anything which reacts against our work and which cannot be overcome but which must be borne, is our "thorn in the flesh." Paul also encountered currents of moral and immoral energies running contrary. He had a great passion to do right, but a mood, a temper, antagonized his higher and nobler impulses. He had to "fight the fight of faith" in the precincts in the sanctuary of his own personality. Paul's volitional and working faith was brought into efficiency by opposition and self-inspection.

How did Paul overcome these inner troubles of his own nature and the objective troubles he found like a surging, tumultuous current in the world about him? No specific answer to that question can be given. A fundamental answer is found in one of his many luminous and primary utterances. "Now thanks be unto God, which always causeth us to triumph in Christ." The adjunct, "in Christ", has been lost out of our ministry all too much. Paul uses the expression frequently and most significantly. In great moral and spiritual limitations and outward difficulties, in unbroken fellowship with Jesus Christ, Paul preached the gospel.—California Advocate.

THE SCIENCE OF ACOUSTICS.

If echoes are avoided in a bare room of any great size, it is a happy accident. When a few articles of furniture are introduced, however, they do a good deal to help, by breaking up the sound waves. But if the trouble be otherwise incurable, it is always possible to get rid of it by suitable treatment of the walls. Hangings, if liberally used, will go far to do away with echoes.

Marble halls are notoriously filled with echoes. The London Stock Exshange was originally lined with lath and plaster and there was no trouble. But later on polished marble took the place of the plaster and the brokers could hardly hear themselves talk, so confusing were the reverberations.

Any inclosed space may be rendered full of echoes by lining it throughout with a hard and smooth substance — such as marble, for instance. Now, if you wish to get rid of the echoes, you can accomplish the purpose to some extent by introducing furniture. A carpet covering the floor will help a good deal and the hanging of curtains and portiers much more. But, if you can adopt any expedient for softening or roughening the walls and ceiling, you will get rid of the trouble altogether.

It is not necessary that the walls shall be very rough. If they are so slightly so that a hand passing over them will hardly notice their lack of smoothness, it will make a wonderful amount of difference in the acoustics of the room. Much may be accomplished in the same direction by the decorative treatment — the idea being that the more you break up the surface of walls and ceiling, the better. One reason why the chamber of the senate in the capitol at Washington, is so good acoustically is that its ceiling is criss-crossed with beams at right angles, forming numerous "pockets," while there is much incidental fretwork, and the corners of the hall are filled in with decorative ironwork.

Thus it seems that any place built for the purpose of an auditorium ought to have walls and ceiling of a soft material, with a rough surface. Cork, covered with canvas and painted is an admirable echokiller. Cement, or plaster, if painted with soft colors, is good stuff for the purpose. It is surely strange that the softness or hardness of the paint should have any difference, but such is the fact. Felt is a famous non-conductor of sound, and a thin layer of it spread over walls, covered with canvas, and painted, is sure death to the most robust echo.

Recent experiments have shown that the walls should absorb sound or muffle it. The best sound absorbent is an open window, and it might sometimes be practicable to use openings in walls for the purpose. But every building is its own problem acoustically speaking. — Exchange.

SOME STARTLING STATISTICS.

According to the Census report the total consumption of liquor in 1907 reached the stupenduous figure of two billion gallons; that is, 25 gallons for every man, woman and child in the United States.

The annual average expenditure for intoxicants during the first half decade of this century was more than $900,000,000.

More than 2,000,000 people are supported by the liquor traffic in the United States.

The United States government receives from revenues from the liquor traffic about $300,000,000 annually, but for every dollar received it costs the government at least $22.00.

The liquor traffic murders more than 100,000 every year — 300 every day, 12 every hour.

580,000 boys under the age of 21 begin the drink habit and start on this perilous journey every year.

Nearly a hundred railroad companies have adopted with more or less stringency the following rule: "The use of intoxicants by employees is prohibited; frequenting places where they are sold is sufficient cause for dismissal."

Last year the United States expended one hundred and forty-three times more in liquor than in foreign missionary work.

Dr. A. W. Ferris, president of the New York State Commission on Lunacy, gave some startling facts and figures through "The Survey." He states that next to heredity, alcohol is by very much the more potent cause of insanity. He declares that in the state of New York 28.9 per cent. of the state patients owe their insanity to alcohol; in Massachusetts, 30.6 per cent.; in three asylums in England, 26.3 per cent.; and in five asylums in Austria, 24.9. per cent. — Pittsburgh Church Advocate.

Home Circle.

CHRISTIANS IN THE SMOKING CAR.

The Christian Advocate tells of a young man in a smoking car one day, dressed in the style of a "sport," studying the faces of the passengers as he passed up and down the car, trying to secure a fourth to make up a quartet for a gambling game. His search being fruitless, he said with a sneer: "I guess you are all Christians in this car." At this a queer-looking individual hastily arose and stammered out, "No, I will play with you," and then took his place with the party.

Our friend drew this conclusion: that neither men like those, nor people generally, expect Christians to gamble. It is wise for a boy who wants to make and keep a good reputation, not even to know how to play cards. Few business men, looking for a boy to take into the office or store, would think of employing one who was seen playing cards in a smoker on a railroad train, and many of them would not do so if they saw him gambling anywhere.

MARY'S VENTURE.

By Theresa Day.

Mary Lane sat idly looking out of the window, the book she had been reading lying where she had dropped it in her lap.

"I wonder if I could get up courage to ask the doctor to help me?" she mused. "He certainly cares enough about me and uncle and auntie to do that much for me. And he knows I need to make some money—to pay his bill, if for nothing else."

As she stood looking down the road, the object of her meditations came into view. Driving behind his old gray mare, the doctor came up to the gate, and, hitching the horse to the post, he walked briskly up the gravel path and into the room where Mary was sitting.

"It looks to me as if I was about out of a job," said the old man, cheerfully, as he took note of Mary's bright eyes and increased vigor.

"Indeed, I am well, doctor," said Mary, "the only thing I need now is more strength. Please leave me a bottle of strength today," smiling brightly at him.

The doctor stayed and talked with Mary and her aunt for quite a while; then, when he was preparing to go, Mary took her future in her hands bravely and made known her request.

"I want to ask a favor of you, doctor," she said timidly. He had said he need not come again very soon, and she knew she must make her request now, while she had the opportunity. She shrank from asking favors, but her aunt and uncle were too poor to pay her bill and keep her in idleness, and besides, Mary was ambitious to do something in the world. So she turned to the doctor, as the most influential man she knew, and one having known her from childhood would be the most likely one to take an interest in her career.

"Well, Mary, what can I do for you?" he said, briskly, but kindly, as he looked at her with his keen eyes.

"I would like you to give me a recommendation to use in getting a position when I am strong enough to go out. I must earn my living, you know, and I am going to the city to get a position in one of the big stores."

"A position in a store, eh? U'm, but why do you want to go to the city to do store work?"

"Well, I think it is the only thing I can do. There is nothing here in the country for me to get to earn money; and I don't know shorthand or typewriting to get a position in an office, so, I thought I could be a clerk."

"Certainly I can give you a recommendation, Mary, but I would rather you should take up some other kind of work. The work you propose to do is hard, and the hours are long, usually; besides you are used to living in the country and breathing fresh air, and the confinement in a big building will be bad for your health."

"But then I will have the advantage of living in the city, and by-and-by perhaps something will turn up."

"Why, look here, Mary, I have just thought of the very place for you. You know a lady who wants a good girl to help her with her housework. It will be a good home to the right girl, and I think you are just the one for the place."

"No, I don't want to do housework, doctor. I would rather try the city."

"You know how to do housework, and can do it well," urged the old doctor! "I would not allow any false pride to keep me from doing the one work I could do best. Shall I give you my card to take to Mrs. Holmes? It will be a delightful home for you, I know." and he smiled persuadingly.

But Mary stuck to her first plan, and the doctor reluctantly gave her what she asked for. Although it proved that she would have only fifty cents a week left after her board was paid, she persisted in carrying out her desires. The city had cast its glamour over her, and she was fascinated beyond the persuasion of any argument.

As the weeks went by Mary's strength returned, and she began preparing for a trip to the city to get a "position". Girls who worked in kitchens had "places", she told her girl friends; but she was going to the city to get a "position". And it so happened that she did get a position at once, in a store where she had to work from eight in the morning until six at night, standing most of the time. Of course she had some time off for lunch, and she delighted in going about the streets and watching the wonderful bustle and activity. At first she was almost too timid to try to cross the busiest streets, for fear of being run down by wagons; but when she became accustomed to it, she gloried in the tangle of cars, drays, automobiles, and people.

Mary was a girl of much common sense, with bright, fun-loving ways; so she soon made friends with the girls with whom she was associated. They liked her and they had good times together at lunch time. Mary Lyon, who was at the same counter with Mary Lane called one evening at Mary's boarding-house and took her to a lecture. This was a great treat to Mary Lane and opened up a new world to the country girl.

When Mary Lane had been working at the store several months there came a busier season, a special sale of goods which lasted many weeks. Mary began to lose the rose color from her cheeks, and the tax on her strength was heavier than she would admit even to herself. She persuaded herself that the rush would soon be over and then she could get rested up again — perhaps she could go down to visit uncle and auntie over Sunday, for in spite of her bravery Mary was getting a bit homesick.

The rush of the busy season was over at last. Mary was almost too tired to work the last day, but the girls cheered her up, and the activity of the stronger ones made her feel ashamed of her own weekness. So she smiled at the girls' jokes, and waited on trying customers all day with quivering nerves and trembling limbs. Then, just before it was time to close up and go home, the head of the department went round passing out little envelopes. Mary was surprised to receive one, and wondered what it would be, not understanding the knowing smile of the older ones. Upon opening the envelope she was astonished to see the amount of money due her, and a printed slip which informed her that her services were no longer needed—her work would end with the day.

"Oh, but what am I going to do?" she said to Mary Lyon. "I owe all of this money for my board this week, and I haven't a cent left from last week."

Mary's friend was very sympathetic, but she was a poor girl herself, and the only advice she could offer was for Mary to go home to the country.

"The stores are all laying off their hands, now, and there is not much chance for you to get another position," she said, "and your landlady will not wait for her board money; so the best thing is to go back to your home and do as your doctor advised you to do before you came to the city."

Mary had told her friend of the doctor's plan for her, and how she had determined on coming to the city. It was a heavy blow to her pride to give up and go back, confessing herself defeated in her ambitions. But Mary was a sensible girl, and she faced about and made ready to go home. Mary Lyon loaned her money enough for her railroad fare, which was perhaps the heaviest blow to Mary Lane's pride, but she promised to pay it back as soon as she got home.

"Now, my dear girl," said Mary's adviser, "when you are fully rested up, hunt that doctor of yours, and tell him you are looking for a "place", and you will come out all right."

When Mary had been at home a week the doctor dropped in one day as was his custom, and after his surprise at seeing Mary was expressed, and Mary had told him how "miserable a failure" she was, he said, with a twinkle in his kindly eyes, "But, Mary, Mrs. Holmes still needs a helper. Do you want to try it, now, and let us see what a success you can be?"

"May I?" said Mary, with eagerness. "You are very good to give me another chance. I will accept it gladly."

"It is your own work," said the doctor. — Young People's Paper.

Marriages.

Shoemaker—Gehman. — On May 7, at the pastor's home at Schwenksville, Pa., by J. W. Schantz, Jacob L. Shoemaker, of Elroy, and Maria N. Gehman, of Hatfield, Pa.

Deaths.

Davis. — On May 28, Schwenksville, Pa., Joseph W. Davis, father of Eliam L. Davis, of South Hatfield, aged 86 years, 4 months and 22 days, of ailments incident to old age. Funeral services were held at his late residence and also in the Mont. Baptist church, below Colmar. Rev. J. W. Schantz spoke from Matt. 11: 28. He is survived by 2 children and a brother.

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MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1912 as complete and correct as possible.

Correspondence.

Geary, Okla., June 11, 1911. The recent hot weather we have had lately is a reminder to us that summer is here, and harvest time is at hand. Harvest in this vicinity is short this season on account of the spring drouth, but we are to be thankful for what our heavenly Father has given us

But we also had a spiritual harvest last Sunday, June 4th, when after a very interesting sermon by Rev. J. S. Krehbiel, 8 persons were baptized and taken into the church. In the afternoon we had communion service in which the new members took part. May they look to Jesus in time of temptation and trials and we are sure He will help and aid His children, and make them strong.

Mrs. J. S. Krehbiel and son and Grandma Ringelman went to visit their old home in Pennsylvania, where they will spend the summer months.

About a month ago the Indian Black Coyote died at his home. He was a member of our church. His sufferings were great here upon earth and we are glad to know that there is a hope of rest to which he was called.

We had our annual Sunday school picnic on the North Canadian river on Decoration day.

CALL TO PRAYER

For the 13th International Sunday School Convention to Be Held at San Francisco, Cal., From June 20—27, 1911.

"Men ought always to pray." (Luke 18:1.)

God's people believe in prayer. We are taught to take everything to God in prayer, and have His positive assurance that He will hear and answer so far as our petitions are in accordance with His will. We are sure that you often remember the great Sunday School cause in your prayers, but we come to you now with several specific requests in the name of the International Sunday School Association. We ask that you pray earnestly for each one of the items herein mentioned, not only in your private and family devotions but, as opportunity offers, also in your churches, prayer-meetings, Sunday Schools, classes, etc. The work we have in hand, and especially the great Convention toward which we are looking, is taxing to their full capacity both the brain and heart of all who are interested, and we feel particularly just now the need of united and fervent prayer that God may sustain and direct all of us so that what is done may be done to the glory of His Name. We know you will gladly unite with us. Observe the following for a call to prayer:

1. Giving thanks to the Heavenly Father for His continued presence and leadership; that He is bringing us to the San Francisco Convention to report the best three years' work our Association has ever done.

2. That our Chairman and his Committee may be divinely led in the arduous task of constructing the strongest and most helpful program ever presented to an International Convention.

3. That our General Secretary and his associates may have the Heavenly Father's guidance in all those details that have to do with the arrangements for the Convention, so that the Convention itself, and that for which it stands, may be made more prominent than the details connected with holding it.

4. That the Pre-Convention Tours, under the special direction of our Adult Department Superintendent, may be fully manned and carried out in such a way as to create great interest in the places through which they pass, and influence large numbers to attend the Convention.

5. That our brethren of the Local Committee and their associates in San Francisco may be successful in all their undertakings to properly prepare for the Convention, and so administer the local affairs as to insure the largest success of the Convention locally, as well as to the continent-wide field.

6. That every State, Province and Country in North America may send its full quota of wisely chosen delegates and alternates to San Francisco, to the end that the business of the Convention may be transacted with wisdom and discretion, and that every part of our field may receive the choicest blessings from it after the Convention is over.

7. That International Sunday School Day, June 25th, 1911, the Sunday of the Convention, may be observed throughout North America by pastors preaching sermons on Sunday School work, and Sunday Schools observing the exercises prepared for that occasion, to the end that much valuable information may be disseminated and the prayers of God's people united in the interest of the great Sunday School cause.

8. That our Association may come up to this Convention with all bills paid and a balance in the treasury, and that the money pledged for the next triennium may be sufficient to enable us not only to maintain the work at its present rapid growth, but to adequately meet some of the pressing opportunities from which we are now obliged to turn away.

9. That no serious accident may befall the large number of delegates who shall travel across the country, either going or returning, and that the lives of all may be preserved.

10. That this Convention may be marked in its every session by the manifest presence of theSpirit of God leading all who have any part, however great or small, to place the emphasis where it belongs, viz: the winning of souls to Jesus Christ through the study of theWord of God. To this end, pray that every address may be uplifting,stimulating,strengthening, encouraging, and that the influence of the Thirteenth International Sunday School Convention may abide in all parts of our field throughout all the days to come.

Jesus said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24.)

We all know it is true.

It is better to like what you have than what you like.—John A. Broaddus.

FINE BUNCH OF DIRECTORS.

A reader of The Issue seeking official information on the nutritive value of beer, to refute statements advanced by brewery patrons with whom he had discussed the matter, made inquiry to the Bureau of Chemistry (Department of Agriculture) for an analysis of beer. The reply stated that neither the Federal Government nor any state government, to their knowledge, had made such an investigation, but they referred him to the "Scientific Station for Pure Products" with offices at 20 Whitehall Street, New York City.

Our correspondent forthwith went to this place and received a carefully prepared analysis of beer, but imagine his surprise when he learned from the data they gave him that the following were directors of this "Scientific Station for Pure Products":

Albert Lieber, Indianapolis Brewing Co., Indianapolis, Ind.; Gustav G. Pabst. Pabst Brewing Co., Milwaukee, Wis.; Joseph Theurer, Schoenhauch Brewing Co., Chicago, Ill.; Otto F. Stifel, Union Brewing Co., St. Louis, Mo.; Louis Lemp, Edwin Lemp, Wm. J. Lemp Brewing Co., St. Louis, Mo.; Herman Straus, Pittsburg Brewing Co.,Pittsburg, Pa.; Anton Lutz, A. Lutz & Son Brewing Co., Allegheny, Pa.; Albert Carry, National Capital Brewing Co., Washington, D. C.; John Mc Glinn, Philadelphia Brewing Co., Philadelphia, Pa.; Jacob Ruppert, Jr., Jacob Ruppert Brewery, New York City; George Giegel, John Eichler Brewing Co., New York City; George Ehret, George Ehret Brewing Co., New York City; Herman A. Schiek, Jacob Ruppert Brewery, New York City; August A. Busch, Anheuser Busch Brewing Association, St. Louis, Mo. — American Issue.

Editorial.

The recent Presbyterian Assembly at Atlantic City, N. J., by its action, asserted itself and the great church it represents to be on the side of a divinely inspired Bible and a divine Christ, when it suspended Dr. Grant for his heretical modernism. It could not consistently have done otherwise. So long as a church has standards of faith those in that church should be in accord with them or get out. It does seem very inconsistent to us when men who claim to be intelligent should want to continue to be identified with a body with whose ideals and doctrines they are not in accord. There is no place in a church that literally accepts facts as the Gospels state them for one

who could explain away miracles or deny the fact of the resurrection or question the reality of the Holy Spirit.

The International Christian Endeavor Convention will this year be held at Atlantic City, New Jersey. This rich feast of spiritual uplift will bgin on the Million-Dollar Pier, on July 6th and ocntinue until the 12th. There is no other gathering anywhere for spiritual edification and blessing where there are to be found among the speakers stronger and more spiritual men from so many different points of the compass, men that are world renowned in the Christian world, than at this convention. Among them will be Rev. F. B. Meyer, of London, Rev. Floyd W. Tompkins, of Philadelphia, Rev. Ira Landrith, ofTennessee. The President of the United States, Mr. Taft, will also be present and speak.

Monday afternoon, July 10th, is set aside for the members of each Denomination to gather by themselves and hold their own meeting. The Mennonites, too, will have a meeting all their own. The official program of the convention will announce the place. Speakers from different parts of the country where Mennonite churches are found will be present and give addresses. Several of these addresses will come from the far west either made in person or by proxy. It will be a fine program for our young people when it is finally completed. Plenty of opportunity will be given all present to discuss the merits of the addresses and to speak on subjects of their own choice. Following are serveral of the topics that will be discussed:

Our Young People and the Future of our Denomination.

Winning Forces in Christian Endeavor..

The Next Step in Christian Endeavor.

This convention will afford our young people, and our old people too, a rare opportunity to spend a week by the sea side and at the same time be spiritually uplifted and then with gathered strength and force return to their home churches and resume their duties with renewed vigor and energy. Special rates are offered from many points by railroads and also by the boarding house keepers to visitors to this convention. Get in touch with your local or state committees and find out all about the rates and time of special trains going. July five and six all roads will lead to Atlantic City. Why not join the great caravan of Christian Endeavers as they journey eastward?

Our General Conference will soon assemble. Brethren from many sections of the country will come together to consider ways and means for extending the cause for which we stand. It is hard to estimate the full value of a conference, both to the local church and the church as a whole. It serves to keep our widely scattered people in closer touch with one another. In the early days of the conference social relations were a power and a conference often gave many relatives and friends an opportunity for meeting one another. Now, since the conference assumes larger proportions, the social element is rapidly disappearing. Blood relationships and personal friendships between the members of different churches are worth encouraging and fostering because they do so much toward cementing the union which the conference has brought about. Clannishness, to be sure, may be open to serious objections, if it is of the wrong kind, but a bond of church fellowship made doubly secure by the cords of friendship or relationship is certain to be of greatest advantage to all concerned.

The church whose privilege It is to entertain a conference finds that its standing in the community increases in influence. The opportunity of seeing and hearing the leaders of our denomination and of becoming familiar withthe business of the church is an education and will make them more enthusiastic in the support of the churches' various interests. Because they have learned to know more about them they will be ready to do more for them.

JAKE.

A Story of Plain People. — By G.

(Continued.)

Chap. 8.

The day arrived when the lot was to decide who should be the preacher. One after another came the brethren in their plain carriages. There was no loitering about the doors, foolish gossip was deferred for some after time. The horses were quickly tied up in their sheds and the people passed rapidly and silently into the meeting-house. The tension was high, even the children felt it and were quiet.

Solomon was a little later than usual in arriving. Theoretically, the whole business was in the Lord's hands and would be well attended to. The bishop felt that he must betray no anxiety whatever and tried to affect a serene calmness. Actually the good man was worried, his stoop seemed more pronounced, his step was heavier than usual, walking appeared to be a burden. In his heart he was praying that the choice might fall upon Menno. The kiss of peace was given and the bishop, preachers (there were a number of visiting ones) and the deacons found places on the wooden bench on the platform. Their heads were just visible above the long counter that served for a pulpit. Everything in the meeting-house was of plain unpainted wood, but it was a sacred sanctuary — a holy temple, and in no cathedral could the lofty nave, the rose windows and the wonderful music of choir and organ have created a holier atmosphere than that in which the worshipers in that little meeting-house found themselves that day. None other than those consecrated by the ordination of the church had ever spoken over that plain wooden pulpit. No sentence, unless it was a part of worship, had ever been spoken from that platform to an audience. But this day was one of special solemnity. Every minute seemed to impose an extra burden. Solomon looked over the congregation from brother to brother, from sister to sister, from child to child. He seemed to be trying to read what was upon their minds. The two candidates were directed to find places upon the front seat. Jake was pale, confused and clumsy in his movements, and looked thoroughly frightened. Menno betrayed some uneasiness by the nervous twitching of his fingers but possessed enough self-command to bestow upon Jake a friendly, encouraging smile. Poor Jake nodded in acknowledgment of Menno's cheer and the two sat down together. Every one seemed to be studying them as they sat there with bowed heads. The scripture reading was from the first chapter of the Book of Acts:

"And they appointed two, Joseph called Barsabas who was surnamed Justus and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen, that they may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

Next came the prayer. Long did the good old father in God plead. He asked to have every human concern taken out of his heart and out of the hearts of those present, and that the candidates be helped to submit themseves wholly to the will of the Lord. He invoked the gift of eloquence, of sound judgment, of fearlessness and of charity upon the one upon whom the lot was to fall. He asked that that one would ever remain faithful to God and the church. The prayer came to a close with the petition that the angel of peace might hover over the flock before him and then with a voice trembling with emotion the "Amen" was said. A hymn was sung, the presentor, armed with a tuning fork, having given the pitch and led off in a rich bass voice. There were nine stanzas to the hymn and the congregation sang them all.

The address to the candidates defined a minister's duty. They were told of the trials that come and of the responsibilties to be borne, but the joy of walking in the Master's footsteps and taking up the work of saving souls was specially emphasized. The face of the speaker became radient with what seemed heavenly light as he spoke of the soul winner's reward and quoted the familiar words: "They that turn many to righteousness shall shine as the stars for ever and ever."

Two Bibles were then taken by the bishop and the deacons into the outer room. The silence was awful. The intense interest held every nerve at tension. Jake felt weak. He was in great fear lest he might faint or weep or do something equally out of place. Menno's lips were tightly drawn together. "What," he thought, "if God shoud want neither of us? There are two books. He must take one and reject the other. Why are there not three so that both of us might draw a blank if He should see fit to reject us?

If the people in their prayers, named the person whom they wanted, it is safe to assume that practically all of them had asked God to chose Menno. Malinda prayed, but prayer was a discipline to her just then. She asked the Lord to do as He thought best and not regard her wishes and craved for grace to be satisfied, fully satisfied, with whatever His choice might be.

Solomon slowly came up the aisle with the Bibles. Both contained a slip of paper. One was a blank, the other had written upon it a line from the sixteenth Psalm. "Upon whom will the lot fall?" people were asking themselves as they leaned forward to see. Every one was holding his breath and it seemed as though all hearts were beating aloud in unison. The books were carefully laid side by side upon the table before the pulpit. Jake being the older, stepped forward and selected a book while Menno took the remaining one. Bishop Zook opened them as they were handed to him. Ah! What a

moment! What hopes and fears went fluttering through the congregation! Upon whose slip are the words written? every one was asking himself. Women were weeping: they always do when the lot is drawn; some were sobbing loudly and not a few of the most tender-hearted of the men dried their eyes. Malinda made a supreme effort to feel and act impartially but tears flowed down her cheeks as they did down the faces of the other women. A strange feeling that the lot had something to do with her destiny possessed her. "Why am I so anxious?" she was asking herself. "Is it for Jake who saved my life or is it for Menno whom I — ? No I will not permit myself to be anxious even though I love — ".

"I find", said Solomon as he turned over one of the slips of paper, "that this has nothing upon it." The slip was Menno's.

If the choice was the Lord's no one felt pleasure because of it unless it was Deacon Hunsberger. He found satisfaction in the thought that God had used him as His special instrument in bringing about Jake's nomination.

Solomon then took the other slip in his hand and looking straight at Jake read what was written upon it: "Thou maintainest my lot."

"Let us pray."

Menno retired to his accustomed place in the congregation while Jake knelt before the bishop. The sentences of ordination were spoken and the ministers and the deacons extended the right hand of fellowship to Jake and kissed him. He was now a minister of the Mennonite church. The chain of the Apostolic succession of living witnesses of a living Lord that came down from the Fathers of Christianity through the Waldensians of the Middle Ages and the church of Menno Simon of Reformation time had another link added to it and Jake was that link.

Malinda went home in misery but determined to conceal the evidences of it at any cost. There is one to whom the perplexed may come and unburden themselves and to Him she poured out her soul in prayer immediately upon reaching her chamber.

(To be continued.)

NOTES ON THE S.S. LESSON.

June 25.

Review.

Golden Text: Micah 6: 8.

Lesson I. This lesson proves the power of the testimony of an insignificant little girl. She was the victim of injustice, yet showed a readiness to return good for evil by directing her master to the only one who could heal. She did not forget God though alone in a strange land and among those who knew nothing of her God. She had a true missionary spirit. Wash and be clean was Naaman's only cure. It is the only cure any sinner may find.

Lesson II. Like the King of Syria, many men blame their failures on human instruments when the hand of God is using them to carry out His purposes. The King of Israel did well in heeding the warnings of the man of God. People would save themselves if only they listened to the warnings of God's servants. The young man's eyes were opened in answer to prayer. If we would only pray more we would see more. The chariots of fire are still to be seen if we look for them.

Lesson III. God always has some one ready when He needs a man. Joash became a good king because a good man advised him. It is worth while being a good man: one becomes a person of influence. The death of the wicked queen proved that she had not destroyed all the royal seed as she thought. Even though it seems impossible to man, God makes good His promises. He preserved the life of Joash to be true to David.

Lesson IV. Neglect of God indicates the decay of a nation. Zeal in His service is one of the true signs of prosperity. Our bodies are the temples of God. They should be kept pure and holy for His service.

Lesson V. Nineveh was a wicked city, which Jonah did not want to help save. Many so-called Christians today would very much prefer seeing the heathens left to themselves. God warns the worst of men, as He did Nineveh; if they listen to Him, He will spare them. God thinks of His dumb creatures as well as He does of men.

Lesson VI. The peaceful arts of husbandry are a nation's greatest source of wealth and contentment. A great army may have been a power in the time of Uzziah but today it simply eats up the fruits of a nation's industry. Successful and powerful people are in danger of becoming proud and forgetting what God has done for them. Perhaps this is why God keeps so many of us poor. Leprosy was a terrible curse but it is a punishment that one who defies God and ignores His law deserves.

Lesson VII. Isaiah first got a view of the Lord; then of himself; then there was a cleansing; and then he was ready to answer God's call. Learn the process, know God; know yourself; be pure; then go.

Lesson VIII. God cares for His people. He preserves and protects them because He expects fruit — good fruit. If, after His care, we bring forth evil fruit, there is to expect but to go the way of the evil tree that brings forth evil fruit.

Leson IX. The ideal time is that time when men recognize one another as brothers; when war and hatred are done away. This will only come to pass when the Lord is made supreme and above everything. To bring about this condition we must begin in our own hearts and enthrone Him there.

Lesson X. Return is the burden of every prophet in the Old Testament. There are backsliders everywhere. They are the meanest kind of sinners because having once known God they have turned away from Him. Forgiveness is freely obtained because God is merciful. We can obtain that mercy by confessing our unworthiness.

Lesson XI. The Passover was to keep fresh the memory of what God had done for Israel. When they neglected it they soon forgot God. Hezekiah made provision to share the Passover with the brethren of the northern kingdom. He showed a brotherly, missionary spirit. The means of grace open to us are a source of greatest blessing. The blessings grow as we share them with others.

Lesson XII. Israel came to the end of God's patience as all who persist in sin are bound to do. For generations He had labored with His apostate people, but they would not hear. The many generations of idolatry and bloodshed could lead to but one end and that was destruction. All the paths of sin lead to the same end.

NOTES ON THE C. E. TOPIC.

June 25.

A Missionary Journey Around the World. VI. Missions in China.

2. Cor. 11:21—28.

The civilization of China is more ancient than that of any nation existing today. China has much to teach the rest of the world. It has long ago learned the utter uselessness of war and has ceased being a warlike nation. The people have developed a patience and industry at which the rest of the world must marvel. They are a studious people and the learned man with them is the man of power and influence. The respect for parents and authority to which they are given might well be copied by people of other nationalities. China has a dense population numbering some 250,000,000 souls.

There are three great systems of religion in China. Confucianism, Taoism and Buddhism. The two former are indigenous, while the last named came from India. Rev. Arthur Smith says of these faiths: "These religions may be discriminated as ethical (Confucianism), physical (Taoism), metaphysical (Buddhism). Buddhism has adopted the deities and spirits of other religions. Taoism has imitated the trinity of Buddhism. Confucianism despises, rejects and adopts both! Every Chinese is a Confucianist, but most of them are likewise Taoists and Buddhists. They practice all three on different occasions for different purposes."

The social condition of the masses in China, while in some respects of a higher order than in many other non-Christian lands, needs the uplift that the gospel alone can give. The position of woman is especially degrading. She is regarded as an inferior creature. Girl babies are never welcome in the home and are often exposed to death or sold into slavery. The custom of foot-binding condemns millions of women to a life of pain and helplessness. The wife has no standing in the home of her husband and must serve the mother-in-law and the sister-in-law. Opium, the curse of China, was forced upon it by Christian nations in the interest of commerce! A determined effort is now being made by the government to prevent its use.

Since its war with Japan China is becoming, more and more, a factor in international polities. The Boxer disorder was an unsuccessful attempt to resist the growing influence of Christianity and modern civilization. Today, as never before, China's doors are open to the Gospel.

Nestorian missionaries entered the country in the sixth century. The Jesuits were in China as early as 1580. There are today 70 protestant societies on the fields having over 1200 missionaries, their wives, physicians and unordained helpers at work in nearly 5000 station. There are 200,000 native protestant communicants, and nearly twice as many adherents who are not communicants. We have no statistics at hand for the number of Catholic communicants, which is somewhat larger.

Medical missions are greatly appreciated by the Chinese officials and people. It is the success of these missions that is bringing China to see the value of Christianity. Of medical missionaries there are 400 men and women. Another growing and much appreciated work is that of the Y. M. C. A. which has stations in a number of large cities.

If ingratitude toward men be a base sin, what shall we say of ingratitude to God?

News of the Week.

DIRECT ELECTION OF SENATE

Vice-President Votes in Amendment, Giving Federal Control of Elections.

Washington, June 12.—The senate to-night, by 64 to 24, passed the resolution amending the constitution to provide for election of senators by direct popular vote. The Bristow amendment giving to the federal government supervision of such elections, was adopted 44 to 44, the vice-president casting the deciding ballot. The house already has passed the resolution.

The house resolution delegated supervision of the elections to the senate.

After the ballot Senator Reed, of Missouri, protested against the vice-president casting his deciding vote. An amendment by Senator Bacon qualifying the Bristow amendment to prohibit federal supervision of election unless the state legislatures refuse or fail to act was defeated 46 to 43. The resolution as amended was finally adopted 64 to 24.

The states which have demanded the adoption of a constitutional amendment providing for the direct election of senators by the people are:

Arkansas, Nevada, California, Michigan, Minnesota, Wisconsin, Utah, Missouri, Kansas, Iowa, Texas, Oregon, Illinois, Louisiana Indiana, Colorado, South Dakota, Kentucky, Idaho, Pennsylvania, Washington, Nebraska, North Carolina, Oklahoma, Tennessee, Alabama, Montana, New Jersey, Wyoming. Total 29. Number of states necessary to bring about a constitutional amendment, 31.

TAX ON SUGAR SIX TIMES AS MUCH AS CIGARS.

Washington, June.—Representative Warburton, of Washington, a newly elected republican insurgent, in the house of representatives charged congress to-day with letting millions dollars go to waste that it might collect in internal revenue taxes on tobacco. He attacked the pending wool tariff revision offered by the democrats, declaring that their plea of needing revenue for the government treasury was not a serious argument for keeping high duties on woolen goods.

"If the government would put a reasonable tax on tobacco, which may be considered a luxury", said Mr. Warburton, "it could let in woolen goods, cotton goods and sugar without any tariff whatever. If this country taxed tobacco as England or France does, we would close the doors of all the custom houses, except as to the importations of liquors and tobaccos."

Mr. Warburton said the democrats had been afraid to reduce the duties on wool any further for fear of the consequences at the next election if the woolen industry was prostrated by the removal of protection. He said the democrats had been compelled to adopt the republican doctrine of protection and excused themselves on the ground of needing revenue.

"And in the meantime," said Mr. Warburton, "American people are paying six times as much tax to the government on sugar as they are on five-cent cigars; twelve times as much on sugar as on ten-cent cigars; thirty times as much as on twenty-five cent cigars and sixty times as much on sugar as on fifty-cent cigars. The rich man who smokes a thirty-five cent cigar pays one and two-tenths cents tax on each dollar's worth of them, while his gardener, who smokes five-cent cigars, pays six cents' tax on his dollar's worth, and his washerwoman who buys a dollar's worth of sugar pays thirty-six cents tax on it."

KANSAN WORSTED BY TEMPERANCE WOMAN.

Atchison, Kas., June 9.—With the use of a rifle and her strong right arm Mrs. Tillie McGowan, a temperance advocate, broke up a picnic at which beer was being served near here last night. Mrs. McGowan was passing the picnic grounds when one of the "keg party", knowing her temperance sentiments, chidingly invited her to have a drink. She accepted a cup of beer, intending to take it away to use as evidence against the merry-makers.

One of the men said she would have to drink the beer or give it up. She answered by picking up a stone and striking the man over the eye with it. The man grappled with her and in the struggle his face was scratched and his shirt badly torn.

Mrs. McGowan then obtained a rifle and chased one of the party into the Missouri river, firing a shot at him, but missing him. Finally, she let the man swim ashore and apologize. His companions had all fled.

SCHOOL CHILDREN OVERCOME BY HEAT.

Ft. Wayne, June 11.—Eight children in the seventh and eighth grades at the City public school were overcome by heat and fainted Friday afternoon during a musical rehearsal. The children, it is said, were told not to say anything about the incident because they might exaggerate it.

The rehearsal was a strenuous one and the heat was very oppressive.

According to the story given three boys fainted first and dropped out of line. Their teacher is said to have made fun of them because they were not able to stand up as the girls were doing. Almost immediately five girls in the class fainted as a result of the heat.

CARRIE NATION, SALOON SMASHER, IS DEAD.

Leavenworth, Kan., June 9.—Carrie Nation, the Kansas saloon smasher, died here to-night at 7:05 o'clock.

Paresis was the cause of death. For several months Mrs. Nation had been in poor health, and on January 22 she entered the local sanatarium there to recover from a nervous breakdown.

HOT WAVE CAUSES INTENSE SUFFERING.

Chicago, June.—All hot records for June in Chicago were broken today in the continuation of the heat spell that started yesterday. By 9 o'clock this morning the mercury had risen to 83 and the weather bureau predicted that by late afternoon 100 would be the mark. Yesterday's hottest mark was 98.5.

Dispatches from other points told of extremely high temperatures.

At LaCrosse the thermometer showed 99 in the shade. All street sprinkling was discontinued, owing to the clogging of pipes in the Mississippi river.

All heat records for June were broken in Cleveland today, when the mercury reached 100 degrees at noon. It was believed that at least two more degrees would be added during the afternoon. The police reported a number of prostrations.

Following a series of hot days which reached a record of 100 in the shade at Des Moines yesterday, a few damp clouds, at noon today, brought a few modest drops of rain, causing a sizzling city to simmer. The mercury at Des Moines stood at 94 at noon.

HAVEMEYER GENIUS OF SUGAR COMBINE.

Washington, June 12.—So carefully guarded were the operations of the American Sugar Refining Company up to less than two years ago, E. F. Atkins, vice-president and acting head of the corporation, told the house sugar trust investigating committee today, that stockholders had no information as to how the company was being conducted.

The condition grew so onerous, the witness said, that the New England stockholders combined and obtained control When they did so, in 1910, they discovered, to their astonishment, that H. O. Havemeyer, the presiding genius of the organization, had maintained his supremacy with only two thousand shares of stock.

Heike's Memory Is Clouded.

Washington, June 14.—An attempt to discover the secret of the power of Henry O. Havemeyer, who, for years, was the controlling genius of the American Sugar Refining Company, failed again today when the house sugar trust investigating committee cross-examined Charles R. Heike, supposed confidant of the sugar financier, and secretary of the company until his indictment in connection with the recent sugar customs frauds.

Mr. Heike protested that he knew nothing of the operations of Mr. Havemeyer. Explaining that little discussion of business ever took place at the meeting of the board of directors of the corporation, Mr. Heike pleaded his inability to tell the committee much about its big transactions.

President Havemeyer ran the business, the witness said. He denied that he had such confidential relation with Mr. Havemeyer as to be able to testify now about the business of former days.

OLYMPIC ON MAIDEN VOYAGE

London, June 14.—The general strike of seamen and firemen called by the international organization was launched officially at Liverpool and some of the other ports of the British isles and the continent today. The first big steamers to be tied up were trans-Atlantic liners.

The Olympic, of the White Star line, the largest steamer afloat, got away from Southampton on her maiden voyage to New York early this afternoon after the owners had agreed tentatively to the demand of the crew.

The departure of the Olympic was made a gala occassion. J. B. Swalm, the American consul at Southampton and the mayor of the city, accompanied by his staff, visited the ship just before she weighed anchor and gave Captain E. J. Smith an official godspeed. Thousands on the pier cheered as the huge vessel cleared and scores of vessel joined in a din of farewell. The Olympic is due in New York next Wednesday.

THE MAINE WRECK PARTLY EXPOSED.

Havana, Cuba, June 13. — The United States army engineers have begun pumping the water out of the immense water tight inclosures they have built around the hulk of the United States warship Maine, sunk in Havana harbor, and the upper decks and their ruins are now above the surface.

After pumping from five to six feet out, the engineers suspended operations to inspect the walls of the great dam. It is estimated that the entire hulk as it rests on the bottom of the harbor will be exposed to view in from two to three weeks.

Washington, June 13. — The navy department is stated here to be in favor of burying the hulk of the Maine at sea after it has been raised and thoroughly examined.

CARLOAD OF BABIES.

—New York, June 12.—A carload of babies, fifty of them, most of them appearing well satisfied with the outlook in life, were shipped to the west today. They are from the New York Foundling asylum, and will brighten homes in Minnesota, Nebraska, Colorado and the Dakotas. Four Nurses and three representatives of the asylum were in charge of the little ones.

MOSQUE SHEIKS ON TRIAL.

Jerusalem, June 14.—The sheiks and other officials of the Mosque of Omar, were sent, under armed escort, today, to Beirut, where they will be tried before a special court on charges growing out of the operations of the English explorers, who, it is alleged, were permitted to despoil the mosque while excavating for sacred relics.

SUBPENAS ISSUED IN LORIMER CASE.

Washington, June 12. — Subpenas for a number of prominent men to testify here in the new Lorimer investigation have been issued and a special officer from the office of the senate sergeant-at-arms started for Chicago last night to serve them, probably this evening.

The greatest secrecy is observed by the special committee of eight senators having he investigation in charge.

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102 **At the Battle's Front.**

Mrs. C. H. M. Mrs. C. H. MORRIS.

1. I've en - list - ed for life in the ar - my of the Lord, Tho' the
2. With the ban - ner of love and of ho - li - ness unfurled, Full sal -
3. Is your name, friend, enrolled with the loy - al ones and true? Will you

fight may be long and the struggle fierce and hard; With the ar - mor of God
va - tion proclaim to a sin - ful, dying world; Tho' the darts thick and fast
dare now to stand with the Saviour's faithful few? Will you join with me now

and the Spirit's trust - y sword At the front of the bat - tle you will find me.
from the en - e - my be hurled, At the front of the bat - tle you will find me.
and the cov - e - nant re - new, At the front of the bat - tle you will find me.

CHORUS.

Hear the tramp! tramp! tramping of the army, The triumph shouting, the foe we're
Tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp!

rout - ing; Hear the tramp! tramp! tramping of the ar - my, March - ing
tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp!

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Sample Page of The King's Praises No. 2.

At the Battle's Front.—Concluded.

on to vic - to - ry,..... I'm in this ar - my, this glorious
hal - le - lu - jah! tramp! tramp! tramp!

ar - my, And the God of bat - tles will de - fend me, I'm in this
tramp! tramp! tramp!

ar - my, this glorious ar - my, At the front of the battle you will find me.
tramp! tramp! tramp! tramp! tramp! tramp!

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MENNONITE BOOK CONCERN, Berne, Indiana.

Jimmie Moore
—: OF :—
BUCKTOWN
—: BY :—
MELVIN E. TROTTER

A STORY OF WORK IN THE SLUMS AND OF THE POWER OF THE CHRIST LIFE THROUGH A WAIF OF THE SLUMS.

Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

The well-known mission worker of Grand Rapids has told a most interesting and unusual little story, the details of which are drawn from his own experience and told in his own graphic manner. The charm and humor and quaintness will make many friends of Bucktown and many lovers of Jimmie with his unfailing optimism and his loyalty to the new life which he expresses so oddly. For Jimmie himself becomes a missionary in Bucktown and a more zealous and more useful and more ignorant and more believing one was never seen or imagined.

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or
Thirty Years on the Bowery

This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

In Beautiful Cloth Binding postpaid. 75 cts.

Mennonite Book Concern, Berne, Ind.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, June 22, 1911. No. 25.

"GIVE TO THE WINDS THY FEARS."

Give to the winds thy fears;
Hope, and be undismayed:
God hears thy sighs and counts thy tears;
God shall lift up thy head.
Through waves, and clouds, and storms,
He gently clears thy way:
Wait thou His time, so shall this night
Soon end in joyous day.

Still heavy is thy heart?
Still sink thy spirits down?
Cast off the weight, let fear depart,
Bid every care be gone.
What though thou rulest not?
Yet heaven, and earth, and hell
Proclaim, God sitteth on the throne,
And ruleth all things well!

Leave to His sovereign sway
To choose and to command;
So shalt thou, wondering, own His way,
How wise, how strong His hand!
Far, far above thy thought,
His counsel shall appear,
When fully He the work hath wrought
That caused thy needless fear.

—Paul Gerhardt.

ANTI-SECRET COVENTION AT ELKHART, IND.

The Northern Indiana Christian Association (opposed to Secret Societies) will hold its annual convention in the Benlah Mennonite church, Cor. 9th and Blaine Sts., Elkhart, Ind., on Wednesday and Thursday, July 5th and 6th. The opening session will be held on Wednesday evening, and will be addressed by that well known and able leader in the cause of Anti-Secrecy, Rev. C. A. Blanchard, President of Wheaton College. Thursday will be devoted principally to the business pertaining to the Association, and in the evening there will be an address by National Field Secretary, Rev. W. B. Stoddard, of Washington, D. C.

Let there be a good attendance by all friends of the cause. Bring your lodge friends with you.

J. E. HARTZLER, Pres.,
Elkhart, Indiana.
T. H. BRENNEMAN, Sec'y,
Goshen, Indiana.

NEWS AND COMENT.

One of the present urging needs is true devotion to God and living faith in Him.

"Peace, Peace!" is resounded from many quarters, but world peace can be secured only on gospel principles, after the gospel has been given to all the world.

Two Communications. Rev. E. B. Sanford, Secretary of the Federal Council of the Churches of Christ in America, who has kindly forwarded these communications for publication, stated that the second one is "The text of a message beautifully illustrated on parchment and placed in the hands of President Taft on June 17th by the Rev. F. B. Meyer, Secretary of the National Council of the Evangelical Free Churches of England and Wales. .... At the request of Dr. Meyer I arranged for the appointment at the White House and introduced him to the President."

To the Pastors and Ministers of the Churches Associated Together in the Federal Council of the Churches of Christ in America.

The Executive Committee at its meeting held at the Assembly Room of the Bible House, on Wednesday, June 14th, authorized the sending out of a call to consider on Sunday, July 2nd, questions of International Arbitration and Peace.

The fact that this Sunday is so close to the national holiday, July 4th, makes it especially fitting that such themes should have the attention of the pulpits of this country on that day.

The immediate occurrence of the Coronation of the King of England brings to the front the natural relations of these two nations. It is a happy fact that the National Council of the Evangelical Free Churches of England and Wales have sent a Committee to present in person to the President of the United States an expression of their gratification of his proposal that there should be a treaty of arbitration between these two great Nations. In their communication to the President they say: "We are gratified to know that these proposals are to be embodied in a permanent form and we cannot doubt that they will have a profound effect on the relations between civilized nations."

The Federal Council urges the churches of America to meet the National Council of Churches of Great Britain and Wales in this cordial spirit.

The theme, however, is a vaster theme than that which concerns the mutual relations of even these two great Nations. We would urge the consideration of referring to International Tribunals of Justice matters of difference and dispute among all the Nations of the earth so that the time may come as speedily as possible when the rule of law will be observed and obeyed among all peoples as the decisions of the courts of the United States and its Supreme Court are observed in matters of nation-wide commerce that in other days would have led to internecine disorder and strife.

It is as truly the function of the Gospel to minister to the establishment of law as it is the function of the law to be the servant of the Gospel.

In behalf of the Executive Committee of the Federal Council of the Churches of Christ in America.

(Signed)
WM. H. ROBERTS,
WM. I. HAVEN,
E. B. SANFORD.

A Cordial Response of the National Council of the Evangelical Free Churches of England and Wales.

Mr. President:—

On behalf of the National Council representing the whole of the Evangelical Free Churches of England and Wales, having about 10,000 separate congregations, we beg to express our profound thankfulness, not only for the most Christian proposals that you have made in favor of arbitration between the two countries, but for the cordial unanimity with which those proposals have been welcomed.

Not only have you taken a step in advance more momentous than any statesman has previously ventured to suggest, but you have had the happiness of witnessing its approval, both by the masses of the people and their leaders, more farspread and enthusiastic than anything that has been witnessed in this generation.

We are gratified to know that these proposals are to be embodied in a permanent form and we cannot doubt that they will have a profound effect on the relations between civilized nations.

We welcome the growing community of conviction and feeling between the United States and Great Britain which evinces their agreement in humane aspiration, progressive spirit, and moral weals.

Holding as they do empire over a third of the population of the world, their agreement to withdraw all disputes from the final arbitrament of the sword must have far-reaching results.

We beg to offer you the expressions of our profound respect and congratulation and of our wish that you may long be spared to exert your personal influence on behalf of all that will help to further the upward progress of mankind.

REV. CHARLES BROWN,
President.
SIR J. COMPTON RICHETT,
Treasurer.
REV. F. B. MEYER, Secretary.
June, 1911.

MINUTES

Of a Meeting of the Board of Foreign Missions, Held at Quakertown, Pa., from June 8th to June 10th, 1911.

The meeting was opened at 10:30 a. m. on June 8th by the secretary reading part of Isaiah 60 and prayers by the different members of the Board. All the members of the Board were present, viz. J. W. Kliewer, S. F. Sprunger, Gustav Harder, P. H. Richert, C. van der Smissen and A. B. Shelly.

The minutes of last year's meeting, together with the resolutions adopted during the year, were read and approved.

The treasurer presented the following report for the past fiscal year.

During the year the following amounts were received:

For the General Mission Treasury	$23,349.33
For the Orphan Treasury	23.20
For the Leper Asylum Treasury	211.30
For the Treasury for Special Purposes	615.50
For the Christmas Treasury	55.95
	$24,255.28

Balance in Treasury April 1, 1910	2,156.34
Total	$26,411.62
Paid out during the year	25,192.47
Leaving a balance in the Treasury, March 31, 1911, of	$ 1,219.15

Whereas it has pleased the Lord to call our beloved sister Marie Petter, wife of Missionary Rudolphe Petter, from her labors to her reward, the following resolution of condolence was adopted:

"The Mission Board has heard with decpest sympathy of the departure of our beloved Sister Marie Petter and hereby expresses its heartfelt sympathy for her beloved husband, Rudolphe Petter. May the Lord, who has called His efficient and faithful worker to the blessed home above, be the comforter of her bereaved husband! Moreover, we are pleased to learn that Brother Petter, in spite of the heavy stroke which has befallen him, is filled with alacrity to continue in the work."

The following resolutions and regulations were then adopted:

1. Whereas the Lord has created cheerfulness in a few Mission-Schoolfriends to erect a Students' Home for Bethel College under the conditions that Bethel College obligates itself to pay $200 annually into the treasury for Foreign Missions for the period of twenty years,and whereas the authorities of Bethel College have accepted this offer, the Mission Board hereby expresses its thankfulness towards these "Mission-Schoolfriends" and the authorities of Bethel College for this generous contribution to our Mission treasury.

2. Whereas Sister Maria Schirmer, who with the coming August has faithfully served our mission in Arizona for the period of five years, requests the Board to grant her a year's vacation at the end of these five years to recuperate her health and to be with her widowed mother, the Board, for the reasons given, grants her this request.

3. Resolved to continue Brother C. J. Frey as Missionary Assistant for Arizona for another year at the present salary.

4. The Board allows $450 a year salary for a Deaconess at Oraibi, Arizona.

5. The Board allows $500 additional for the removal of the station Oraibi, Arizona.

6. The Board instructs its president to look around for a suitable school for our Hopi Sister Bessie and report the result to the Board.

7. Resolved that under the present condition of our treasury the Board lacks the cheerfulness to grant the request of Missionary Frey to appoint a native helper for Moen Copi. We are, however, of the opinion, that possibly C. J. Frey might at times give some assistance at Moen Copi also.

8. Resolved to appropriate, according to the estimate of Missionary Frey, one hundred dollars to defray station expenses at Moen Copi during the present fiscal year.

9. In regard to allowances for station expenses at Oraibi the Board is waiting for specified estimates.

10. Resolved, that Brother and Sister Alfred Wiebe be inducted as mission workers and Brother Wiebe be ordained as an elder as soon as convenient, and that Brother and Sister Wiebe go to Busby, Montana, by the middle of July and assist G. A. Linscheid's and P. A. Kliewer's in the work there. The division of the work is left to the missionaries there, with the approval of the Mission Board. The induction and ordination of Brother and Sister Wiebe is to be executed in their home church (Emmaus) by the Brethern Harder and Richert.

11. Resolved to have Brother P. A. Kliewer, missionary at Birney, Montana, ordained to the eldership and that Brother G. A. Linscheid is hereby instructed to perform the ordination.

12. Whereas the present condition of our treasury does not warrant us to undertake the building of a chapel at the Upper Rosebud, as requested, and whereas the Board does not have the proper insight of the matter, itwithholds its decision for the present.

13. Resolved to allow $300 for a windpump, an organ and for painting at Birney, Montana.

14. Whereas an application has come to Sister Agnes Williams to act as Field Matron in connection with her mission work the Board gives its approval to the acceptance of this offer.

15. Whereas Missionary J. B. Ediger contemplates to go toCantonment from time to time during the coming winter and study Cheyenne under Brother Petter, by which an extra expense of about $125 is occasioned, the Board allows him this amount.

16. Whereas the propriety has been expressed by several of our missionaries to have a day-school established upon our mission land at Clinton, Okla., the Board instructs our missionaries Petter and Ediger to ascertain under what conditions a school can be established and maintained, what the prospects are of having it filled with children and whether there is any probability of receiving any outside financial aid for the same.

17. The Mission Board allows Missionary H. J. Kliewer $100 towards the painting of the buildings at Hammon, Okla.

18. The Board allows Missionary John A. Funk $100 towards the painting of the mission-house at Canton, Okla.

19. The Board allows Missionary H. J. Kliewer sixty dollars, to partly cover his traveling expenses during iis vacation the past summer.

20. The Mission Board approves of the plan of its mission student Albert Claasen to study at Dr. White's school in New York during the coming year before entering the missionfield, and suggests that his bride attends Bethel College during that time for her further preparation for mission work.

21. The Board approves of the enlargement of the small Bungalow at Champa, India, as a dwelling for the second mission family, as soon as the requisite funds are avaiable.

22. The Board appropriates the sum of four hundred dollars to defray station expenses for the present fiscal year and to cover a deficit from last year, to the station Champa; and two hundred and twenty-five dollars for cost of buildings erected during last year and six hundred dollars for station expenses and the covering of a deficit from last year, to the station Janjgir, India.

23. The Board appropriate eight hundred dollars for furnishings, a fence and station expenses for the new station Manhadi, India.

24. Upon the request, which our mission-workers in India sent to the GeneralConference through our Board, that one or more brethren be sent to India to inspect the work there, the Board answers: That the request will be laid before conference. And that while we recognize the plan as a good one inasfar as our circumstances permit the execution thereof, we are yet under the conviction, that the appointment of a Field Secretary, whose duty it is to visit the different conferences and conference churches in the interest of our mission is for the present of greater necessity.

25. Wheras we have heard with great sympathy of the serious illness of our mission sister Anna Braun we are now pleased to learn hat her health is in so far restored, that hopes are entertained that she may soon be able to resume her work.

26. The Board appropriated two hundred dollars to defray the school expenses of our missionary student P. R. Schroeder at Bethel College during the coming school-year.

27. Inasmuch as it is the wish of our General Conference, that at least one of our missionaries be present at every session of conference, the value of which is recognized by the Board, the Board requests missionary G. A. Linscheid to attend the coming General Conference to be held at Bluffton, Ohio.

28. The Board requests the Brethren Kliewer and Sprunger to prepare an "Annuity Plan" and report the same to the Board.

29. Whereas through the expansion of our missionwork a number of new buildings have become necessary, whereby the expenses have been materially increased, we rejoice and are grateful towards the Lord, who has thus far graciously cared for this work and has called cheerful givers, so that our mission treasury, which at times was sorely tried, could always be replenished as to be able to meet all its obligations. We are, however, conscious of the fact, that the future will also make heavy demands upon the treasury, so that it will not only be necessary, that the givers do not become weary of giving, but that the Mission Board and the missionaries be careful in their appropriations and demands, having always regard to the capabilities of the treasury.

30. Resolved, that we as the Mission Board feel constrained to remind our churches, and every individual member thereof, of the necessity of interceding prayer for our missionwork.

31. Resolved, to tender our heartfelt thanks to the family of our worthy secretary of theBoard, Brother A. B. Shelly's, for their friendly and copious entertainment of the Board.

The Board held seven different sessions, three on Thursday, three on Friday and one on Saturday, aggregating 21 hours in all. The meeting closed at 12 m. on Saturday.

According to the estimates made and the appropriations granted the expenses of our work will approximate $23,000 during the present fiscal year.

A. B. SHELLY, Sec'y.

MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1912 as complete and correct as possible.

Home Circle.

FLORENCE NIGHTINGALE.

A company of military and naval officers met at a dinner in London one evening some time after the great Crimean War of 1854-55. They were talking over the war, as soldiers and sailors do in their reunions, each perhaps jealous for his own honor, when some one put the question, "Who, of all the workers in the Crimea, will be longest remembered?" Each guest was asked to give his answer to the question on a slip of paper. Each one wrote a name, and although there were many slips, when they came to be examined there was but one name on all of them. Every soldier and naval officer had written "Florence Nightingale."

To young people of to-day, especially to the American youth, Florence Nightingale is but a name, and seems to belong to the far-away past. It doubtless was a surprise to many to read that Florence Nightingale died at her home in London on the fourteenth of August 1910. She was ninety years old, and half of that long period was spent as an invalid. The achievements that made her the most famous woman of England, and one of the best beloved, were deeds done more than fifty years ago. As might be expected, they were deeds of heroic service to mankind, for such deeds win the lasting praise and admiration of all. Few could name the generals who participated in the Crimean War, while the name of Florence Nightingale is known everywhere.

The Crimean War was one of the greatest of modern times. Turn to the map of Russia and at the north of the Black Sea you will find a peninsula, almost surrounded by water, and the name "Crimea." The war was the result of jealousy between Russia and Turkey, each being afraid that the other would get too much land and too much power. The other countries of Europe were interested in the matter, and when, in 1854, Turkey, thinking that Russia was pressing too hard upon her, called upon other European powers to help, England, France, and Sardina, with Turkey, declared war upon Russia. The first battle was fought in September, 1854. The soldiers of the allied armies were brave, but they could withstand Russian armies better than disease and wounds and privations. There were no adequate hospitals, and the supplies provided by the home governments were inaccessible on account of red tape. It was this situation that called into activity the delicately reared, cultured daughter of a wealthy English squire, Florence Nightingale, named after the city of Florence, Italy, in which she was born. Before dismissing the Crimean War, let me remind you that Tennyson's poem, "The Charge of the Light Brigade", recounts an incident of the great battle ofBalaklava, a battle which added many to the appalling list of sick and wounded to be cared for.

Florence Nightingale revealed the dominating passion of her life when a little girl in her play with her dolls. The dolls were constantly getting sick, and requiring careful nursing, and, almost before they were well, they would take down with some new sickness or meet with some accident. This passion was further manifest in her young girlhood by the skill she showed in nursing sick and injured pets. She also showed great thoughfulness in visiting and cheering the sick of her neighborhood. She was carefully educated by her father.

When she was a young lady she once asked Doctor Howe, the American philanthropist, who had done so much for blind Laura Bridgam, whether he thought it would be unbecoming to a young English-woman if she should devote herself to works of charity in hospitals and elsewhere as the Catholic sisters do. This, to us, seems like a strange question, but it was not so at that time. In this day the profcssion of nursing is a highly honorable one, and women of the highest type of character and consecration enter upon its duties. In that day the women who were called nurses were generally of a low and ignorant type, often drunken and immoral. Such was their character that they were forbidden to accompany the army. Doctor Howe assured Miss Nightingale that he believed she would be doing God's will if she gave her life to nursing.

By study and preparation and experience in hospitals Miss Nightingale fitted herself for the work of nursing. Then came the Crimean War with its horrors of disease, filth, neglect, and death of the brave soldiers.

Sidney Herbert, head of the war department in England, knew Miss Nightingale well, and when the womanhood of England asked if there was not some one who would go to Scutari to nurse the soldiers, he at once named Florence Nightingale. His message to Miss Nightingale passed one from her, directed to theWar Department, offering her services; thus, was the providence of God opening the way for her great work.'

Miss Nightingale, without delay, and at the head of a company of woman nurses, went to Scutari. There was the barrack hospital, a great Turkish building designed for soldiers, a mile around. It was filled with wounded and sick and dying. Besides this there were seven additional hospitals. In the midst of such conditions this delicate, sensitive woman, reared amid beauty and luxury, was to spend two years.

Immediately upon her arrival her executive ability was manifest. She was lady-in-chief. Military boards who would do nothing were compelled to act, and she stayed by until they did act in the matter of furnishing necessary supplies. She had carried with her supplies for immediate need. Soon the whole aspect of the hospital work changed. But there was no rest for her. Miss Nightingale would sometimes stay on her feet twenty hours at a time seeing that every one was attended to. With her own hands she ministered to many, giving medicine, or encouragement, or writing letters. It is related as true that weak and dying soldiers would kiss her shadow as she passed among them at night with her little night lamp, a custom which gave her the title, "The Lady with the Lamp."

The story of her endurances and hardships, her faithfulness, her executive ability, remaining on the field long after the war closed and until the last of the sick and wounded were cared for, is interesting but too long to be narrated here. She returned to England finally, slipping back to her country home in England in a way to avoid a great demonstration which the people of England meant to give her. But her health was broken. It was thought that a little rest would restore her, but she was destined to live the remainder of her life, nearly half a century, as an invalid. She gave her life and saved it, for she lives as few women in England live.

Miss Nightingale lives not only in the story of her sacrifice but in such institutions as the modern hospital with its army of trained women nurses, and in such movements as the Red Cross Society, and similar organizations for the care of the sick.

Henry Wadsworth Longfellow, in his poem, "The Lady with the Lamp," pictures Miss Nightingale as St. Filomena:

"Lo! in that house of misery
A lady with a lamp I see
Pass through the glimmering gloom,
And flit from room to room.

"And slow, as in a dream of bliss.
The speechless sufferer turns to kiss
Her shadow, as it falls
Upon the darkening walls.

"As if a door in heaven should be
Opened and then closed suddenly,
The vision came and went,
The light shone and was spent,

"On England's annals, through the long
Hereafter of her speech and song,
That light its rays shall cast
From portals of the past."

Marriages.

Hilty—Wittwer. — On June 4, at the home of Mr. and Mrs. John Hilty near Bluffton, Ohio, by Rev. W. S. Gottshall, their son, Oswin K. Hilty to Ada M. Wittwer, of Berne, Ind.

Deaths.

Kile. — On June 11, 1911, in Richland, Bucks Co., Pa., Ellen, daughter of Joseph and Margaret Kile, aged 14 years, 3 months, 20 days. Funeral services were held and interment made at the Flatland Mennonite church on June 14th. Funeral services conducted by A. B. Shelly, who spoke from Mark 5:39. The deceased leaves her deaf and dumb parents and three sisters.

Rosenberger.—At Blooming Glen, Pa., on May 26, 1911, Anna Valera, child of Samuel M. and Bertha Barnes Rosenberger, aged 1 year, 1 month and 17 days. Interment on the 30th at Blooming Glen Mennonite church. Services by the family pastor, Rev. A. M. Fretz, assisted by Revs. Rosenberger and Loux of the local church.

Miller. — On May 22, at the home of his step-grandparents, John W. Amstutz and wife, near Bluffton, O., occurred the sad death of Willie Miller, aged 12 years, 4 months and 8 days. Willie was instantly killed by a bolt of lightning while out in the field. The remains were buried at the Ebenezer Mennonite cemetery. The funeral services were conducted by Rev. W. S. Gottschall and were largely attended.

Contributions.

For India.

From the Y. P.'s organizations at Quakertown, Second Philadelphia and Allentown, Pa., for school work $29.
Gratefully acknowledged,
ANNIE FUNK.

For Famine Sufferers in China.

Albion Society, Pretty Prairie, Kan. $3.80; Ladies' Aid Society, Geary, Okla., per "The Herold" $2.50; J. P. Thiessen, per N. F. Toews, Langham, Sask., $5; Abram A. Suderman, Winkler, Man. $6; Grandmother Kaufman, per Jac. S. Kaufman, Moundridge, Kan. $100; Anonymous, Oraibi, Ariz. $10; Bergthal S. S., Korn, Okla., per P. L. Heidebrecht, $26.
Gratefully acknowledged,
HARRISON LANDIS, Treasurer.
6th St. & Columbia Ave.,
Philadelphia, Pa.

For City Mission.

S. S. class of girls of Freeman, S. Dak., $1.10; — Reimer, $2; Nannie Habegger, $1.
Gratefully acknowledged,
E. F. Grubb.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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The Associate Editor has charge of pages 5 and 6.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Correspondence.

Deep Run, Pa.— The young people of the Deep Run church had a meeting onSunday, June 18, after the regular services and formed a Christian Endeavor society. The following officers were elected: President, Jacob R. Fretz; Vice-Pres., Menno M. Meyers, recording secretary, Mary F. Wasser; corresponding secretary, Russel Fretz; treasurer, Joseph Mounterey. The endeavorers will be the pastor's helpers in many ways. They propose to take charge of the regular service hour every four weeks on Sunday when Rev. Fretz, our pastor, preaches in Pottstown. On account of the large extent of the parish they will conduct cottage prayer meetings in homes from Bedminster to Chalfont and Landsdale. The society will be represented at the international convention at Atlantic City in July.

ARTHUR T. PIERSON MUSTERED OUT.

At the age of nearly seventy-three years, worn with incessant, intense mental, spiritual and physical activities, Dr. Arthur T. Pierson, with his wife, and their daughter, Anna, started out, last Fall, on a missionary tour of the world. This projected tour seemed like the fitting rounding out of a great career, in which the holy passion for missions had wrought such large results. But it was not so to be. After visiting the Hawaiian Islands, Japan, and Korea, Dr. Pierson's failing health constrained them to return to California for recuperation, then to their home in Brooklyn, New York. There the valiant, faithful soldier of Jesus Christ was mustered out of service in the church militant on June 3rd, and passed over to serve the King with his old associates, Moody, Gordon, Whittle, Mueller, Spurgeon, Sankey, Brooks, and others.

Dr. Pierson entered the Presbyterian ministry in 1860, and served in various cities in this country, also in Christ Church and Spurgeon's Tabernacle, in London. He was an authority on missions, the editor of The Missionary Review of the World since 1888, the author of more foreign missionary literature than probably any other writer, a lecturer of great power, making deep and lasting impression in America and Europe, author also of a number of works on doctrinal and kindred subjects, so that his published works amount to nearly fifty volumes, besides many pamphlets. He was also a leading spirit in the great Northfield movement, a Bible teacher of rare power and an inspirational leader in the missionary propaganda. To have fellowship with this keenly intellectual, Spirit-filled man of God was indeed a privilege to be coveted. Some idea of the intensity and thoroughness of his study of the Scriptures we may get from the fact that he had read the Book of Revelation through a thousand times, according to his own declaration.

Among the remarkable experiences which most decisively influenced Dr. Pierson in his ministry and life is one which he relates as a personal testimony, in the closing chapter of his book on "Evangelistic Work", and which may very fittingly follow this notice of his death. He says:

"In January, 1876, I was pastor of a large, wealthy church, preaching in a most elegant edifice, and surrounded with whatever could gratify a carnal ambition, love of ease, and lust of human applause. But God as with a lighted candle had been searching my heart, and shown me that idols were there, such as literary culture, intellectual accomplishment, oratorical power, and worldly honor; and a short time before, He had led me solemnly to renounce all these idols that I might be holier, more useful, and more blessed as a winner of souls.

"There was now in my heart no conscious idol, and for the first time there was a consciousness of close communion—almost contact—with God in prayer. With peculiar earnestness and importunity I was led to plead that in some way I might be enabled to reach the great host of unsaved souls outside of the churches in the great city where I dwelt. At the same time there was a clear conviction that this prayer was of God and would be answered in a marked way that would show His hand. This persuasion was communicated to my wife alone, and we trustingly awaited the fulness of God's time for the blessing.

"On March 19, 1876, the Lord's Day, unusual power was given me in preaching; and the time seemed to near when God would reveal His hand and give new access to the non-church goers, that I felt pressed in spirit and yearned to give vent to my feelings. That very evening, after service, I opened my heart to a beloved brother in the ministry; and the nextFriday evening, at the church prayer-meeting, I spoke plainly to my beloved people of our obvious lack of power to reach these neglecters of worship, and incidentally remarked that our superb church edifice perhaps repelled the poor, who felt themselves unwelcome.

"I had then been seven years serving that church as pastor; and that night the growing sympathy between us seemed to melt or fuse our hearts into unity. It seemed natural to draw nearer to them; and leaving the platform, I came and stood in the midst of them, and from the open Bible read the promises to praying souls, and especially to those who agree as touching what they ask.

"The Scripture testimony reached its climax in such a casting out of unbelief as fitted us to pray in faith. I knelt among them, as in a large family circle, and with strong crying and tears we together besought God to remove even a mountain obstacle that might hinder us as a church from effectually reaching the unsaved. The Spirit of God, whose presence was so vivid as to be almost visible, interceded within us, with groanings which cannot be uttered, for a newPentecost of power which would draw us toward the masses of the people and draw them to us. It was a whole people wrestling withGod for a blessing.

"While we were praying, that building was burning! As the prayer closed, the smoke was already filling the room, but was attributed to contrary winds driving it down the flues. In fact, the lath had caught from the smoke-pipe, and the fire was working its way behind the plaster and so escaped detection. But early the next morning, Saturday, March 25, the flames burst forth and laid our beautiful house in ruins. This was a strange answer to our prayer; but it was the common conviction of devout disciples that the whole event had a Divine meaning, and that God had thus set before us an open door, great and effectual, to the neglected and neglecting masses of our city population.

"We secured a large opera-house, and there the great central, vital truths of the gospel were preached simply and freely and extemporaneously. A marked blessing was at once bestowed: more souls were hopefully converted in those sixteen months than during sixteen previous years of my ministry; and the converts were almost exclusively from those outsiders hirtherto unreached. Not only so, but from the day of that fire that church has been largely attended by the class of people toward whom our hearts had been so much drawn in prayer. The preaching of the gospel in simplicity and without price, in that place of amusement, somehow drew that church and the non-church goers together, and the effect has been permanent. During the whole time of the rebuilding, polite ushers waited on all alike, and the poorest were made to feel that they were more than welcome. The relation of that church to the community is permanently changed.

"Upon no merely natural basis can these facts be explained. It might have been by a simple coincidence that the fire caught during the prayer; but for six months previous God had, in answer to prayer, communicated to the pastor the strong confidence that He would in some signal way give larger access to souls; and, on the very Sabbath previous, that confidence had been communicated to a brother minister, and on that very night to his own people, before the fire had been even suspected!

"An assurance which proved so prophetic can be satisfactorily accounted for only on the ground that it was imparted by the Hearer of Prayer as a foretaste of the answer. But there were many other signal proofs that the Divine Presence was in that pillar of fire. One may be mentioned as an example.

"In the study, in the church tower, was a mass of manuscript matter containing valuable results of Bible study, plans of sermons, etc. The desk which held it was so burned that only the iron lock was ever found; all the books were consumed; but all that manuscript, which could not be replaced, was found essentially unharmed, though bearing plain marks of its fiery ordeal. This again impressed every one as a token of the hand of God; and my friend Mr. George Mueller urged me to embody these remarkable facts in a printed narrative, as a new proof of the power of prayer. — The Evangelical.

THE CHRISTIAN'S EXERCISE.

1. Tim. 4: 8.

In reading St. Paul's epistles we find that many of his favorite

figures are taken from the midst of the busiest human society. Residing as he was a great part of the time at Corinth, at Athens, and other places in the Levant, where the Greek population was predominent, the athletic games of the Greeks was one of the scenes, that came before his notice and from these scenes at the games, he drew many lessons to illustrate his teachings.

For instance in numerous places (Rom. 9: 16; Gal. 2: 2; Phil. 2: 16; Gal. 5: 7; 1. Cor. 9: 24—27) he compared the Christian life to a race, especially having in mind, it seems, the foot-race. This was pre-eminently the struggle which caused the most interest in these games, which were almost a religion among the Greeks. And St. Paul drew many good lessons from these games, in writing the epistles to the churches under his care.

Have we not a somewhat similar picture round about us today, in most all the colleges and schools of our land? Such athletic contests are being held about this time of the year and they present to us to a great extent the same picture, as the ancient games did from which Paul drew so many useful lessons.

The foot-race still seems to be the main struggle at these contests and as we see the self-denial to which these runners put themselves, to train for the race, to get into physical condition for it, and then having entered the race, we see how laying all else aside they put all their strength and vigor and their whole energy of mind and body into the race, keeping only the goal and the prize in view and striving only for success.

Nothing else is thought of and as the distance between their feet and the running-post grows less they do not fag, but throw more and more exertion into the movement of their limbs, all the remaining strength that can be summoned is put into that last effort to gain the coveted goal.

What a contrast to our oftentimes dull and languid Christianity! We so often take our place in the race as though the prize could be won without any running at all, or as if there were no prize worth running for. We want to learn a lesson from the runner and put forth like or even better efforts in our race for the Christian's prize and the Christian's goal. For after all the crown or the prize the athlete receives is a corruptible one, and in these athletic games even after such great efforts, many are doomed to disappointment as but one can win the prize.

But not so in the Christian race. Here all who have entered the race and faithfully finish the course, keeping steadfast until the end will receive a crown, a reward, not a corruptible one, but one that fadeth not away but will shine throughout all the ages of eternity.

But to attain this end we must, as the athlete, practice self-denial in many things, must train our religious character with the like eagerness and patience and perseverence, and even more so, for our reward is not earthly but heavenly and so it behooves us ever to keep the goal plainly in view and to strive earnestly onward with all diligence, "forgetting those things which arebehind and reaching forth unto those things which are before, to press forward toward the mark for the prize of the high calling of God in Christ Jesus."

"For while bodily exercise profiteth little," and the athlete can at best but develop a strong physique and gain a crown of small value, on the other hand, "Godliness is profitable unto all things having promise of the life that now is and of that which is to come."

Therefore "Exercise thyself rather unto godliness." 1. Tim. 4: 7.

G. P. SHAW.

JAKE.

A Story of Plain People. — By G.

(Continued.)

Chapter 9.

Were it not that the prevailing idea in the congregation attributed the nomination to God's special providence Jake might have blamed Deacon Hunsberger's stupidity for the predicament in which he now found himself. It came to him as a bolt out of a clear sky. The special stress laid upon the fact that none ever seek to become a candidate for the ministry and the notion that one should never refuse a direct call from God through the lot when it comes, convinced Jake that it God's eyes, at least, he was destined to become a preacher.

Until the slip was found in his book he had given little thought to what one who preaches is expected to do. What should he say now when his turn would come to preach? He had never spoken a word in public and the feeling of a man having an important duty thrust upon which he knew not how to perform bothered him. Men are usually expected to respond to God's call to duty with feelings of great joy and an impatient desire to get to their tasks and unto the harness as quickly as possible. Jake did not feel so. Instead of sharing a seat with the Bishop in his carriage Jake determined to walk home that day. He wanted to be alone. Alternate flushes of heat and cold were playing with his muscular frame. Usually as strong and as phlegmatic as an ox, nothing could move him, but now a shaking of the knees and a trembling of the hands overcame him as he walked along. A death sentence would not have had a worse effect upon him. Tears moistened the corners of his eyes and began to run over his cheeks like so many tiny rivers of hot water. Noticing that the teams of the brethren were near he overcame the fit of tears by a strong physical effort because he had the feeling that there was something unmanly in a man's tears. "O, what shall I do?" he murmered in despair.

The long row of black covered wagons drawn by fat slow-going farm horses came nearer to the man who for the moment wanted to be far away from them as possible. It seemed as though they were a long black snaky dragon hungry and ready to pounce upon the back of its prey. The teams were all well filled. In some were grandfathers and grandmothers, in others were man, wife, babes and partly grown children, while several of them contained only man and wife. The carriage containing Solomon and Nancy was not long in the procession for they had accepted an invitation to dine with Nancy's cousin, Abner Bergey, and turned off with the Bergey's at the first cross-road. Jake stepped aside into the ditch to permit the procession to go by. The men either nodded or spoke to Jake as they drove on while their wives and daughters bestowed an encouraging smile upon him. Several offered him a lift and a few asked him to step in and go home to dinner with them, but their well meant courtesies were declined.

"Well Parson," asked Sol Shelly, "when will you give us your first sermon?" Sol was the frivolous brother of the congregation and Jake did not think a reply worth while.

By and by, it seemed hours, the last of the teams passed on and Jake was thankful to find himself alone again and permitted to plod on unobserved and unmolested; but his seclusion soon came to be interrupted again for he had to pass the hotel and the path was as thorny as he anticipated it would be. He knew that the news of his selection would already have reached those loitering about the hotel porch. He was also certain his former companions of the bar-room and the black bottle were waiting there to size him up as he passed and perhaps to ridicule him. Lowrey Rhotwick, the inn-keeper and all the others were always ready to poke fun at any one whom occasion might present to their fancy. "I am strong and more than a match for any of them," he thought as he clenched his fists; then he unclenched them again, "I will show them what a humble man I can be and not notice them at all."

The long black line of teams had passed on and in its place hung a thick yellow cloud of dust. As he passed the stable, Dick and Frank, the hostlers, left their horses and leaned out of the stable door to stare at him, but they said nothing. It was left for those on the porch to break the silence; this they did by suddenly striking up an old drinking song, singing it in imitation of the way plain people in their churches sing their hymns. The song was high-pitched and slow:

"Mer hen an alter Hahne
g'schlacht,
Mer hen an alter Hahne
g'schlacht,
In Jonastown, in Jonastown.

Mer hen ihn g'filled mit riegel-spa,
Mer hen ihn g'filled mit riegel-spa,
In Jonastown, in Jonastown.

Er war so zeh wie Leder,
Er war so zeh wie Leder,
In Jonastown, in Jonastown.

Der Parra mag ihn hola,
Der Parra mag ihn hola,
In Jonastown, in Jonastown.

Glawunzigliglabredigerly,
Glawunzigliglabredigerly,
In Jonastown, in Jonastown.

Spot, the innkeeper's dog, knew Jake as an old friend and tried to presume upon their former acquaintanceship by jumping up at him in play but Jake dismissed him with a single word "Weck" and the creature disappeared behind the barn, no doubt wondering what he had done to Jake to deserve such a short harsh send-off. The dozen arm-chairs on the porch had each an occupant. They, that is the occupants, were chewing vile tobacco and seemed to be in a race to see who could spit the juice nearest to the middle of the road from the place where they were sitting. Some grinned, others nudged their neighbors but the inn-keeper was the only one to speak to the newly chosen minister:

"We gates, Jake."

"Gates", was his reply, to the rest he nodded and a giggle was their only answer.

Lowrey Rhotwick saw that everyone was expecting him to have something to say for they all turned in his direction.

"I wonder what kind of a preacher Jake will make?" he began. "These preachers either talk

too much or too little. Over in Skippack, when I was a boy, they made two preachers one spring. In those days it wasn't a disgrace if the preachers did stop at the hotel now and then, indeed, some hotel keepers regarded them as very good customers."

"Yes, that's true," interrupted the inn-keeper. "For twenty years one of them would stop at my father's place on his way to church every Sunday."

"One of the two, I won't say which", continued Lowrey, "sometimes took a bit too much and it made him talkative. He told things that a preacher hadn't better tell and when he was in real earnest he said a whole lot more than "By Jinks". He made a good preacher as far as his sermons were concerned but a poor one so far as his living went. The people he preached for didn't take much stock in his "Don't do as I do but do as I say" and set him back and wouldn't let him preach any more. The other was a good man so far as doing went but he couldn't preach. He could only read well enough to spell out the price of butter and eggs and, besides being dumb, he was bashful. "Brethren," he would say, "Beloved brethren — my dear brethren, as I and my wife were driving to meeting we came to Hunsicker's mill — I said to mom as we drove past, — as I and the" — then he would studder awhile and wind up by trying to say it all over again, but whenever he got as far as the mill he would break down again. The bishop would then get up and finish the sermon so that the people would not need to go home too soon. One day the bishop got tired of this sort of a thing and said to him: "I guess you had better stop preaching. The way to heaven is quite a distance on the other side of Hunsicker's mill and we must have some one to take us farther than that." These two preachers met one day at the store and the one said to the other, "Isn't this world of ours queer? I talk too much and they stop me from preaching. you don't have enough to say and they stop you too."

"Did I know one of them?" asked Able Butterweck.

"Well, maybe you did, what of it?"

"You may think it goes me nothing on," replied Able meaning to say thereby, "You may think it none of my business". "But," he continued, "I am reminded of two other preachers who lived many years ago around this here neighborhood. Have you ever heard of Ephraim Hunsicker? He lives somewhere out west now. He made a good talker and the people for many miles around came to hear him preach. Next to his place lived Doctor Wiscleart, the Reformed preacher. Why they called him Doctor I never could make out for sure, but I know he didn't doctor people and he was no horse doctor neither because once I asked him to stop in at my place to look at a sick mule. It kinda made him mad. He said I should go for Squire Miller, who had beat him in an election for school director, but I said, "He aint a horse doctor or a mule doctor either" and he said, "Get him, I guess he'll do for your mule, he's too dumb for anything else." Well, Hunsicker and Wiscleart were tight friends; they were so thick that they used to do their butchering and apple-butter cooking and threshing together. Hunsicker, he got in the lot but didn't want to stand and would have backed out if Weisheart hadn't coaxed him to stay in it. "It's easy to preach," he said, "all that you got to do is think that you are standing in the cabbage patch and preaching to the heads." Well, after Ephraim was preacher for a year. Dr. Weisheart who didn't have to preach in his own church that morning thought he would just sneak in late and see how Ephraim preached. He preached so good that he asked him next day, "How did you do it?" "Oh, I knew that there was nothing there but cabbage to talk to," answered Ephraim.

"Anyhow, I am going to hear what Jake has to say, the first time he preaches," announced the hotel keeper.

"Let me see," asked Lowrey sneeringly, "you are in the habit of going to church every Sunday, are you not?"

"It's my business keeps me away."

"And if you did go you would get out of the business soon."

"Maybe I would, I am tired of hearing all of you loafers talking trash seven days out of the week. What do you say boys, do we go and hear Jake preach his first?"

"Sure," came the answer from every arm chair's occupant.

(To be continued.)

NOTES ON THE S.S.LESSON.

July 2.

Isaiah's Prophecy Concerning Sennacherib.

Isaiah 37:21—36.

Golden Text: Ps. 46:1.

The passage taken for our lesson is God's answer to a man who turned to Him at a time when troubles were rolling upon him with a power apparently as resistless as the billows of the ocean. The king of Assyria was a mighty emperor with the limitless resources of an empire behind him. The king of Judah was but a petty monarch being ground between two mill-stones, one of which was Egypt, the other Assyria. But Hezekiah turned to a source of strength mightier than kings or empires. He turned to the God who was the maker of them all. He who prays to God always gains a help able to cope with difficulties no matter how serious they happen to be or how threatening the attitude they assume toward him may appear.

Sennacherib certainly was a great power. He could boast of the multitude of his charriots; name a long list of victories he had won; and look with disdain upon the fastnesses still holding out against him, but he completely lost sight of the fact that he was being used by God to do these things and that in His hands he was a mere puppet. God sometimes uses powerful and wicked men to do His will when it serves His purpose, but they remain mere men; when they forget Him and give way to their pride He humbles them. He is the God who casts down as well as sets up whom He wills.

Sennacherib insulted God's people and blasphemed their God. No wonder Jehovah prepared to crush him. As a holy and righteous people, the people of God may be a failure but they are still His people and when they look to Him for help He asserts Himself.

"In this prophecy Isaiah first deals with the sin of Sennacherib, which was that of reproaching and blaspheming the Holy One of Israel, declaring that his coming had been in arrogance and pride. He had failed to recognize that he was the instrument of Jehovah, and Jehovah would compel him to return by the way in which he had come. In confirmation of this, the prophet gave a sign to Hezekiah, which would be, in the first place, the immediate departure of Sennacherib and then the results following during three years. The chapter ends with a brief statement of the judgment which fell upon Sennacherib and how the king himself fled to Nineveh and there was slain."—Morgan.

NOTES ON THE C. E. TOPIC.

July 2.

Ways of Serving Our Nation.

Esther 4:1—17.

(A Patriotic Consecration Meeting.)

Every patriotic person is sure to love the land of which he or she is a citizen, above many other things he holds dear. He should love his country, like everything else, using the word love only in the best sense of that word. Our nation should command our affections because of its sacred traditions, the heroism of those who made it what it is, the sacrifices of the past which made possible the blessings and opportunities of the present and because of the good it has done and is capable of doing for the whole world.

Sometimes one hears a cheap kind of patriotism making much of the dangerous sentiment: "Our country right or wrong, our country first, last and all the time." The true citizen like the true friend can only love for the good the object of his affection contains. He should hate wrong wherever it exists.

To be a true patriot one should be able to stand alone for a principle in the face of opposition. The prophets were true lovers of their country but they generally were persecuted because of that love. Paul was a truly patriotic Jew but the Jews of his time did not love him for his patriotism. Our love for our country should make us bold, brave prophets of God, rebuking its sins and fighting them.

Plenty of people cannot separate patriotism from military display. In their minds they are indentical. Soldiers, drums and the rattle of guns is the height of their patriotism. This is a shallow form of love for a country and its honor. In order to make our country great and good it is not necessary to convert great numbers of its citizens into armed assassins. We as a nation have a greater and better mission to the world than butchering people. We can give the oppressed of the world a refuge, open the doors of opportunity to them and give them a chance to rise. We can set before them the open Bible and give them the right to exercise their own conscience in regard to what it contains. We as true Americans may set before them examples of intelligent, upright and industrious citizenship.

To America has been given the opportunity of setting the world an example of peace and helpfulness. It was not a mere accident that made us a rich country. God did not give us our resources for our own use alone. We can best add to our glory as a nation by feeding the starving wherever famine comes, by binding up the wounds of those who suffer calamity, and above all by giving the Gospel to those who sit in darkness and superstition.

The Christian citizen should ake an interest in public affairs and see to it that only good and just laws are made in our legislative halls. The matter of voting should be upon his conscience as much as the matter of going to church.

News of the Week.

STRONG SPEAKERS AT WINONA BIBLE CONFERENCE.

Winona Lake, Ind., June 17. — Copy for the Winona Bible conference, which will be held Aug. 20 to 29, inclusive, was placed in the hands of the printers this morning and will be issued in th next number of the Winona Quarterly.

The program is believed to be one of the strongest Winona Lake ever has offered the church-going people of this country. Dr. J. Y. Simpson is one of the three Englishmen who will attend the conference and take part in it. His subject is "The Relation of Science to Religion."

Another of the Englishmen is Dr. Sylvester Horne, of London, a member of the English parliament. A third Englishman is Dr. A. G. Johnston Ross.

Gypsy Smith, the Gypsy evangelist, was to have made an even quartet of great English speakers, but he has just written that his son will be married in August and that it is impossible for him to attend the conference.

Among the subjects that will be considered by the conference are the followingq "The English Bible, theology, archaeology, homiletics, personal work, methods of work, teachers' training, preachers' training, young men's training, young women's work, woman's work, the prayer meeting, temperance, peace, Mormonism, white slave traffic, church federation, the brotherhoods, Christian sociology, the country church, the city church, the perils of the country and foreign lands and their needs."

All branches of Christian work will be represented. Pastors, missionaries, evangelists, Sunday-school workers and educators will be present. Two of the leaders will be present this year for the first time. They are Dr. C. I. Scofield, of New Hampshire, and Dr. C. M. Coborn, of Meadeville, Pa., who is a student of archaeology and has spent some time in the old world, proving the assertions of the Bible. He will give a series of addresses on the discoveries made and proofs furnished by unearthing ruins in Palestine.

M'CORMICK TESTIFIES IN LORIMER CASE.

Washington, June 20.—Confirmation of the charges that Edward Hines, the Chicago lumberman, endeavored to obtain $10,000 from the International Harvester Company, as a contribution to the alleged $100,000 Lorimer slush fund, was given today by Cyrus H. McCormick, president of the concern. Hines is alleged to have engaged in raising funds for the election of Lorimer as a senator from Illinois. Mr. McCormick was called as the first witness by Chairman Dillingham, of the Lorimer investigation committee of the senate.

Mr. McCormick said he had been president of the International Harvester Company since its foundation in 1902, that he was never active in politics and only knew Senator Lorimer by reputation. Clarence S. Funk, he said, was general manager of the company. They were friends as well as business associates.

"After Senator Lorimer's election," testified McCormick, "Mr. Funk came to my office. He said that shortly before that Mr. Hines had met him in the Union League Club in Chicago and asked a contribution of $10,000 to recoup a fund of $100,000 that had been used in the election of Lorimer. Mr. Funk said he had told Hines that the company would not consider making such contribution. I told Mr. Funk I was very glad he had taken that position."

Mr. McCormick adds that Funk also said that Hines asked him to pay the $10,000 to Edward Tilden, of the Armour Packing Co. His company, McCormick said, had bought lumber from Hines company fro many years.

HAVEMEYER CHARITABLE YET CAREFUL.

Washington, June 20. — The consolidation of the National, the New York and the Yonkers Refining companies into the National Sugar Refining company, of New Jersey, in 1900, was effected by the late President Henry O. Havemeyer, of the American Sugar Refining company, as "an act of philanthropy" according to his son, Horace Havemeyer, who testified today before the house investigating committee.

Mr. Havemeyer, who will continue his story of sugar corporation coups tomorrow, said that his father saw the three companies were practically "busted," that they were about "on their last legs" and "he saw himself in a position where he could either bust practically all these fellows or take them in and he took them all in."

The witness said that his father's purpose in this connection was to preserve the properties and their stockholders and make their business a success.

REGAL BANQUET AND BALL FOR CORONATION.

London, June 20.—The most regal banquet king or emperor ever witnessed and a gorgeous Shakespearean ball under the auspices of noted society leaders, stand forth as the shining features of the second day of coronation week. The banquet in Buckingham palace to-night was a scene of imperial grandeur, so far as the assembly of royal and eminent personages, the setting of costly magnificence and beautiful decorations could combine to make it.

The two largest apartments in the palace, the ball room and the picture gallery, which adjoin, were utilized as a banqueting hall. On the tables was displayed the royal gold plate, used only on historic occasions, the cost of which is estimated at $15,000,000 and its weight eight tons.

KANSAS HITS STANDARD OIL SUBSIDIARIES.

Topeka, Kas., June 15.—The Kansas supreme court this afternoon handed down a decision in the state's suit against thre subsidiary companies of the Standard Oil company of New Jersey, prohibiting them from combining to stifle competition.

The three companies against which the suit wah brought are the Standard Oil company, of Indiana; the Standard Oil company, of Kansas, and the Prairie Oil & Gas company, all subsidiary to the Standard Oil company, of New Jersey.

Each of these companies is chartered in Kansas to produce, purchase and otherwise procure crude oil, to refine it and to market it. No one of the companies has been doing this, according to the findings. On the contrary, each has been worning as part of a system. It was brought out in the hearing that the Prairie Oil and Gas company is the transportation company, purchasing the crude oil and transporting it to the Standard Oil company, of Kansas, which is the refining company. The latter turns the refined products over to the Standard Oil company of Indiana, which is the marketing end of the enenterprise. The state asserted that this division of labor showed an illegal agreement between the three.

KING'S RETURN OPENS CORONATION FESTIVAL.

London, June 17.—The coronation festivities were fully begun with the return today of the king and queen to Buckingham palace from Windsor, and the function connected with the central event of next Thursday will crowd one on another until July 1, when the court will again leave London.

Semi-state marked the arrival of their majesties in the metropilis, the procession from Paddington station to Buckingham palace consisting of landaus drawn by four bays, with postilions and escorted by the royal horse guards. Large crowds everywhere welcomed the king and queen with hearty cheers and followed them over the whole route.

MORMON HEAD CAN'T ESCAPE SUGAR PROBE.

Washington, June 17.—Joseph F. Smith, of Salt Lake City, Utah, head of the Mormon church, must come to Washington to testify before the hounse committee investigating the so-called sugar trust, regarding his condition with the Utah-Idaho Sugar company. Replying to a message from Mr. Smith saying that obligations would prevent his appearance here, Chairman Hardwick, of the committee, tonight sent this ultimatum:

"Committee has determined to have your testimony; the only question left is will you come on the 22nd without subpoena, or shall we send an officer to serve you? Please answer at once."

DIAZ, EXILE, FEEBLE AND SICK AT HEART.

Corunna, Spain, June 17.—Physically enfeebled and sick at heart, General Porfirio Diaz, an exile from the republic which he was chief builder, at last has yielded to an impulse, he justified his administration as president of Mexico and reproached his countrymen for what he describes as their ingratitude.

The expression, the first of a personal nature since he was forced from office, was made on board the steamer Ypiranga during the brief stop of the vessel in this harbor. Diaz had received the governor of Corunna and the commandant of the port, who, with their staffs, had boarded the vessel at the direction of the government to present the greetings of Spain and the Mexican consul.

THREE AIRMEN DEAD.

Paris, June 18.—Three aviators are dead, one probably fatally injured, and several seriously hurt out of the field of fifty birdmen who started early to-day from the aviation grounds at Vincennes on the first stage of the European circuit race. The contest calls for a flight to London and return, with stops at various places going and returning.

AUDUBON SOCIETY DECLINES $25,000 GIFT.

New York, June 17.—General expressions of approval from members of the Audubon Society were heard today over the action of the board of directors of the national association, last night, in rescinding their action accepting a gift of $25,000 a year from a group of powder and gun manfacturers. Frank M. Chapman, a naturalist, explained that the Audubon Society could not consistenly accept funds for the protection of game birds from concerns which procure their profits by the sale of weapons intended for the slaughter of those birds. Gifford Pinchot, advisory member of the board, expressed approval of the rejection.

COSTS MONEY TO "BUST" THE COMBINES.

Washington, June 18. — "Trust busting" costs the government $845,184 in disbursements to special assistants to the attorney general and to district attorneys between March 5, 1909, and May 31, 1911, according to a report which the department of justice has transmitted to Chairman Beall, of the house committee on expenditures in that department.

BURNS IS INDICTED; ALSO J. J. M'NAMARA.

Indianapolis, June 17.—John J. McNamara, secretary-treasurer of the International Association of Bridge and Structural IronWorkers, has been indicted on a charge of conspiracy to dynamite the structual bridge work of the Peoria & Pekin Union Railroad Company, at Peoria, Ill.

William J. Burns, under a $10,000 bond from this court, has also been indicted on a charge of kidnapping John J. McNamara.

3000 YEAR OLD WHEAT GROWS.

Greeley, Colo., June 17.—After lying in the tomb of an Egyptian mummy for probably more than three thousand years, ten grains of wheat sent to a Greedley farmer and planted west of here germinated. From it eight stalks of wheat have grown and this promises a variety of wheat superior to any growing in this locality.

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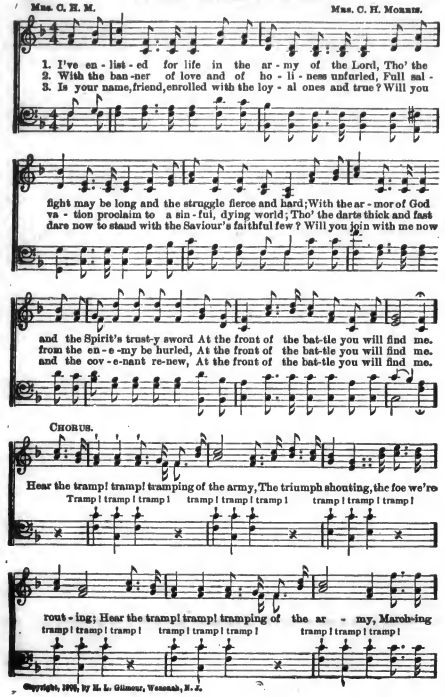
102 **At the Battle's Front.**

Mrs. C. H. M. Mrs. C. H. Morris.



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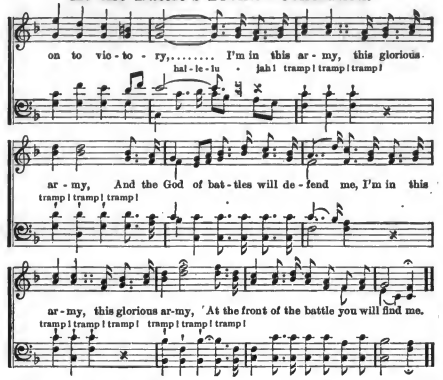
At the Battle's Front.—Concluded.

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BUCKTOWN
—: BY :—
MELVIN E. TROTTER

A STORY OF WORK IN THE SLUMS AND OF THE POWER OF THE CHRIST LIFE THROUGH A WAIF OF THE SLUMS.

Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

The well-known mission worker of Grand Rapids has told a most interesting and unusual little story, the details of which are drawn from his own experience and told in his own graphic manner. The charm and humor and quaintness will make many friends of Bucktown and many lovers of Jimmie with his unfailing optimism and his loyalty to the new life which he expresses so oddly. For Jimmie himself becomes a missionary in Bucktown and a more zealous and more useful and more ignorant and more believing one was never seen or imagined.

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DAVE RANNEY
or
Thirty Years on the Bowery

This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, June 29, 1911. No. 26.

A PILGRIM SONG.

There's but the meager crust, Love,
  There's but the measured cup;
On scanty fare we breakfast,
  On scanty far we sup.
Yet be not thou discouraged,
  Nor falter on the way,
Since Wealth is for a life, Love,
  And Want is for a day.

Our shelter oft is rude, Love;
  We feel the chilling dew,
And shiver in the darkness
  Which silent stars shine through.
Yet shall we reach our palace,
  And there in gladness stay,
Since Home is for a life, Love,
  And Travel for a day.

The heart may sometimes ache, Love,
  The eyes grow dim with tears;
Slow glide the hours of sorrow,
  Slow beats the pulse of fears.
Yet patience with the evil,
  For, though the good delay,
Still Joy is for a life, Love,
  And Pain is for a day.

NEWS AND COMMENT.

True prayer is always effective in some way.

Efforts are put forth in many places for a "sane celebration" of the Fourth of July.

God, who dearly loves His people, is ever watchful for their interest and safety.

Annually in two weeks, those of the Fourth of July and Christmas, The Mennonite is dropped. The next issue of this paper will be on July 13.

The Mennonite Board of Education (General Conference B) recently held its annual meeting at Goshen, Ind., where several important subjects were discussed.

On Sunday, June 25, Rev. S. F. Sprunger, of Berne, Ind., filled an appointment at Pandora, Ohio, in the absence of their pastor, Albert Schumacher, who is expected back in August.

Rev. Jacob J. Balzer, instructor at the Mennonite Educational Institute, Altona, Man., herewith informs the readers that from June 25 to July 17 his address is Herbert, Sask., and after that time it will be Mt. Lake, Minn. On June 24 he started for Drake, Sask., to fill several appointments.

On June 5th Elder Abraham Ratzlaff, of Kansas, conducted communion services at Floris, Okla.

Seventeen persons were baptized and received into church fellowship at Henderson, Nebr., on June 5.

Thirty-one young persons were received into church fellowship through the rite of baptism at the church at Berne, Ind., on Sunday, June 25.

The Pacific District Conference which convened at Pratum, Ore., from June 11—14, 1911, passed a resolution to take up the work of erecting a sanitarium at Upland, Calif.

It is by looking up beyond the actual, not by looking down into it, by seeking God within, not by consulting men without, that you will truly measure the divine claims upon you and find your duty clear and calm and sacred.

The Emmaus congregation at Whitewater, Kan., cordially invites Christians and mission friends to attend the ordination services on July 9. Bro. Henry Tiesen will be ordained to the ministry, and Bro. and Sister Wiebe as mission workers.

The College Record of Goshen, Ind., has the following items: Dr. and Mrs. C. H. Smith and Prof. and Mrs. J. D. Brunk will travel in the east during the summer. Dr. and Mrs. S. F. Gingerich will spend the summer at the University of Michigan, where Dr. Gingerich will instruct in English. He will also spend one week in lecturing at Vincennes, Ind., before the county institute.

King's Coronation. The coronation of King George V of England took place June 22, in Westminster Abbey. England has an established Church and the king is, by virtue of his office, the head of that Church. Throughout the entire kingdom, the churches held services in connection with the coronation of the king, and prayers were offered for the welfare of the new king and queen.

A Directors' meeting of the Bethesda Hospital at Goessel, Kan., was held on June 6. During the past fiscal year ninety-four patients were treated in the Hospital.

On June 27 another election of local option took place at Bluffton, Ohio, the seat of Central Mennonite College. An increased number stood up for "dry", so that the township was carried by a goodly number.

Bro. John Klaassen, of Kajoeapoe, Java, reports: "On Sunday before Easter seven persons were received into the Church by baptism and on Good Friday the communion was observed with forty-two of our native brethren and sisters."

Elder and Mrs. H. D. Penner, of Hillsboro, Kan., recently made a trip to Nebraska and Minnesota. Bro. Penner preached eight times at Henderson, and assisted at the Northern Conference at Wisner, Nebr., and at Mt. Lake, Minn., he preached several times and lectured on the topic of Education. Also Prof. J. H. Langenwalter, of Newton, Kan., was at Mt. Lake, where he held a series of meetings.

Stop Opium Trade this Year.

Last March a petition, with 30,000 Chinese signatures attached, was received in London, England, and sent to the King. Another petition is now being prepared to be presented before the Hague Conference in July. The petitioners are asking that the Chinese opium traffic shall cease this year. When the agitation against the traffic began it was thought that as China is very large and somewhat slow, ten years would be short enough time in which to crush out the traffic; but now China has awakened, and the end of the traffic cannot come too soon. China has done her part well. Bishop Bashford tells the story of Szechwan, which was the worst opium-growing province in China. He says: "I remember in my trip here in the latter part of 1909 the opium planting had been largely stopped, but there were two districts near Chengtu where the farmers wished to plant one more crop. The district magistrate ordered the farmers to dig up the plants. They said, 'Yes, we will, but be patient'; and they let them grow. It was reported to the next official, and another, and the same reply followed. But when the Viceroy heard of it things began to happen. The soldiers went to one district and waited a day. The farmers did not dig up the poppy. The next day the soldiers caught about a dozen of the poor farmers, led them out into their poppy fields, and cut off their heads." The Chinese know when the Government is in earnest. There will be no more poppy planting in that province. If England will only consent, the Chinese opium traffic will be ended this year. Will England consent? —The Christian Guardian.

ANOTHER GREAT BATTLE.

The State of Maine is to be the scene this fall of another great temperance struggle, the Legislature during the last February having passed a resolution, resubmitting the constitutional prohibition amendment to the vote of the people. That the liquor interests will put forth tremendous effort to overthrow the present law goes without saying; and every friend of temperance in that State, and also outside, should be most deeply concerned for the result. A victory in Maine for the saloon would be a sad blow to the cause of temperance everywhere. Indifference on the part of temperance people now means defeat. Apathy in this crisis would be specially reprehensible. It is said that some time ago a prominent citizen of Maine was traveling in the South and in conversation with a gentleman on the train expressed himself, to the evident great pleasure of the latter, as in favor of resubmission; whereupon the stranger disclosed himself as president of a State Brewers' Association and said:

"It is the plan of the liquor men to do thorough work in Maine if the Legislature grants resubmission, because Maine is the key State and if we can overthrow prohibition there we shall have no trouble with other States. The liquor dealers' association will put a man in every place with abundant money to buy every vote that

can be bought for a license law, and on election day they will hire the most reputable man in the town to carry voters to the polls, putting in from $250 to $500 in every place for this purpose. My association is ready to put $1,000,000 into this work and I know other liquor associations will do the same."—The Christian Statesman.

REPORT.

The Sixteenth Annual Convention of the Young People's Union of the Eastern Mennonite Conference was held at Saucon Mennonite church, Pa., on May 30, 1911.

The morning exercises were opened by a short song service, after which Rev. A. M. Fretz conducted devotional services by reading the fourth chapter of Ephesians, and prayer.

The President, A. M. Musselman, then opened the morning business session. The minutes of the previous meeting were read and approved, after which the reports of the various officers were read and accepted. The Cor. Sec. reported eight societies, 288 active members, and 83 associate members, making 6 more active and 18 more associated and honorary members than last year. He also stated that $92 had been raised for Miss Funk's work in India and $95 toward other mission work.

The report of the mission secretary corresponded to that of the foregoing report. The Sec. stated that some societies did not report in time but that he hoped that the societies had not been dead in regard to mission work and urged the members of the different societies to devote more time and prayer for the mission cause, saying that each individual had a part and place to help in this great cause, namely mission work..

The treasurer reported a balance of $9.55 in the treasury.

Upon motion the different reports of the officers were accepted as read.

The Pres. then appointed the following committees:—

Nominating committee: H. A. Alderfer, Souderton, Pa.; Menno Sell, Allentown, Pa.; D.M.Landis, Philadelphia, Pa.

Auditing: Mr.Landis, Mr. Morris Kerr, Allentown, Pa.

Resolution committee: Erwin Weiss, Phila., Pa.; Allen Bleam, Flatland, Pa.; Harry Detweiler, Souderton.

After another hymn a suggestion was made that perhaps there were some societies present not members of the Uunion which would like to join. — Rev.Shantz suggested that the Schwenksville Mission society be joined in the Union, after which the junior society of the Second church, Phila., and the Deep Run society were proposed. Upon motion the societies were accepted.

H. G. Moyer, of Phila., then read an interesting paper on the object of our union. Herbert Stauffer opened the discussion very ably.—Mr. Weiss, of Phila., suggested that the societies have joint meetings and in that way the societies could get better acquainted with each other.

Several other remarks were given by members of the different other societies.

The Phila. male quartet favored the convention with a very beautiful selection.

E. Weiss, from Phila., then read a paper written by E. Y. Fretz, also from Phila., on "Methods of Conducting C. E. Work". The discussion was opened by F. K. Moyer, of Souderton. Mr. Moyer stated thateach and every member should take part in the services if they could only read a verse of Scripture. He said that the leader of the different meetings could hand out slips on which were written the chapter and verse which they should read and in that way he thought that the members who were not able to talk in public could be trained to take part in the services.

The convention was then favored by an alto solo by Miss Bury, from Allentown, Pa.

The Supt. of the Phila. Junior Soc. gave an account of the work of their Junior Soc.

After singing another hymn and lifting the offering the morning session was closed.

Afternoon Session.

The afternoon session was opened by singing a hymn, "Onward, Christian Soldiers" after which the Roll call of the societies was taken. The following responded: Allentown, First church Phila., Second church, Phila., Germantown, Perkasie, Souderton, Quakertown, West Swamp, Flatland, Deep Run, Schwenksville.

A Banner was awarded to the society having the largest percentage of attendance at the convention. The Souderton society was awarded the banner.

The topic 'Mission in India' was then beautifully described byRev. A. B. Shelly, of Quakertown. He named our different mission stations in India, also the number of native teachers and pupils in our mission schools. Rev. Shelly stated that Miss Funk's work consisted mainly in going from house to house and teaching the women. —

On account of the absence of Miss Anna Stauffer, of Quakertown, Mr. Weiss then opened the discussion stating that each society should have a special object in view such as Miss Funk's work. Rev. A. S. Shelly then read a letter from Miss Funk with greetings to the convention. The letter also contained a number of pictures which were passed through the audience.

C. E. Hunter then moved the convention: Resolved, that the missionary secretary be instructed to correspond with the different societies with a view to securing definite pledges of contributions. Instructing the socities to send the money to our Union treasurer when contributions are due, and our Union treasurer send money to General Conference treasurer. The motion carried.

The Male Quartet of Pila. again favored the convention with a selection. Rev. N. B. Grubb then announced the Atlantic City International C. E. Convention.

An address was made by Rev. J.W.Schantz on "ForewardMovement". He said that the Christion Endeavor societies and Y.M. C. A. and Y. W. C. A. and the W. C. T. U. were doing a great deal in the work which the churches alone could not get accomplished but too often had to stop on account of financial matters. He said further that when ever the U. S. government wished to build a costly building or tunnel a river the men at the head would say, "go ahead and build", whether the money was there or not, but the people at the head of a Christian organization would first have to see whether the money was there.

Miss Ada Landis, of Quakertown, then sang a beautiful solo, which was greatly appreciated by the convention.

The reports of the different committees were then called for by the Pres. The following is the report of the Nominating Committee: Pres., F. K. Moyer, Souderton, Pa.; V. Pres., A. M. Musselman, Allentown, Pa.; Rec. Sec., Bertha Sweigash, First Church, Phila.; Cor. Sec., A. A. Moyer, Second Church, Phila.; Mission Sec., Mrs. J. W. Shantz, Schwenksville, Pa.; Treasurer, Jacob Landis, Flatland, Pa.

The Auditing Com. reported the report correct.

The Resolution Com. read the following resolutions:

1. Resolved that inasmuch as, the topic on church history has been omitted from today's program we request the program committee inthe future to have such an item on the program.

2. Resolved that it is the sense of this convention that a closer relation between the Union and the Societies would be of great benefit and that we urge upon the incoming officers to do all they possibly can to bring about such a relationship.

3. Resolved that all papers read be handed to the secretay to be sent to The Mennonite for publication with a general report of the convention.

4. Resolved that we heartily thank the congregation of the Saucon Mennonite church for the use of their church building.

5. Resolved that the society thank the committee for the way they have handled the arrangements for the convention, also the speakers and all others taking part and thereby contributing to the success of the convention.

Your Committee:

E. S. Weiss, chairman, Allen Bleam, Hm. Detweiler.

Upon motion the reports of the different committees were accepted.

Rev. Preheim, of Allentown, then conducted the "Quiet Hour" very beautifully, by reading a Psalm and having a season of short prayers. He closed the service by singing "Take my life and let it be".

The convention closed by singing "God be with you till we meet again," and the benediction by Rev. Preheim.

Katie Freed, Rec. Sec.
Souderton, Pa., May 30, 1911.

RELIGIOUS INTOLERANCE.

A few days ago a great company of distinguished men met to congratulate Cardinal Gibbons, of Baltimore, on having been a priest for fifty years and a cardinal for twenty-five. He was honored and flattered as a 'prince' of the Roman Church, whatever it may mean to be a prince on American soil and as an American citizen, and he was lauded, among other things, for being "always in favor of religious tolerance." He is certainly in favor of having his own Church and his own religion tolerated, but we are free to confess that we have no evidence of his willingness to tolerate the church or the religion of other people, and more than question whether he would do so for one moment. The Roman Catholic Church is not in favor of religious tolerance and he is a prince in that body.

An instance of religious intolerance is narrated in the Chicago Record-Herald of June 8, on the part of one of Cardinal Gibbons' bishops and priests which must stir the blood of any self-respecting American citizen. It is to the effect that at the recent high-school commencement at Belvidere, Ill., at which twenty-eight Protestant young people and three Roman Catholics were

to graduate, Rev. W. T. McKee, the Presbyterian pastor, had been asked to make an opening prayer and to pronounce the benediction. It is to be supposed that this is about the order in every decent community in the United States. No one believes that a word would have been said about it by the Romish priest had he been asked to officiate. But, although priests are often asked to participate in public events, this one was not at this particular time, and he proceeded to visit the wrath of the Church of Rome upon the Commencement, in the interest of religious toleration, for which his cardinal has been so praised. The priest notified the school board that he would apply for a court injunction if the prayer and benediction were not eliminated; that the Supreme Court of Illinois had ruled against prayer or any other religious exercises in public schools, that this would apply to graduating exercises, and that he was acting on advice from Bishop Muldoon. The board yielded to the demand. The twenty-eight Protestants, outraged by this insult in a free land, stayed away and the Rome-ruled Commencement was held in a way to please the priest, Bishop Muldoon and Cardinal Gibbons, without any recognition of the existence of God or any religious expression for the nurture of the character of the pupils or people.

And this is Rome. The foreign-ruled influence would crush religion out of the schools of our land, except as it is under priestly direction, and then will raise the cry everywhere that our public schools are godless. A terrible responsibility rests on these men who are using all their shrewd and cunning power to make the schools of America godless, for, if godless, every one knows who has done everything in their power to make them so.

There are men who talk of this as the era of peace and toleration, and who have soft words for all except those who expose and denounce wrong-doing. But is it not an era of peace and toleration when such outrages as the one described above can be perpetrated and when the terrible inquisition is being furiously pushed for driving the Bible and the recognition of God out of our public schools and public assemblies, and for the training up of young people in irreligion and rejection of the authority of God. Here is the situation. Only God has wisdom sufficient to know the outcome. — Herald and Presbyter.

It is a good thing to make plans for the future; but in doing so we should not forget the present.

Home Circle.

A CORNFIELD STORY.

By Jean K. Baird.

The Hess children lived on the corner. There were five boys, all as bad as boys can be; and their little sister Helen was no better. It would be useless to tell in detail all the wrong things they would do. But this much is certain, they were not truthful, they were not clean, they were not honest, and they used bad language that no fine boy or girl would allow to touch his or her lips. But they knew many interesting games. They had a fine swing and hammock, and they were not afraid of anything. So it was that their company had some attractions for other children in the neighborhood.

Louise Holden found them very interesting. She would stop at their gate and talk to them every time she had occasion to pass. She would play with them, running across lots as fast as she was able, and climbing the fence into the Hess yard. She invited them to come over and play with her, and they immediately accepted her invitation. Mrs. Holden reasoned with her, that when a little girl's habits and character were being formed, it was necessary that she see and hear only what was beautiful.

Louise listened, but did not heed. "I'm sure it will not hurt me, mother," she said. "I'm always careful to tell them about it when they use naughty words."

"But their company will have an unconscious yet powerful effect on you. You will be a different woman if you make companions of evil people while you are young, than you would be if you chose good people."

The conversation ended; but both Louise's father and mother continued to think on the subject.

The last of May came. Mr. Holden had a man to plow the half-acre lot in the rear of their home. He began to get down his seeds, to sort them, and to arrange for their planting.

Louise, since she had been old enough to walk, had dropped the corn. The first time, her father had carried her and the measure, and her baby hands had cast the seed far. Louise always claimed the pop-corn as her especial property. Each fall she put it away in the attic to dry, and on Saturday afternoons during the winter, she entertained her little friends with popping corn.

This year the furrows were made ready for the corn to be dropped. Louise suggested that the sweet corn and pop-corn be planted in long rows, reaching from the kitchen fence far out to the road.

"It will look so nice, father," she insisted. "I do not like to see the stalks scattered over the place."

"The sweet corn may spoil your pop-corn," he said. Louise, who knew little of gardening, looked upon this as one of her father's little pleasantries.

"You're always afraid something will spoil something else," she laughed. "Just as you are afraid that the Hess children will spoil me. They can't. I'm big enough to know that I shouldn't use naughty words, and throw stones, and swear."

The last was so funny that she laughed heartily.

Mr. Holden was called away during the week, and would not be able to return home until Saturday evening. His little daughter, unheeding his suggestions as to the best place to plant corn, began her work Saturday morning, and planted the pop-corn side by side with the sweet corn.

The work was done when Mr. Holden returned, and could not be undone. The seeds could not be picked out.

In due time the tiny plants peeped through the soil. After a time the stalks stood high. The sweet corn stood several feet higher than the pop-corn, over which it waved its tasseled head. The sweet corn stood on the riverside of the field, and the summer winds, coming down the river, bent it over the smaller stalks, until sometimes the pop-corn was almost hidden from view.

There was an abundance of fine, big roasting ears which Louise ate with as much enjoyment as she had devoured the popped corn during the winter. The pop-corn stalks were heavy with ears.

"They were never so full before," cried Louise. "I shall have more than I ever had. I may have two bushels of ears. If I do, I mean to give half of them away, for a bushel will be all I can use."

She talked a great deal about the size of her crop, and boasted not a little of herself as a farmer. Then the time came to take in the corn. The frost had come and the corn leaves were brown and stiff. What delight to carry the corn on to the back porch, where later she and her father would husk it! She was all excited as she ran to and fro.

But all this time a great influence had been at work. Silently, subtly, yet with power, had it accomplished its work. During the summer, when the soft winds had come up from the river and rustled the corn, the tassels of the sweet corn had scattered their yellow powder over the short pop-corn stalks. Then nature had performed her wonders. When Louise husked her corn, she found on each ear a grain of sweet corn alternated with the pop-corn. Her crop was of neither variety, but a mixture of both, and utterly worthless, in spite of its quantity.

"I do not understand how that could be done," she cried. "The stalks simply were near each other."

"Neither can you understand how evil companionship destroys a girl's sense of refinement and honor. It works like the powder from the corn tassels—silently, unseen, subtly. We know of its influence only by beholding its results. Then it is too late." — The Girl's World.

THE BEST FOR FOREIGN MISSIONS.

At the commencement at Lane Seminary some one made the remark that the class of 1911 had given "its best for the foreign field." Of course the remark cast no reflection upon any other member of the class, for there must always be one who leads all the rest; on the contrary, the remark expressed the true Christian spirit prevailing among the graduates, for they were proud of the fact that the man who won the honors as a student was the man who was to represent them in a foreign field— Mr. A. K. Whallon, son of Dr. Whallon, one of the editors of the Herald and Presbyter. We admire that class spirit. To keep the best for ourselves is not Christian; to give the best for those who need it most is the Master's way.—Presbyterian Advance.

Deaths.

Miller. — On June 17, at Ft. Wayne, Ind., Mary Miller, nee Risser, aged over 83 years. She was united in holy matrimony with Jacob Miller, who preceded her in death three years. This union was blessed with 7 children, 4 of them surviving their mother. They lived many years at Hayesville, Ohio. She was a very faithful Christian, an active member of the Mennonite church. Funeral services were to take place at Ft. Wayne, Ind., and Ashland, O., on June 19 and 20 resp.

MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1912 as complete and correct as possible.

The Mennonite.

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Correspondence.

Donnellson, Ia., June 26. "Hot, dry and dusty" seems to be the general theme of conversation when farmers meet. It certainly was dry and windy all season, but the prospect for corn is still fine. The hay and oats crop is light and short.

Rev. Hilty's school closes this week. He had a good attendance. The S. School celebrated Children's Day yesterday afternoon. They had an extra good printed program with many new and beautiful songs. Although the heat was great, the church was well filled. — The general health of the community is good.

Philadelphia, Pa., June 21. The First Church Sunday-school held its Children's Day exercises on Sunday morning, June 17th, beginning at ten o'clock. This service has for several years taken the place of the regular morning church service. A rainy morning kept the attendance very considerably below the usual on this occasion, yet considering the real disagreeable weather, a large number came out especially so of the smaller and younger members of the school. The school used the service entiled, "Soldiers of the King." This is a most splendid collection of hymns, "beginning", as the author says, "as far back as the children who sang "Hosanna" in the Temple, it moves on to the crusaders of the middle ages, and then on to the soldiers of the king of today." This is a service considerably above the average of its kind in regard to its musical quality, possibly a trifle more difficult but well worth the increased effort required. In spite of a rather short time for rehearsal the school rendered these songs in a splendid manner. The use of the large pipe organ was a decided help. Our school is a good singing school. The little Beginners and Primary tots provided all the recitations and exercises and most splendidly did they do their parts. They rendered several singing numbers and they really outdid themselves in the excellent manner in which they sang. We feel proud of our little folks and gladly give them all the praise due them. A great deal of credit is due to the teachers of these little folks for the excellent manner in which they were trained. The children reflected the care and effort put forth in training them. Many words of praise were spoken. Our little folks had a large share in the program, which we feel is the proper thing on this day—Children's Day—the only day in the whole year set aside for the dearest and sweetest of God's creatures — the children. They deserve to have a whole day set apart for them and they should be made to feel that this is THEIR day and the whole congregation should unite in honoring them. The children of to-day will be the men and women of to-morrow.

Each one had been requested to bring at least one flower. A large quantity of flowers were brought. The C. E. flower committee took these in charge, by request, and made them up into bouquets to be taken to the sick and shutins. Twenty such were gladdened by these tokens of remembrance. The church room was decorated with large conquest flags, a most appropriate decoration for our exercise.

We were agreeably surprised to have one of our teachers bring with him Rev. L. D. Thomas, of Eaton, Pa., pastor of the Welsh Baptist church in that town. Rev. Thomas had been attending the great Baptist convention in our city during the previous week. At the request of our pastor, he led us in prayer and also in a most happy vein gave us a short address. He felt very much at home among us and we promptly forgot that we were strangers.

We must not omit one feature of our exercise that was new to our school. One of the songs, "The Crusader's Hymn". A spiritual folk song—set to an old German air has both the English and German words. As an experiment, in rehearsing we tried the German verses and were more than surprised the way our school sang the German. This is perhaps the best hymn in the whole exercise.

We are planning now to make the sessions of our school as interesting and helpful as possible during the warm summer months when out-doors is so alluring on nice Sunday mornings. We will not talk vacation but rather Sunday-school and the good helpful hour we may spend together each Sunday morning. A. S. B.

THE OBJECT OF A YOUNG PEOPLE'S UNION.

(NOTE—The churches of the Eastern District Conference are fortunately situated. They are not far from one another and because of their nearness they have the advantage of frequent meetings for fellowship and helpfulness. "The Young People's Union", which has a yearly convention, is one of the things possible in the Eastern Conference that conferences, whose churches are more or less isolated cannot enjoy. The object of this union is nicely explained and its opportunities shown by the two addresses following: the first by Howard Moyer, of Philadelphia, the second by Mr. Herbert Stauffer, of Allentown.—G.)

I.

Article 11, Section 1, of our Constitution, reads as follows: The object of the Union shall be to advance the interests of Christian Endeavor among the societies and churches of the Eastern District Conference, interchange information and experience by means of conventions and otherwise; and to intensify the spirit of loyality to the individual church and pastor.

The object and the useful purposes to which our church of Christ can put a Young People's Union, and the useful results that spring from our work may better be judged from the records of our past and plans well laid for the future.

It is in our Union meetings that the chief power of Christian Endeavor and co-operation is manifested. Our union is the organization through which chiefly the best Christian Endeavor methods and the most advanced ideas for young people's work can be spread. The enthusiasm here shown is brought to the smallest and most struggling society.

Through the machinery of our union the strength of the better equipped societies is communicated to the weaker ones, with no loss to the former. By wise use of our union, our ministers and laymen of every society's home are enabled to influence far more than they otherwise would; as our union binds together the young people for denominational purposes. It is a training school in co-operation and practical organization, and gives the young people an education along these important lines that will prove valuable to the church of a decade hence.

All of these gains are to be obtained, of course, only in proportion as the union is carried on wisely, and in accordance with the results of the best experience.

We have been having these conventions for a number of years but how many of our societies have really been benefited by them? How many members of local societies have asked questions for the benefit of their own society, but have failed to use such suggestions that were given to them from the experience of others?

The object of our union is to interchange information and experience by means of convention and otherwise. Many lose sight of this fact, and this object is lost unless the individual members and especially the officers of societies return to their home societies and use the suggestions they have received.

I shall touch on the duties of the officers of our union not as criticism, but from personal experience to add a suggestion to strengthen the individual society.

The most important work of our president is not what is very often held t obe the most important, namely, the presiding at the convention; it is the visiting of the local societies. Each one of these should be visited in turn, and as often as possible during the year. On these visits the president should use his eyes. Let him note every good feature in the conduct of the society. Let him observe, also, the defects. In fine, let him get as clear an idea of the society as he can, in order to help the society. This help is to be given in the meeting of the executive board, before whom the president should present the result of this systematic visitation of the societies. He may discover a general lack in the matter of prayer or some other weakness. Whatever it is that he sees the societies to lack, he and the president of each society gathered together, as executive board, should set themselves to remedying. Nor should he forget to praise; and perhaps his most valuable contribution to the executive board meeting will be the account of helpful plans with which he has become acquainted in the course of his pilgrimage.

In this way it is possible to spread these plans through the entire union.

If any local president is absent from such board meeting the corresponding or recording secretary of the union should acquaint by letter the absentee or his society with the sentiment of the meeting. The Vice-President may be of great help to the President with his visits or even sharing the visits.

Much may be said about our union missionary committee. The object of our Union in the missionary cause has taken actual form and is doing splendid work through the union contribution which is made up from each society every year. This gives our young people a definite work which they could not eujoy otherwise.

This union should be a benefit not only to every society represented but also to every individual member; especially the officers of the societies, by the inspiration gained from these conventions to inspire them to return to their home societies and make this year the best yet in Christian Endeavor work.

Howard G. Moyer.

METHODS OF CONDUCTING YOUNG PEOPLE'S SOCIETY WORK.

I wish to touch on three parts of this work—Prayer Meeting, Committee Work and Business Meeting.

I would like to draw the Prayer Meeting to the front, where I believe it belongs. The universal complaint from the Societies is lack of interest on the part of members. This may be due to various reasons, but one which I believe is prevalent is the dry, listless prayermeeting. for you cannot convince me that where there is a live, wide-awake prayer-meeting you will find any lack of interest in that society—just the contrary. And I believe here lie our greatest opportunities to enthuse our members.

The first question you probably would ask me is "How can we make our prayer-meeting more interesting?" First, I would say, select wise leaders, those who are willing to prepare themselves on the topics assigned, not the kind who will lead as a matter of form, or will come unprepared and expect the rest of the members to fill in the time. Change the program of your meeting occasionally, do not run along week after week with the same form. It becomes monotonous and will not attract even the regular members. The various committees should also help the prayer-meeting committee in arranging these meetings as it will give them opportunity to bring before the members their work, or what they are striving to accomplish.

You know the Society has often been called a "wheel within a wheel" and you can readily see how true this is, if you will consider that your greatest opportunities are in your prayer-meetings. For example if you have a large attendance at your prayer-meetings, your Lookout Committe has a better chance to present the work to those who are not members and try to increase your membership, and by increasing your membership you have more help in carrying on the work. So you see all works in the one direction and it should be so; for after all, what is our work, if not helping others to become active workers for Christ and the Church.

Committee Work.

A president can do much toward keeping his commitees at work, but I like to see a committee that is able to carry on its respective duties without the urging of a president, and the only way this can be accomplished is by every committee, regardless of how large or how small, or what its work is, to be thoroughly organized—organized so that every member is at work and every member working as if his or her committee was the most important committee in the society.

Again, each committee, to be successful, must become a Bureau of Information along its own line of work, for where is a member to secure information in preparing the topic if not from the committee, especially along missionary lines. The committee work of a society is very important, as its influence will permeate the entire Church as much, if not more, than any other organization in your Church.

What is left for the Business Meeting? If you were to have a society that would carry on its prayer-meeting and committee work as I have outlined you would have an IDEAL society and your business meeting would itself become one of the great events of each month. But after all, to whom are we to look for help and guidance if not to the officers, and when you have officers who are consecrated to their duties then you will have others who will only too gladly follow. Therefore it remains for your officers to conduct the business of the society as if it really was the King's Business, about which we so often sing.

One of the great mistakes I have made, and perhaps others also, is trying to get members for our society by telling them, "Oh, there's nothing to do, only we want your name on the roll of our society." You know and I know that is not true. There IS something to do and it sometimes takes courage and great perseverance to take up some of the work our society demands of us all and has a right to demand.

We could discuss this topic for hours, and yet would not be able to prescribe a real remedy for your own particular ailment, but one cure which I believe will fit all cases is—Real Consecration! Consecrate yourself to the work of your society, let Him lead you who leads aright, ask Him for help who alone can give you help when your own weak flesh fails you—that is God the Father of All.

E. Y. Fretz.

JAKE.

A Story of Plain People. — By G.

(Continued.)

Chapter 10.

Solomon had something on his mind of which he felt he must unburden himself. It was an evening after supper, every one on the farm, from the kittens in the wood-shed to the master, began to feel that bed-time was near. Jake sat upon the wood-chest back of the store laboriously plodding through a volume of Beecher's sermons which the Bishop had once secured as a premium for paying two years' subscription in advance for a farm journal. Soon he tired of Henry Ward Beecher and started for the stairs, saying, "I think maybe I had better go to bed."

Solomon, forgetting that he had already wound the clock, tried to repeat the operation, but the weight was as far up as the chain could draw it. Discovering his blunder he abruptly turned into "the room". (A Pennsylvania German always call the parlor "the room".) In "the room" he selected a comfortable rocker and seated himself upon it. The peculiar conduct of her husband was vexing to Nancy and puzzled Malinda. Who ever heard of the head of the house going into "the room" to rest on a week-day and when there was no company to be entertained? A man's place on the Pennsylvania German farmhouse is in the kitchen after supper. The house may contain a dozen or more rooms but, aside from the sleeping chambers, he is only to be tolerated in the kitchen. It was therefore very queer indeed that Solomon should occupy a parlor chair. He must have felt that way himself, for in a few minutes he returned to the kitchen again. Something about his "specs" bothered him very much for he devoted several minutes to rubbing them with his red bandana. The bandana didn't seem to be just what he needed so he tried the corner of a newspaper, but that turned out to be altogether unsatisfactory. He next tried the corner of the table-spread, even that was a failure; finally, he abandoned the idea of getting his glasses in good condition and carefully deposited them in the old blue China tea-pot on the cup-board. That particular tea-pot was an ancient affair decorated with pictures of what were intended to be representations of Rebecca at the well, a little dog sitting on his haunches was decidedly interested in Rebecca, as though he were expecting her to throw him a bone. In decorating the pot the maker had plenty of room on either side of it for his design but it seems, he was fired with an ambition to get as many Rebeccas as possible on the vessel. He even tried to get one on the spout and another on the handle. The effort was but partly successful for in places he had to cut Rebecca in half and deprive the dog of the greater part of his anatomy. Why nice old ladies wrap up their affections in crooked old tea-pots and dilapidated old platters is a matter that remains for some one to explain satisfactorily.

The pot occupied a conspicuous place on the cup-board and was Nancie's special delight. A word of protest from her brought Solomon to realize that it would be profanity for him to use it as a case for his glasses so he carefully took them out and placed them in the goblet beside it. Putting away his glasses gave Solomon no proper sense of relief, however, in fact, he felt then that he needed them upon his nose. With his glasses carefully placed he sought comfort in the book which should be the delight of all good bishops. But even the big family Bible did not give him ease. Several times he read over its family register with its entries of marriages, births and deaths. This page was an interesting one to look upon. The entries were not in Solomon's hand-writing. That was left to Sam. Hebener, who made it his business to visit every family in the county once a year and for a dollar to inscribe the interesting family events in many colored inks. The deaths were recorded without flourish or ornamentation, the marriages were embellished with crudely drawn hearts, roses, and birds. (And such birds, "Solomon in all his glory was not arrayed like one of these." They were, indeed, "wonderfully and fearfully made".)

Not finding what he seemed to want he turned to the book of Daniel and read a chapter from that mysterious prophecy. The book of Daniel and the book of Revelations are hard to understand, indeed, Solomon could never grasp much of the meaning of the wonderful figures portrayed in them, but they were useful to him, he sometimes found a text there and, after all, as with most preachers, the finding of a new text specially pleased him. It gave him a sensation akin to the one one must feel who finds a mine of gold.

That night Daniel had no text for him, the book was closed and reverently laid on the table. As he drew himself back on the chair upon which he was seated his eyes wandered about the room. A framed and illumined copy of the 'Himmelsbrief' hang-

ing on the opposite wall invited his attention. When severely aggitated he sometimes turned to the 'Himmelsbrief' and read the blessings and curses professed to have been revealed to the priest of Magdeburg. That letter, printed in several bright colors, always a thing of mystery to Malinda, was never spoken of except as the 'Heaven's Letter'. When a small child it occupied a place in her imagination as a real letter from heaven. Even when she became old enough to understand that the letter didn't come directly from heaven through the post-office she continued to regard it with awe because of the demands it made upon its readers. That message may have had a great deal to do with the careful regard she and those about her had for the Sabbath day.

Neither specs, nor the Book of Daniel nor yet the 'Himmelsbrief' which he now read for at least the thousandth time in his life, gave Solomon the calmness of mind and ease of manner he so much wished to have at that time. He must say something to Malinda and he began by saying it to Nancy:

"Do you notice how hard Jake takes his call?" he began.

"Yes," answered the good wife, "Jake surely feels that the Lord has laid a heavy burden upon his shoulders."

"God," continued Solomon, "Never yet intended that man should be alone and especially a minister. A Bishop is to be the husband of one wife. It takes a minister to make a bishop and who knows which one of onrs the Lord will press into the high calling when I am gone. Jake should find a wife soon and," addressing Malinda he continued, "Malinda, don't you think you could harken to a call from God and become a preacher's wife? Jake needs a helper like you, some one with a little learning to help him along."

"Why, grandfather, some one might be found able to help him without marrying him. He should go to the academy and learn. Beside it all, I would never do, one should love the man who is to become her husband."

"Yes, my child, one should love him to be his wife but can't you learn to love him? Could you not love the man who saved your life? Story books always wind up with the girl whose life was saved getting married to the hero."

"I am grateful to him and always shall be so, but love and gratitude are two entirely different things. As for story-book heroes and the like, you know that in real life things are always different."

"I am your minister and you should regard the advice I gave you. It is for your own good."

"And be unhappy ever afterward?"

"How can the true child of God be unhappy?"

"A true Christian must, first of all, be true to herself. The affairs of a woman's heart are her own, not even her minister should meddle with them."

"Malinda," suggested Nancy, "you as Jake's wife could make him a better and more useful man."

"I have always thought of you as one destined to become the wife of a minister in our church," interrupted Solomon.

"Yes," added Nancy, "and once I dreamed you were married happily to a great preacher, not one of the church-folk's city ministers, but one of our good plain preachers."

"Oh, I told you once before that dreams do not make much of an impression upon me."

"Well," said the grandmother, "we won't trouble you about this matter any more tonight, why father," she continued turning to Solomon, "Jake has not yet spoken to you or her father for her and you have only hinted to him about Malinda becoming his wife. We cannot have more to say about this until you and Jake have a better understanding."

"I know how Jake feels about this matter," replied Solomon, "but he is so bashful."

"O please don't mention it to him," pleaded Malinda. A faint rapping just then interrupted the conversation and Solomon stepped to the door. The sight presenting itself was a pitiful one indeed. A girlish figure whom Solomon recognized as a young woman whose reputation wispering rumors had torn to shreds crouched on the floor of the porch before the door. As the light from the kitchen fell upon the form the face with quivering lips and wild terror-stricken eyes told him in an instant that the sufferer was in immediate need of a friendly woman's help. "O Solomon," she sobbed, "You and Nancy are so good, I have been so wicked but I must be helped, won't you get the doctor or quickly take me to the poorhouse?

(To Be Continued.)

NOTES ON THE S.S.LESSON.

July 9.

The Suffering Servant of Jehovah

Isa. 52:13—53:6..

Golden Text: Isa. 53:6.

The passage is a prediction of the coming of the Messiah. It begins and ends with the declaration that this Messiah will ultimately triumph. This triumph will be possible because of His suffering. He will exercise a ministry which will be rejected of men during the process of which His own heart will be smitten with sorrow. But if men will reject Him, God will not. His sufferings, according to the prediction, will be accepted as having been made for us.

We often speak of the vicarious atonement. Do we understand its meaning? The atonement is a making of one of two parties who were once separated. None can question the utter separation of the race from God. Sin was between them. God could not look upon the sinner, and therefore the bearer of sin, with any degree of favor. The penalty for sin, which is death, must first be paid. Could we pay it? No. The sinbearer cannot atone for the sins either of himself or of others. One, to do that, must be sinless. Christ, our Lord, who was without sin, paid by His life and death the debt we owe for sin. Not that He owed a debt, but that we did and He paid it for us. Because He paid the debt in our stead we speak of the atonement as being vicarious. The death of Jesus, as far as man had a part in it, was an act of oppression and injustice. His trial, torture and crucifixion outraged every form of Jewish and Roman justice. It was the most shameful act in which men ever had a part. His death, as coming from God, was the greatest act of divine love. It proved that God loved the world and was willing to go to the fullest extent to show it, even the willing sacrifice of His son.

The Messias who was to atone for our sins did not come as men had expected. Instead of with flourish of trumpets He first appeared in a humble manger and remained in obscure poverty. Instead of coming as a ruler to chastise He came as a servant to help. It was to serve us that He lived, that He was poor, that He withstood the temptations of the devil, that He cared for the sick and the unfortunate, that He died, not shrinking from a most painful and disgraceful death. It is for us that He rose in triumph and now pleads at the throne of God.

NOTES ON THE C. E. TOPIC.

July 9.

Lessons from Great Lives.

VII. David.

1. Sam. 17:32—51.

The Bible reader must find many helpful lessons in the life of David. He learns to know him as a child, a shepherd, a warrior, a friend, a poet, a king and a servant of Jehovah.

Our first view of him is as a child, one treated as a boy of no consequence and completely ignored by his father until the prophet of God calls for him. In God's use of the child David, we learn that children have a part in the working out of His plans and that serious responsibilities are often entrusted to them. Parents should ever remember that they should have their children ready for whatsoever use God has for them.

As a shepherd we learn that the youth David was a fearless protector of the sheep, ready to face great dangers for them. During his career as shepherd he lived close to nature and was in closest communion with nature's God. The twenty-third Psalm, the most comforting poem in all literature, is no doubt the child of impressions that came to him while minding his father's sheep.

As a champion of the Lord and of Israel we find him a fearless youth, meeting the odds against him and using the weapons with which he was the most familiar. Too many of our undertakings fail because we undertake to use instruments with which we are unfamiliar. The instruments of greatest power which we can use against our worst enemies are faith and prayer. Even as children we may learn to use them with telling effect. In his battle with the giant he won because he realized that the battle was the Lord's. The Lord's battles always end in victory.

As a friend, he was loyal to one whom he might have regarded a dangerous rival and enemy. the beautiful friendship between him and Jonathan suggests the friendship of the one who, indeed, is "the best friend to have".

David saw much of trouble. We can profitably study him in his troubles. As a hunted outlaw he remained merciful and spared the life of a helpless Saul. As the one who brought the great plague upon his nation by his own folly we find him humble and broken ready to plead forgiveness. As a violator of the moral law he is quick to realize what an awful sinner he was and confesses it while accepting God's chastenings. As a father, against whom his son sinned, we find him bearing his trouble with dignity and a readiness to take him to his heart again. As king of Israel he is a type of the great good king Jesus, who loves all His subjects.

Are we cheerful in our own defeats? Not often; yet bearing our ills with good grace and all patience we can soon drive away sorrow and smile at the good things which the future holds out to us.

News of the Week.

MORMON CHURCH WITH SUGAR TRUST.

Joseph Smith and the Church Are Stockholders.

Washington, June 27.—Joseph F. Smith, president of the Mormon church, was the principal witness at today's hearing of the house committee investigating the so-called sugar trust. The oath was administered to him by Chairman Hardwick.

Mr. Smith was accompanied to the hearing room by Senator Reed Smoot and several representatives of the Mormon hierarchy.

This was not Mr. Smith's first experience with a congressional committee. Many present today when the Mormon leader appeared recalled his visit during the investigation into the right of Senator Smoot to retain his seat.

His mission today was an entirely different one — submission to examination as to business relations of the Mormon church with the American Sugar Refining Company through the Utah-Idaho Sugar Refining Company.

Of the Utah-Idaho Sugar Refining Company, in which he has trustee holdings, more than 400,000 shares are owned by the sugar trust, Henry O. Havemeyer having taken a personal interest in the experiments of the Mormons in the beet sugar industry and financed their enterprises.

"Have you any official connection with the Utah-Idaho Sugar Company?" asked Chairman Hardwick at the outset of today's session.

"I am president of the company," Mr. Smith replied.

"Do you own any stock?"

"Yes, sir, I own about five thousand shares individually."

"Do you own any stock in a representative capacity?"

"Yes, I hold 49,815 shares for the church. The title is held in the name of Joseph F. Smith, trustee."

President Smith said the church became interested in the Utah Sugar Company when many people who subscribed failed to pay for their stock and the company, under bond to complete a beet sugar factory, was unable to do it. The church was appealed to by the stockholders to assist, which it did.

"Does the Utah-Idaho Company pay dividends?"

"Yes, 7 per cent."

"How is that dividend used by the church?"

"In promoting its religious interests."

"Did the church ever go into partnership with Henry O. Havemeyer?"

"The church never did, but the stockholders did. We were striving to build up the beet sugar business in Utah under very great difficulties. We were anxious to obtain capital. We were given to understand that Mr. Havemeyer had offered to take an interest in our enterprise and I, as one of the stockholders, was very glad to hear of his offer, which eventually was accepted. I was willing to sell my portion of the stock to help make up the half interest to the Havemeyers."

ROOT AMENDMENT LOST.

Washington, June 26. — The Canadian reciprocity bill emerged from its first ordeal in the senate tonight unscathed. The Root amendment, proposing a modification of the wood pulp and print paper section of the agreement, was defeated by an overwhelming vote after seven hours of debate. The friends of the amendment were so satisfied of its defeat that a roll call on the vote was not demanded.

This leaves the reciprocity measure open to the general fight that is to follow for amendment of important provisions of the Payne tariff law. Senator La Follette announced in a speech opposing the Root amendment that he would give to the senate a chance to pass on general tariff amendments for free paper, free lumber and lumber products and for reductions in many other schedules. Senator Clapp also announced his intention of offering a free paper amendment later, and other senators gave evidence of their purpose to force from now on considerable of tariff revision on the widest plan.

CUSTOMS OFFICERS IN A BIG SMUGGLING PLOT.

New York, June 27.—Customs officers are seeking evidence that may bring to light every phase of the Jenkins $300,000 jewelry smuggling case, the ramifications of which are now said to involve a New York financial man.

The New Yorker is said to have been the father of the scheme whereby goods valued at nearly $2,000,000 were smuggled into this country. Two and possibly more customs officers are said to be in the plot which had its inception several years ago.

These officers received, it is said, $100 for every trunk they passed with only a casual inspection. The New Yorker not only was able to smuggle valuable goods, including much jewelry for himself, but thousands of dollars worth of dutiable stuff for others who became in this way under obligations to him. There will be no compromise in the Jenkins smuggling case.

THE LORIMER TRIBUNAL.

Funk Tells Committee Detectives Were Hired to Shadow Him.

Washington, June 27. — There was another dramatic episode in the hearing of the Lorimer case, today, when Clarence S. Funk, general manager of the International Harvester Company, announced that three of the four detectives about whose surveillance he told the committee yesterday, were present at today's session. The committee summoned the detectives as witnesses.

The detectives, Mr. Funk declared yesterday, were hired by a Chicago detective agency to trail him, and one of them Mr. Funk declared had confessed the nature of his employment and the identity of his employer.

Counsel proceeded with the cross-examination of Mr. Funk regarding the alleged request to him by Edward Hines for an International Harvester Company contribution of $10,000 to reimburse those who "contributed $100,000 to put Lorimer across at Springfield."

Mr. Funk left the witness stand and W. H. Cook, of Duluth, Minn., a lumberman, was sworn. His testimony was largely a reiteration of his narrative before the Helm committee at Springfield, Ill. He related an alleged conversation with Mr. Hines at the Grand Pacific hotel in Chicago in May, 1909. It was at that time, Mr. Cook decdared, Mr. Hines remarked he "was having a h—— of a time" at Washington.

" 'Now, for instance,' " Mr. Cook testified Mr. Hines said, " 'there is old Stephenson. After I got him elected he has gone down there and started working for free lumber. The southern Democrats are the worst of the whole lot.' He (Hines) said he would have them all fixed up one day and the next day would flop."

The crowd in the committee room, including Mr. Hines, laughed over this testimony, but not so Senator Johnston, of Alabama, a southern Democrat. Cook testified it was in this conversation that Hines said he had just come from Washington and that President Taft and Senator Aldrich were against Hopkins.

"Lorimer must be elected," Cook decdared Hines said over the telephone. "Don't leave anything undone. I will be down on the next train with all the money needed."

CUNNINGHAM COAL CLAIMS DISALLOWED.

Washington, June 26. — The famous Cunningham Alaskan coal land claims, through which it has been alleged that the Morgan-Guggenheim syndicate had planned to extend its vast interests in Alaska and control one of the most valuable coal fields in the world, were today finally disallowed by the department of the interior.

Secretary of Interior Walter Fisher having approved the department's decision, as announced by Fred Dennett, commissioner of the land office, the last door is believed to have been closed to the Cunningham claimants. Their attorneys have threatened an appeal to the United States supreme court, but such an appeal can be based only on some point of law involved, and not on the findings of fact as announced by the department.

In Eye for Two Years.

The Cunningham claims have been in the public eye constantly for more than two years past. They brought about the Ballinger-Pinchot investigation by congress and the dismissal from the public service of Chief Forester Gifford Pinchot, Louis R. Glavis, a chief of field division in the land office, and several minor officials. Both Messrs. Pinchot and Glavis were dismissed for insubordination incident to their attacks on former Secretary Ballinger, whom they charged, was favorably disposed toward the claims.

LUMBER TRUST FOUND; 14 ARE INDICTED.

Chicago, June 23.—Fourteen secretaries of as many retail lumber dealers' associations, indicted by a special federal grand jury here today for an alleged violation of the Sherman anti-trust law constituted a new kind of "trust" according to the United States attorneys conducting the investigation.

The retail lumber dealers' association, it was admitted at the close of the investigation, had no incorporation, no capital stock and did not try to control prices and prevent competition among themselves. Instead they had what the attorneys say was a "trust of power", and sought to provide that all lumber should be sold to consumers only through retail dealers, and not by wholesale or manufacturers.

The men, as secretaries of the retail associations, constitute the Lumber Secretaries' Bureau of information, incorporated in Illinois in 1905, and represent thousands of retailers. They are:

Three secretaries of the organization received immunity for testifying before the grand jury.

Each indictment is in two counts. The first charges conspiracy among the retail lumber dealers to interfere with and restrain trade between the manufacturers and wholesalers and the consumers. The second count charges a conspiracy to suppress and eliminate the competition that should exist between the wholesalers and the retailers and the consumers.

HARRIMAN MERGER FOUND TO BE LEGAL.

St. Louis, June 24. — The merger of the Southern Pacific and Union Pacific railroads is legal, according to an opinion announced today by the United States circuit court of the Eighth district.

Judge Hook filed a dissenting opinion, in which he expressed the belief that the government's petition was well founded and should have been granted. By the court's majority opinion he government suit is dismissed. The decision, which is a clear victory for the railroads, ends litigation started by the government three years ago. The chief allegation was that the Harriman interests had conspired to monopolize traffic from Kansas City to the Pacific coast.

Shortly after the decision was announced a dispatch from Washington said the government would appeal the case.

SEVENTEEN DEAD IN BOAT EXPLOSION.

Memphis, Tenn., June 25. — The death list resulting from the explosion of the river packet City of St. Joseph six miles below here yesterday afternoon was swelled to seventeen today. Two more will die. In accounting for the crew today, it was found that eight instead of six blacks lost their lives almost instantly, five being drowned and three scalded to death. Nine more died of their injuries today. Engineer Floyd Morgan is so badly scalded that hopes for his recovery have been abandoned.

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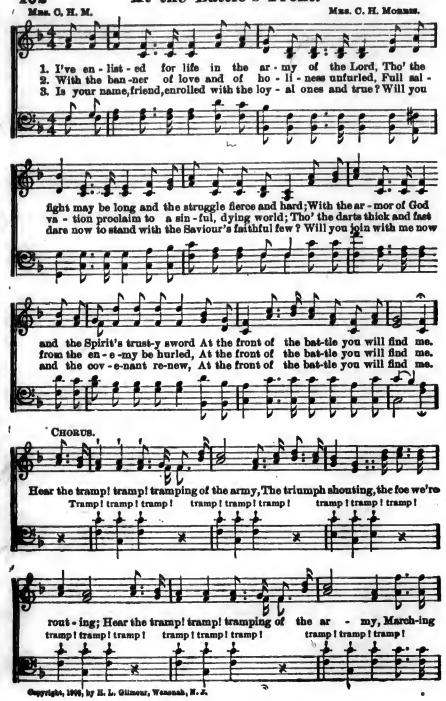
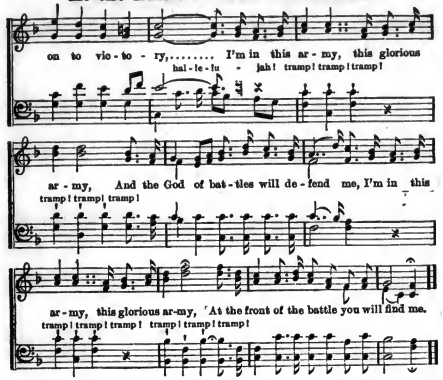
102 **At the Battle's Front.**

Mrs. C. H. M. Mrs. C. H. Morgan.

Sample Page of The King's Praises No. 2.

At the Battle's Front.—Concluded.

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A collection of 177 popular Gospel songs including a large number of new copyrights. Printed on good white paper. Clear type.

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MENNONITE BOOK CONCERN, Berne, Indiana.

Jimmie Moore
—: OF :—
BUCKTOWN
—: BY :—
MELVIN E. TROTTER

A STORY OF WORK IN THE SLUMS AND OF THE POWER OF THE CHRIST LIFE THROUGH A WAIF OF THE SLUMS.

Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

The well-known mission worker of Grand Rapids has told a most interesting and unusual little story, the details of which are drawn from his own experience and told in his own graphic manner. The charm and humor and quaintness will make many friends of Bucktown and many lovers of Jimmie with his unfailing optimism and his loyalty to the new life which he expresses so oddly. For Jimmie himself becomes a missionary in Bucktown and a more zealous and more useful and more ignorant and more believing one was never seen or imagined.

Price Postpaid, 85c.

MENNONITE BOOK CONCERN, Berne, Indiana.

DAVE RANNEY
or
Thirty Years on the Bowery

This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

In Beautiful Cloth Binding postpaid, 75 cts.

Mennonite Book Concern, Berne, Ind.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, July 13, 1911. No. 27.

ITEMS THAT MONEY CAN'T BUY.

To those who are toiling from morning 'til evening,
And struggling in vain to keep bread on the shelf,
No doubt it oft seems 'twould be almost like heaven,
To roll through the world with abundance of pelf;
But there's many a man by Dame Fortune exalted,
Who rides in his carriage and holds his head high,
Who would give all the gold he so carefully salted
For a few of the items that money can't buy.

'Tis true gold can purchase full many a pleasure
And many a comfort is wooed by its sheen;
But often the poor man possesses a treasure
That can not be purchased by nabob or queen.
The health that depends not on doctor's prescriptions,
The peaceful content for which millionaires sigh,
And the plain, quiet life, free from cares and afflictions
Are some of the items that money can't buy.

The knave who by fraud and dishonest conniving,
Amasses a fortune not rightly his own,
May flatter himself that his conscienceless thriving
Will bring him but joy in his mansion of stone;
But when comes the day of divine compensation,
When every man's deeds are laid bare to the eye,
He may find that he lacks, spite of riches and station
Just a few of the items that money can't buy.

Then fret not that fate has ordained you to labor
In humble seclusion unnoticed by all;
With love in your home and good will to your neighbors,
Your joys may be many, though your profits be small.
A manhood unsullied by greed or ambition,
A conscience to look every man in the eye,
And a spirit that scorns not its humble condition,
Ah! these are the items that money can't buy. —Selected.

NEWS AND COMMENT.

God hears the prayer of a truly repenting transgressor.

A great and dangerous mistake that young people are apt to make is to forsake the piety of their fathers instead of serving God.

The Annual Conference of the Mennonite Teachers' Association will be held at Tabor College, Hillsboro, Kan., from August 7—10, 1911.

Bro. L. A. Beer, colporter of the Mennonite Book Concern, recently took treatment at Faywood, New Mexico, where there are noted medical hot springs

To be afflicted is a hard and rough road, but seemingly for some straying people the only one to lead them back to God and His many precious blessings.

The "liquor traffic" has positively no regard to man's character or position, or that of his family. It is the meanest business—if a business it can be called—known to men in this and other countries.

Rev. P. H. Richert, of Goessel, Kan., who attended the Mission Board meeting at Quakertown, Pa., preached on June 11 in three different congregations. On his way home he stopped in Washington, D. C., and when he arrived home he started for the harvest field.

After the Pacific Conference held at Pratum, Ore., the Brethren P. R. Aeschliman, Colfax, Wash., and J. B. Baer, Aberdeen, Ida., made a call in the congregation at Dallas, Ore., and filled several appointments by preaching the gospel.

The Thirteenth International Congress Against Alcoholism, which is to meet at The Hague in September in response to an invitation given in the name of Her Majesty, the Queen of the Netherlands, promises to be one, the influence of which will be wide-spread.

Church Federation aims to bring together into one strong church the several weak, languishing churches in small towns, bearing the name of one of the denominations represented — one name in one town, another name in another town, and so on, averaging and equalizing it to the satisfaction of all the denominations concerned. Commissions appointed to consider such consolidations are under appointment in Nebraska and in other places.

The latest report of the American Board of Foreign Missions (Congregational) shows a total of 593 missionaries, 4,723 native laborers, 73,114 communicants, 568 organized churches, 1,722 places of regular meeting, 87,876 in Sunday schools, and 73,868 pupils in other schools. Native contributions a total of $276,715.

Great Change. — The following testimony to the good work of the missionaries was given by a Japanese statesman, who said to Mr. Melville D. Stone, general manager of the Associated Press: "Your missionaries undoubtedly have done good for the morals of our people, but they have done far more for our health and strength as a nation. They have come to us with doctors and nurses, hospitals and schools. Before Perry's arrival 2,000,000 infants were born every year in Japan, and for lack of proper sanitary measures they died. Now with the hospitals and sanitary and hygienic methods instructed by the missionaries, the 2,000,000 children are born, but they do not die."

Prospect of storage battery. "At the meeting of the National Electric Light Association in the city of New York, Mr. Edison made a speech in which he asserted that he had invented a new storage battery, which is light, portable, quickly charged, and has no waste or leakage. The new battery is so small that one large enough to run a delivery wagon can be carried in a suitcase, and it can be charged in four or five minutes. Mr. Edison claimed that he had used the new battery on an old delivery wagon with best results. A ten-minute charge would carry the vehicles fifty miles, and he thought the whole cost of electricity for a day's delivery with an average merchant would not be more than twenty-five cents."

It is alright when the man possesses dollars, but it is all wrong when the dollars possess the man.

REQUEST TO THE CONGREGATIONS OF THE GENERAL CONFERENCE.

The secretary has recently mailed "blanks" to the different congregations of the General Conference and herewith requests of them that their delegates for the session to commence at Bluffton, Ohio, on August 31, 1911, **be selected and reported in July.** In case any congregations should fail to get said blank, they are requested to use their own form for the certificate of delegates, considering the following points:

1. **Name** and **place** of the congregation;
2. **Membership** of the congregation;
3. **Name** and adress of every delegate.

Awaiting prompt returns,
Cordially yours,
G. N. Harms, Secretary.
Whitewater, Kan.

A WORD OF THANKS AND A REQUEST.

The Lord has prospered our way! This praise of old very likely all the members of the Mission Board will heartily share. Yes, the Lord Jesus Christ, in whose service we are, was with us on the long journey to Quakertown, Pennsylvania, to our beloved missionary secretary, Bro. A.B. Shelly, in whose home as well as in the churches of the East in general we all experienced so much love and hospitality. Our Lord Jesus was with us during our deliberations. He was with us in our religious services. He also led us all home safely again and permitted us by His grace to find our loved ones well.

We want to remember the gratitude we owe Him and say from the very depth of our hearts, "Bless the Lord, O my soul: and forget not all His benefits." We cannot but acknowledge with grateful hearts: The Lord answers prayers. Yes, the effectual fervant prayer of a righteous man availeth much.

We all felt it and experienced it anew that if children of God appear for each other with their prayers and petitions at the throne of grace then the Lord graciously answers such pleading. Therefore we express our heartfelt gratitude to you broth-

ers and sisters who during our journey remembered us so fervently in your prayers. May our gracious Lord richly reward you for your love.

Looking back upon the work done during the session of our Board we have to say that there was an abundance of work, for, through the gracious leading of God we have experienced what Paul says in 1.Cor. 15:58, "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Yes, our work has expanded as well in America as in India.

If there was one thing that during our deliberations hung as an oppressed feeling over us, not always easy to be banished, it was **the empty mission treasury that caused us some concern.** Some allowances that absolutely had to be made would have been made with a lighter heart, yes, now and then one would have been more willing to allow requests that were made if in the background there had not been the shadow of an empty mission treasury. This feeling our readers will undoubtedly find verified while reading our resolutions. Many an experience with reference to the gracious help of the Lord I have been permitted to have in my 18 years as treasurer of the Mission Board of the General Conference. The last three years have also been rich in such tests of faith. It was especially encouraging to me that our gracious God gave me such a dear and efficient assistant treasurer in the person of Bro. John G. Regier, Newton, Kan., who takes an ardent interest in the cause of the Lord.

As treasurer one too has the opportunity to prove the truthfulness of the expression that divided joy is double joy and divided burden is but half a burden. Therefore my dear colleague and I are not discouraged by the experiences of last year, but rather inclined in connection with such trials of faith to hold fast to the words of the Apostle Paul just quoted, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as you know that your labor is not in vain in the Lord." We know further that our great Lord of missions, Jesus Christ, holds in His nail-pierced hands the reins of the government of this world. He is well able to make the hearts willing to help in the upbuilding of the kingdom.

We are grateful to the Lord who has so far helped most graciously. From April 1, 1910 to March 31, 1911 $23349.33 were received and paid out. We wish to thank all donors for their willingness to take such an active part in the work of the Lord.

Our request is now sent to all conference churches and individual mission friends that they further remember us in their prayers and by their gifts, **for the Lord has need of them.** We have somewhat over 13000 members in our conference. It was of interest to me to notice that last year with an income of $23349.33 nearly $2 fell to each member. We beg of you, dear brethren and sisters, be steadfast, unmovable, always abounding in the work of the Lord etc.

At the beginning of the fiscal year, and thus immediately after our session, the children's support for our missionaries is due. The same amounts to $1400.00 and was paid immediately after my return from my trip. The treasury was overdrawn even by that demand. But a few days ago I received 19 additional orders that must be paid and whose amount is $4035.00.

These orders are for deficits in the reports sent in from the fields and for allowances made during the session and for salaries for the third quarter of 1911 for our missionaries in India, as well as for new buildings in process of erection. To meet all of these demands we need $6000.00.

If every member of our General Conference would send us only 50 cents, then the required sum would speedily accumulate. If anybody wishes to give more we shall not hinder.

All gifts are requested to be sent to the assistant treasurer, Mr. John G. Regier, Newton, Kansas, who will duly receipt for the gifts.

Gustav Harder, Treasurer.
Translated from the Bundesbote.

IMPRESSIONS

Of the 13th International S. S. Convention Held at San Francisco, June 20—27.

There shall be no attempt to write a report of this great convention in this article, but merely to give a few impressions that the convention made on my mind. We might say in passing that it was really a wonderful gathering and one that made new records in more ways than one. One cannot help but be impressed by the earnest, prayerful tone of such a gathering. Men and women had not come from every part of the United States, and every province in Canada, and from Mexico and the West Indies for a picnic, or on a pleasure excursion. On every face was depicted a spirit of sincerity and earnestness. These delegates had come from near and far with problems, the solution of which they were seeking. They were at San Francisco to exchange views and bow together before the throne of God, seeking help and inspiration for further service. The Sunday-school work is a great work and brings many-sided problems. It was an inspiration just to sit down with these several thousand men and women and think over the problems that we meet in our own school and every one else meets in the school he or she is working in. Such united effort and united prayer can not fail in bringing down a blessing on the work.

Then the broad, world-wide field of the Sunday-school was opened up before our eyes. If these gatherings could do nothing else than to give us a larger vision of our field and our work, they would be worth while. The church has long, long ago known the old adage that "as the twig is bent, the trees incline," and yet our effort has been centered too much on the straightening of crooked trees, and not enough on helping the twig to grow straight. We have constantly talked of the Sunday-school as the nursery of the church and have not always made adequate provision for those who soon have out-grown the nursery. In this way we have always had on hand a large supply of crooked trees to be straightened. The Sunday-school looms up as THE important field. If the church is to be a missionary church, we must begin the training in the S. S. If a power for temperance, we must teach it in the plastic years of childhood and young manhood and womanhood; if the church is to be a Bible studying church, then we must put the weight on the Sunday-school. Then, again, if the Sunday-school loses hold on men and women, the church has a much smaller chance of ever again getting her hold. Here is the great world-wide movement. If the world is to be evangelized, we verily believe the power must come through the Sunday-school, for every activity of the church finds its spring of power in the Sunday-school.

The international, interdenominational feature of the work impresses one. Two nations that have their young manhood bound together by the ties of the Adult Bible class movement are not likely to draw the sword against each other. The North and the South come closer together than ever in these large religious gatherings. The whole convention rested long enough to permit the Canadian delegates to make their demonstration on the hour of the coronation of King George, and even the United States delegates stood up in respect and joined the British in singing "God Save the King". Here is a fellowship that binds more firmly than an international treaty ever could. Under the S. S. banner, all denominations gather and not only pray together, but plan and work together for the kingdom. If our own denomination increases her missionary gifts through the efforts put forth in the S. S. then the International S. S. Association rejoices, for it is the work of the KINGDOM that lies at the heart of this work.

Lastly, the spirit of consecration impresses one. The business men who believe in the work and give their time and money to it must impress one. This mighty army of volunteers, who are superintendents, or teachers, or secretaries, or organists, or whatever they call themselves in the individual schools, who volunteer their services to the work with no compensation but that which is worth more than money — the reward that God gives—this is the mighty power at work. Such earnest voluntary consecration is felt in this convention, but is the same type as we have it in all our schools. We can not tell of the great work of Mrs. Lamoreaux or Miss Slattery, the inspiring addresses by such men as Dr. Hamil, Marion Lawrance and many others, or the wonderful quiet hours that Dr. Chapman conducted. These would fill an article by themselves. These few thoughts have crystallized themselves in our mind as a summing up of the work. May the Lord bless the Sunday-school work in our Mennonite churches and make it more efficient.

S. M. Musselman.

REPORT

Of the Ladies' Mission Sewing Societies of the Pacific District Held at Pratum, Ore., June 13, 1911.

After a short joyful song service conducted by D. C. Steiner, the meeting was opened by the Pres., Mrs. Mary J. Welty, by reading a portion of the sixteenth chapter of Isaiah and earnest prayer for missions, which followed the opening song by the audience, Send the Light.

The young Pratum maidens sang the good old inspiring hymn, which never grows old to those whose hearts are in the mission, From Greenland's Icy Mountains, after which followed the roll call of the various sewing societies, with responses in Scripture verses by the delegates representing these societies.

A song very appropriate for the occasion was sung by a mixed choir from Dallas, which was followed by a beautiful poem recited by Lena Gerig, of Pratum.

Pratum ladies sang a duet. A paper from Aberdeen, Idaho, was read on the subject "Belebung des Missionssinnes" and a song "Wir sind kleine Schnitter" was sung by the little sunbeams, of Pratum.

A paper read on missions in Arizona by sister Williams, showing the need clearly in that field, was followed by a recitation, Little Brown Girl and I, by a junior of the local society.

Another quartet was given by the Pratum ladies, after which a paper from Reedley, entitled The Purpose of My Life, was read, which strongly emphasized the great need of pure unsoiled lives among our own young boys and girls, young men and women.

Maria Gerig recited the beautiful poem, Jesus Shall Reign. Right in harmony with this thought came The Wondrous Cross, a young men's quartet, of Pratum.

A paper from Upland, Calif., on "Missionspflichten, daheim und draussen," was read, after which the climax was reached in the song, "O How Excellent" which came upon the midnight air as a burst of gladness, by a number of voices from the local choir.

Then followed as it were, a lull, after this joyous outburst, in the form of a few gentle remarks by Rev. H. J. Krehbiel, calling attention to woman's equal privilege with man in this glorious work of bringing this lost world to Christ. And as a special encouragement, mentioning, some of the great things that woman's slender hand has been able to accomplish in the past, and the wide fields now open to her as never before.

The usual collection was taken up during the singing of the closing hymn, the result of which showed that people are beginning to realize more and more the fact, T'is more blessed to give than to receive. Rev. M. Horsch then dismissed the congregation with closing prayer.

The program committee for the ensuing year is as follows: Mrs. J. B. Baer, Aberdeen Idaho; Sara C. Sprunger, 526 W. 25 Ave., Los Angeles, Calif.; Lizzie Krehbiel, Reedley, Calif.

Elizabeth, Braun, Sec'y.

Home Circle.

PREPARING FOR SUNDAY.

"It is so hard to get ready for church on Sabbath morning at our house!" exclaimed "one of the best mothers in Israel"—or so at least Mrs. Dixon was rated in the neighborhood.

"Tell me some of your hinrances," said her visitor, who was of a generation older than the little woman was sincerely regretting her own irregular attendance at church.

"In the first place, breakfast is very late."

"Mistake number one!" said Mrs. Sutherland. "Breakfast at eight would allow a Catholic maid her early mass; which by the way, is a reflection on your church-going, is it not?"

"Yes, it is," allowed Mrs. Dixon, with flushing face "If a Roman Catholic maid cannot have her ten o'clock mass, she will cheerfully go at seven or even at six o'clock, and we cannot get ready to go at the eleventh hour! I never thought of this so directly before."

"Well, my dear, Norah has shown you how cheerfully one may give up the Sabbath morning sleep. A little extra rest is quite sensible, but if church-going were as interesting or as important to us as business or sight-seeing or shopping, you could manage it; don't you think so?"

"Oh, dear Mrs. Sutherland! You make me feel positively ashamed. But breakfast is not all that hinders. One or two of the family, or more, must have their bath."

"Not must have on Sabbath, unless it is a daily custom!"

"Why, yes, to change underwear," Mrs. Dixon explained.

"But why not before retiring on Saturday night? or before dressing on Sabbath morning, by some good-natured arrangement between Mr. Dixon and your sons?"

"I suppose they might," said Mrs. Dixon, sighing; "but they don't."

"Certainly, 'cleanliness is' only 'next to godliness' — or, as I should render it, one form of godliness — and church-going is another form; but as the bath can be taken any night or any other morning, I should advise my dear ones to do without it, if there were not time for it on Sabbath before ten o'clock.

"O, dear, you make it seem absurd; you must reason with papa and the boys. While they were little fellows, we always went to morning service!"

"They all have Saturday afternoon free from business, I think?" queried the earnest old lady.

"Certainly; but they go elsewhere—they must have some recreation."

"I see! But must the recreation always be such as prevents Saturday from being the 'Preparation Day'? If the recreation is of so fatiguing a nature as to make it necessary to spend Sabbath morning, up to a late hour, in rest, is not such recreation itself a form of Sabbath-breaking?"

"Give the boys that idea! But there are other things that turn up almost wilfully, one might say —a spot to be cleaned from somebody's suit; a button comes off a glove. Henry says those things are akin to the beast in the ditch; that was taken out, aunty."

"Now, if you won't mind plain speaking, Janette, I think you forgot to use Saturday as a preparation day for the first of the week."

Not a ward spoke Mrs. Dixon, but she bent over her needlework industriously.

"You may remember Saturday afternoons, when you were a girl, my dear, when you used to call for my girls—"

"No!" interrupted Mrs. Dixon. "To be honest, they used to call for me, and hurry me, sometimes help me, to go for a ride or a visit! They were always ready on time."

"Yes, Saturday was our seventh day. No piece of work was ever begun on Saturday; by noon all household work was done, only the meals remained to be despatched. All my life my girls and I had a half-holiday on Saturday afternoon; and Sabbath morning found us refreshed. Clothes were looked over, shoes and gloves put in order on Saturday morning."

"I see," said Mrs. Dixon; "I will turn over a new leaf."

"Amen," said Aunty Sutherland," and let all the Dixons say, Amen." — Christian Work and Evangelist.

Looks may not always be deceiving; but to a certain extent they can be. Anyhow, it is poor policy to judge a man by his outward appearance.

Marriages.

Wiebe—Funk. — At the home of the bride, by Rev. J. B. Baer, H. C. Wiebe and Anna Funk, both members of the Aberdeen church, Idaho.

Contributions.

For India.

From a brother for a mission servant $15; Brudertal Sewing Society for general purposes $15; Immanuel S. S., Pratum, Ore., for orphans $13.66.

Gratefully acknowledged,
P. W. PENNER.

For City Mission in Los Angeles.

From Anna Schmidt $.05; Paulina Pankratz $.25; Children's Day collection of S. S., Inman, Kan. $11.11.

Gratefully acknowledged,
E. F. GRUBB.

Home Mission.

a) General Treasury:

Collection of children's festival, Sharon church, Orienta, Okla., $7.50; Springfield S. S., Weatherford, Okla., $4.50; Newton church, Kan., $28.59; Swiss church at Bluffton and Pandora, O., $100.

b) City Mission Treasury:

Anonymous, Ioamosa, Cal., $7; M. A. Risser, Halstead, Kan. $5; reported by E. F. Grubb, contributions in May, $4.10.

Gratefully acknowledged,
E. F. GRUBB.

Foreign Mission.

For General Treasury:

From Berne, Ind., the following: birthday gifts 38c, mission boxes $5.77, Mrs. Mary Balsiger $3, from Indian mission albums $4.40, mission friend $300; — mission friend, Altona, Man., $1; Bethel College church, Newton, Kan. $30.25; Germantown church, Pa., $10: Halstead church, Kan. $97.03; Christian church, Moundridge, Kan. $14; Paso Robles church, Cal. $6.56; Arlington church, Kan. $10.31; Brudertal church, Hillsboro, Kan. $85; C. E. Convention, Tabor church, Goessel, Kan. $58.68; Bethel church, Inman, Kan. $62.35; S. S., St. John's church, Bluffton, O. $14.59; Canton church, Kan. $13.60; Ebenezer church, Mt. View, Okla. $20; Friedenstal church, Gotebo, Okla. $20; sewing society, Hoffnungstal church, New Meno, Okla. $24.25; United C. E. of Hoffnungsfeld Eden and Hoffnungsfeld churches, Moundridge, Kan. $3.60; Bergtal church, Pawnee Rock, Kan. $16.23; S. S. ditto $15; S. S. Johannestal church, Hillsboro Kan. $51.93; collection of mission festival, Edenburg, Man. $43; First Men. ch., Philadelphia, Pa., $18.29; S. S. ditto. $15.38; the following from Clarence Center, N. Y.: Jacob Eberhard $25, Jacob Krehbiel $5, Fred Krehbiel $10, Hanna Krehbiel $1 Mrs. Peter Eberle $2, Hattie Eberhard $5; — Summerfield church, Ill., $25; children's mission society, Summerfield, Ill., $8; Pretty Prairie church, Kan. $126.14; interest on Bro. Vogt's donation, $85.85; C. A. Krehbiel Donnellson, Ia. $40; Alexanderwohl church, Goessel, Kan. $102.48; C. E., Bluffton, O., $6.95; sewing society, Pratum ch., Ore. $28.80; Garden Tp church, Kan. $56.69; mission friend, Altona, Man. $1; Swiss church, Whitewater, Kan. $52.84; childen's mission festival, Donnelson, Ia., $6.90; Men. church, Wisner, Nebr. $41.65; conference mission festival, Wisner, Nebr. $62.65; Herold church, Bessie, Okla. $12.40.

For Society Treasury:

C. E., Zion's church, Sonderton, Pa., for Anna Funk's mission in India $10.

For Lepers:

Jacob Buhr, Odenburg, Man. $10.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
JOHN G. REGIER,
Asst. Treaus.

MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1912 as complete and correct as possible.

The Mennonite.

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Correspondence.

Perkasie, Pa., June 30. The Sunday-school of the BethelMennonite church of Perkasie celebrated Children's Day on June 25. A number of bouquets of beautiful flowers decorated the room. The program consisting of recitations, exercises and singing by the Sunday-school was well rendered. Rev. Rehrer of the Ebenezer Evangelical church was present and made an interesting address. The attendance was good.

At a special congregational meeting held in the evening of June 29, the congregation finally decided to build a church. The contract was given to Bro. C. F. Myers, a member and a faithful worker in the church. The building is to be of brick and stone. The cost is estimated at $3000.

Six years ago the congregation was organized by only a few members who, during all this time labored faithfully and unceasingly. Now they feel that the membership is large enough to build and to support a church of their own. Through the kindness of the Baptist church they have been using their building to hold the services, whenever not interfering with the Baptists' services of worship.

From the interest now being manifested in the Bethel Mennonite congregation they will look towards a glorious and prosperous future. Yours in His service,

C. L. F.

Pleasant Valley, Pa., June 26. On June 25, afternoon, our Sunday-school held its Children's Day service. The program entitled "Give Him Praise" contains a good sound Christian sentiment. It was well rendered and enjoyed by all present. In spite of somewhat unfavorable weather the church was well filled by an attentive audience. Mr. Homes Weaver, student at the Perkiomen Seminary, and our Pastor F. F. Gable delivered impressive addresses. The members of the school had decorated the church beautifully with flowers and ever-green. Everything seemed to be in perfect harmony.

The Sunday-school also has taken steps to hold in August a Rally Reunion. All the former superintendents of the school will be invited to deliver addresses, and a general invitation will be extended to all the former members, and to all Christian workers. Several of these reunions took place in recent years. The services were very refreshing to all.

In the evening of May 28 our Pastor Gable held a service and is contemplating to hold an evening service in November and then in the future. We have preaching service every Sunday at 10 o'clock a. m., but since two congregations worship in our church, Rev. Gable has services only every two weeks. S. S. sessions are held each Sunday morning at 9 o'clock.

May the Lord bless us all in the future as He has blessed us in the past, and fill us with the Holy Spirit that we may always be abounding in His work.

Yours in Christ.

James Horne.

Chicago, 122 Ohio St., June 29. Dear Readers of the Mennonite: Be it known to my many friends that I have moved from Pretty Prairie, Kan., where I was active at work for about ten months, to Chicago, where I expect to be equally busy.

As my vacation began June 9, I left the next day for a short visit at my home in S. Dak.

As I left Kan., the heart rejoiced to see here and there the first shocks of harvest which at some places seemed to be by far more than expected on account of the drought. At the arrival of my destination the crops had suffered from lack of rain. Some oats fields were so poor that cattle were turned upon it. Wheat was fair but needed rain. The corn was in an excellent condition, unless the windows of rain are closed the prospect is favorable for a heavy crop.

It was a great joy to meet my many friends with whom I was brought up and those who through my school life became dear to me. But in all my joy a cloud of sadness lowered as I looked in vain for some missing faces, who two years ago had bid me farewell. One of them is now in that far heathen country, China, doing missionary work. Others have gone to their rewards and are wearing the golden crown of victory. I rejoiced to know they are there but missed them very much.

June 18th was an important day for the Salem Zion congregation by Marion S. D., for on that day a number of the young people were added to its membership through baptism. The Revs. B. J. Kaufman and J. J. A. Schrag had presented in a clear and forcible manner the importance of baptism and the moral and Christian obligation after baptism. Rev. A. Waltner officiated. May not one be found unworthy of such a decision, but may the circle of true Christian fellowship be greatly enriched by them.

On the 22nd of June I left for Chicago. One who has spent several years in the Prohibition state of Kansas, where a drunkard is as much of a curiosity as a first class circus, is deeply moved in his heart when he sees the evil of personal freedom to indulge in immorality and intemperance. He who believes that prohibition does not prohibit but makes matters worse, needs no other arguments, than to live close to a human trap of a liberal city after coming from a prohibition state such as that of Kansas. If then his decision is not changed he certainly has not the welfare of humanity at heart.

We from the country often do not realize the misery done by so-called "personal liberty" until we come in contact and deal with those unfortunates who lost control of self and with eyes wide open hurry down to their doom, as a bird of prey is drawn by a serpent.

However it is encouraging to note the earnestness of Christian personal workers, as they save multitudes from lives of shame and eternal misery. Many testimonies of such saved victims are heart rending and become a mighty power against the work of the evil one.

What we need to day are more earnest, firm men of Christian character, who are willing to face evil as a soldier meets his foe. It is not enough to weep over a drowning brother, we must part the waves and save him. It is not enough to pray once in a while for those unfortunates, but let us put our shoulders to the wheel and personally, if possble, be a means for the saving of our fellowmen and great will be our reward in heaven. May many feel their responsibilities of being a factor in the betterment of this world.

Yours in Christ,

P. J. Albrecht.

REPORT
Of Sunday School Convention, Held at Pratum, Oregon, June 13, 1911.

It was opened by song and prayer. The opening address was delivered by the chairman Rev. M. Horsch, after which Miss Tillie Dirks sang a solo.

The first topic, "Value of the S. S." was treated by Abr. Rempel. The important points mentioned of the value thereof were that the Sunday-school is a field of labor for Christ, welcome to all, it being a great factor to bring children to Christ.

Second topic, "Preparation of the S. S. lesson by the scholars." Several suggestions were briefly made by M. D. Gerber.

Third topic, "Preparation of the S. S. lesson by the teacher." Will Reuben's point of contact on the subject was "dilligence".

Fourth topic, "Value of song in religious services." This subject was discussed by D. J. Steiner.

Fifth topic, "Value of the temperance lesson", by Wm. Roth.

Sixth topic, "How to get interested in mission". Miss Elizabeth Brown suggested reading biographies of missionaries.

Seventh topic, "What opportunities and privileges does the S. S. offer the young people?" John Waltner spoke briefly on this subject.

Eighth topic, "Benefits derived from the Young People Meeting". Ben Emert.

THE IMPORTANCE OF MUSIC.
Part II.
In the Home.

Every center of one's affections around which our hearts' best wishes twine, — **Home** — should have music. What is home without it? "It is fit for treason, strategies and spoils." What adds so much to the life of the home as music? What other element of the home life at once so combines the interesting and the beautiful? What memories are so keen and lasting as those of music in the home? Nothing so directly and immediately indicates the character of the home as the music in it. Nothing conduces so much to refined pleasure as the music and consciously or unconsciously the music it affords affects your thoughts in most of the spare moments.

It has an important bearing upon your daily life. Its effects are beneficial and imposing. It is a beauty of spontaneity and sincerity that the home without it cannot appreciate.

Music gives pleasure to the farmer, laborer, business and professional man who desires some light form of amusement for his evening recreation. The wife, too, has found it a true comrade. She tastes the delicate values of sound and simple fare, the fine poetry of unsophisticated nature, ignorant of its own romance. Here she rests in the visions of its past. Pleasure personified.

The daughter must needs have music for it softens, refines and strengthens and imparts a tender

sympathy for her real existence.

At nightfall it is delightful to see the children flock around to engage in singing songs and lullabies. Gradually one by one drowsiness overtakes them, the dear good mother tucks them away to continue sleeping the harmony which music has so gently influenced.

The city home needs music, for it drives away dull care, and there is less desire for the attractions away from the home.

The country home seeks the pleasure of music for it fully replaces many of the city pleasures. Music dispels the ministry of ill. It is a sovereign remedy against despair and melancholy and will drive away the evil spirit as did David's harmony from King Saul and Elisha, "and when he played the hand of the Lord came upon him."

Censorinus reports how Asclepiades, the physician, helped many frantic persons by this means. Clinias and Empedocles cured some desperately melancholy and some mad by their music.

We cannot afford to trifle with this wonderful art, music, for we must endeavor to recognize its great power for good and evil, its effects on the nervous system, its strange ascendancy not only over the emotions but over the brain. It is the youngest of all the fine arts. Its development has been stupendous. Nothing is able to captivate the mind and body as does music. Even its enemies are moved. Tolstoy, perhaps the chief enemy, was greatly moved by Beethoven and Bach, also other great composers.

Today there are few who have not felt its potent power and recognized its tremendous influence. No art is more varied, more widespread. Take it in its most wonderful artistic manifestations, the symphony and the opera. What true music lover has not felt the delicious suspense as the conductor faces his well trained orchestra, lifts his baton and the wonder notes ofRachmaninoff, of aTschaikawsky or Beethoven steal forth one by one and transport one to the seventh heaven of melody; or in opera first the overture breathing out preluding and heralding what is to come, the spell of Kundry, the tragedy of Marguerite, the childish adventures of Haensel and Gretel, and then as the last notes of the overture die away and the curtain slowly raises, who, who has heard it, is not thrilled in the recollection of voice and instruments blending in one perfect whole, almost too beautiful. But perhaps some will question and say, but this is purely the pleasure of the senses. The question seems almost too puerile, as to the real music lover it is incomprehensible, knowing as he does the vast mental and spiritual uplift which come to him. But what a handmaid is religion to music, not only in the great oratorios and masses but in simpler church services when an anthem or a fine stirring hymn is adequately rendered. What would not we religious music lovers have given to have heard the Abby choir singing "Oh God, our Help in Ages Past", as they preceded King George V to his coronation. If we are far removed from Symphony Halls one need not fear musical starvation. Splendid is it when a member of the family can entertain us by worthy playing, but in these days of graphophones, victrolas and angeluses, even we non-performing need not be without music in the home. Indeed I may venture to state that when the history of our decade has been written, much honor will be given to the genius which bending mechanical knowledge to artistic uses has made good music possible throughout our land from the ranches of Washington to the everglades of Florida.

A. J. A.

JAKE.
A Story of Plain People. — By G.

(Continued.)

The Bishop ground his teeth in anger. That one, no matter who, should turn out a woman in an hour sacred to all humanity and at a time when, above all others, she had a right to claim the kindly help of all was too much for even this even-tempered man of God. "Those who put you out ought to be horse-whipped or worse."—"And I would like to do it myself," he added angrily,

A man of the world would have sworn a terrible oath; a timid man might have called upon God to have mercy upon the soul of a wretch guilty of an outrage such as this, but like a good man who tries to lead the Christ-life, Solomon became the good Samaritan in a minute.

"Malinda! Call Jake to help me carry her to bed! Nancy! Get ready the spare-bed! No wait! Malinda, I'll call Jake, you run over to Harr's and tell Benny to go for the doctor as fast as his horse can take him!"

Malinda had come to the door almost as soon as Solomon. She, too, realized the condition the poor young creature was in and understood that a physician's presence was immediately required and was off before Solomon had completed giving his orders. She missed the old man's suggestion to send the nearest neighbor for the doctor and in the excitement it did not occur to her to ask any one to do that which she herself might do. Her only thought was to get a physician in time to save the sufferer's life.

A few moments' rapid pace brought her to the Harr place. Everything was dark there and quiet but the dog Tige. She heard him growl suspiciously but was not alarmed on that account for Tige was a good-natured brute and knew her the moment she commanded, "Be quiet and lay down, Tige." The pace was entirely too fatiguing and she was soon compelled to slacken her speed. In ten minutes she came to "Cat hill". It was a short hill but a steep one; by the time the top was reached her knees were shaking and her heart thumping but the light in Doctor Widen's place, only a half a mile away, was plainly to be seen. "In a few minutes," she thought, "I shall be there and then I will ride back with him." An instant later the light disappeared. The darkened office was a sign by which the neighborhood knew that the doctor had left the place in answer to a call.

"It may not be so bad after all," she said, "he may drive this way and then I shall meet him." He did not meet her, duty called him in the other direction. Another physician lived three miles beyond, him she determined to fetch. Part of the road led through a dense growth of timber and the remainder along a stretch of thinly inhabited territory. There was one spot, the passing of which she dreaded. It was the hauntedShellkoff burial-plot. This plot was scarcely sixty feet square and had been in disuse for eighty years or more. The place would probably have never received any public attention whatever did it not contain the bones of two intersting characters; one, a famous revolutionary colonel whose descendants sometimes sought out the place, the other a character named Aaron Shellkoff, who in life, according to the neighborhood tradition, was a great sinner. No one was able to tell just what he had done but, it was said, remorse drove him to and early grave. Even when death quieted Aaron, peace did not come to his soul. His repose was continually disturbed; five times the dogs uncovered the grave and tried to tear off the coffin lid. People avoided the place at night. Strange stories were told about it. There were scores of persons who claimed to have seen lights there or heard wierd noises coming from it. At least a dozen men were ready to take an oath that while passing the place they saw a ghostly figure in colonial attire enter the plot carrying a spade, and after the sassafras bushes which covered the place hid the figure from sight sounds were heard as though some one inside was severely punishing a pack of hounds.

As Malinda came near to the place the silence of the night became oppressive to her. When a cricket chirped or a frog croaked it was only to add so much more to the terror of the surrounding. All the while she kept saying to herself, "This talk about ghosts is all nonsense, I refuse to be disturbed."

She had almost reached the place when the breaking of twigs and the rustle of leaves on the other side of the wall surrounding it arrested her attention. Mute with fright she came to a sudden stop. The moon was shining brightly overhead and by its light she saw a dog of gigantic size burst out of the sassafrasses and rush toward her. In his jaws he carried something which appeared to be the skull of a human being. With an almost superhuman effort she succeeded in turning and started to run away, but being tired as well as terribly frightened she made little progress The ghostly monster came near er and nearer. She heard the skull rattling over the stones in the road as he dropped it, she felt the touch of his paws as he sprang upon her. A terrible fire flashed before her and then she fell forward into the road.

* * *

Fortunately, the case upon which Doctor Widin was called was neither a serious one nor far away and he soon returned, finding the prostrate figure of Malinda in the middle of the road. He raised her head, felt her pulse and applied the necessary remedy for bringing her to consciousness. Then, placing her in his carriage he hurried for the Bishop's place only to find there another unfortunate sufferer to whom he was able to render the proper assistance.

(To be continued.)

NOTES ON THE C. E. TOPIC.
July 16.
Our Debts, What Are They? How to Pay Them.
Rom. 13:7—10.

About all that we have comes to us at some one else's cost. When it is cold we are kept warm because the miner wore out his life digging the fuel. We are comfortably clothed because the silkworm had to weave out its life, the sheep had to shiver in the cold and the creatures that gave us the fur had to die. The gems, so highly prized as ornaments tell a story of poor wretches diving in cruel dangerous seas for them. The most helpful books we read are the life's story of those

who had to feel and suffer before their message was born.

Our home-life has blessings and comforts not to be measured by values that we represent in dollars and cents. They are treasures precious as life. They have come to us as our own to enjoy without cost to ourselves but they place us under an everlasting debt to those who paid the price. When we think of the untiring affection bestowed upon us in our infant years, of the care with which our foot steps were guarded, of the self-denials, sacrifices, toils, watchings, cares, of the loss of rest, of broken nights and praying and weeping we remember that love costs much and that love is the only coin by which it may be repaid.

Daniel Webster, referring to the old log-cabin, the home of his parents, said: "I carry my children to it, to teach them the hardships endured by the generations which have gone before them. I love to dwell on the tender recollections, the kindred ties, the early affections, and the touching narratives and incidents which mingle with all that I know of the primitive family abode. I weep to think that none of those who inhabited it are now among the living; and if ever I am ashamed of it, or if ever I fail in affectionate veneration for him who reared it, and defended it against savage violence and destruction, cherished all the domestic virtues beneath its roof, and, through the fire and flood of a seven years' revolutionary war, shrank from no danger, no toil, no sacrifice, to save his country, and to raise his children to a condition better than his own, may my name and the names of my posterity, be blotted forever from the memory of mankind."

Our greatest debt is to the one who saved us. We have peace, comfort, help, power and eternal life because of the price He paid for us, We have joy because He had sorrow. We have peace because He faced the storm. We have forgiveness because His blood was shed. We are saved because He died. All that He asks of us is love.

NOTES ON THE S.S.LESSON.

July 16.

Manasseh's Wickedness and Penitence.

2. Chron. 33:1—13.

Golden Text: Isa. 1:16, 17.

Manasseh was one of the most wicked men in history: He combined in his character the cruelty of Nero, the fanaticism of the House of Ahab, to which he was related, the energy of Jehu and the disregard for the God who made him king that Jeroboam showed. He knew all the claims of the true God, how that He had been the guide and guard of Israel in past times. He had the advantage of a pious father and must have known the law, but he chose to ignore such things and do wickedly. It was during his reign that Micha prophecied. Persecutions were common; tradition says that during the reign of Manasseh, Isaiah, having preached against the vices of king and people was sawn asunder.

In Manasseh we see the possibility of children of even the best parents not only of going wrong but of becoming the very worst of men. Parents have the responsibility of impressing the worth of righteousness upon their children imposed upon them. Their goodness must include a concern for the souls of their children. Manasseh suffered under the disadvantage of coming into power too young. Great responsibilities in the hands of very young persons are dangerous and call for the exercise of sterling virtues.

There are two kinds of wrong doers: those who simply don't do good and those who set about doing evil. Manasseh was an aggressive wrong-doer bent upon building up everything that was unrighteous. Besides re-establishing the high places, destroyed by his father, he profaned the temple with idols and made it a seat of idolatrous worship; he introduced the wirship of the sun, moon and stars in Israel and gave himself to the service of Molech, whose worship included the sacrifice of infants by placing them in the arms of an image heated to red heat. The name of the place where this latter abomination was practiced ever after became synonymous for hell.

Sooner or later chastisement comes to the wrong-doer. He had made idols his protectors but came to know that they were helpless. He had to suffer loss, humiliation and pain. Those who have forsaken God cannot call upon Him for help until they surrender to Him. This is what Manasseh did and it saved him and his people. We learn from this that there is mercy for the very worst of men who calls upon Him for help.

Manasseh proved the sincerity of his conversion by restoring Jehovah-worship and doing his best to undo the wrong he had done. It is better not to have done a wrong than try and undo it after it has been done. He could not restore the faith of those he had shaken: he could not restore the lives he had taken; neither could he do anything to save those who died in their sins while following him.

NOTES ON THE S.S.LESSON.

July 23.

Josiah's Devotion to God.

2. Chron. 34:1—13.

Golden Text. Eccles. 12.1.

Just what all of the influences were that were brought to bear upon the youthful king Josiah to make him a faithful and loyal servant of the God of his father David we are not prepared to say. By his own determination "he did that which was right in the sight of the Lord." This sentence may be a short one but is worth more than many chapters devoted to describing a wicked career. The name of his mother is given. It is altogether likely that her special influence upon him had much to do with his being a righteous man. During his reign the prophets Zephaniah and Jeremiah were giving their messages to the people. These certainly must have reached the throne and made an impression upon the king.

We pity Manasseh and sometimes account for his wickedness because he came to the throne as a mere child. Josiah was younger than he when he became king and deserves special commendation for not permitting his head to be turned by the power he possessed. He was but a child of eight when he came to the throne. At sixteen "He began to seek after the God of his father David." It is the age in which one's character is most likely to take a definite turn. How many people turn to God or to the devil about that age? Most of God's greatest men and women gave their hearts to Him before they were sixteen. At twenty we find Josiah the champion of Jehovah, not only purging his own country of the symbols of idolatry, but carrying his work into the most northern tribes of Israel, a territory which was not his. God looks to youths —those full of vigor and enthusiasm, to carry His cause into strange lands. Instead of calling men to be kings to do it today, He calls missionaries and missionary supporters.

So energetic a servant of God as Josiah could not bear to see His house of worship in a disgraceful condition and in his twenty-sixth year we find him collecting money and making great efforts to repair it. A good king would have been powerless without the support of the people. Much depends upon the overseers now as it did then. We find that they were faithful and the temple was soon put in fit condition for use. The progress of the kingdom of God, after all, depends more upon how the people respond and how faithful those chosen to direct and lead them are than it does upon what their rulers desire them to do.

NOTES ON THE C. E. TOPIC.

July 23.

Lessons from the Animals.

Ps. 104:10—31.

Animals are fellow creatures of ours: they need food and drink as we do; they are as sensitive to pain as we are; they love life and dread death as much as any human being does. God gives us animals to serve us; to give us food; to protect us and, as in the case of birds, to make our lives bright with song. Many animals depend so much upon man that without his care they would suffer as much as he would by losing them. As fellow creatures subject to suffering, standing in need of many of the same things and depending upon God for life and its necessities we should always avoid causing them unnecessary suffering.

Animals have many virtues to teach us; the horse and the ox stand for service; the dog for fidelity; the ant and the bee for industry and order and the dove for peace, etc. Even wild ferocious creatures teach us dependence upon God for the supply of life's necessities.

As we read our Bible we find that domestic animals were regarded a necessary part of the religious life of God's chosen people. Can you estimate the number of those whose lives were required for sacrifice? The lamb is used as a symbol of the Lamb of God; its innocency and its death appearing time and again in the figures of speech and types used by the inspired writers. Our Saviour was born under the roof that gave animals protection. A manger was the first cradle He knew. The Redeemer of mankind found comfort in the place prepared to give comfort to dumb creatures. No one can tell to what high use our simple acts of kindness may be put in the service ofGod. What we do to one of these little ones (and beasts and birds may be His little ones) we may be doing unto Him.

Fashion and thoughtlessness may contribute much to the needless suffering of animals. Our Master once called attention to the care God bestows upon little birds. Do not the millions of useful little birds slaughtered to satisfy cruel fashion cry to heaven against many who call themselves Christians? Under the name of sport many people find satisfaction in killing creatures just for the fun of killing. The needless slaughter of animals has its effect upon the character of those who indulge in it and makes them heartless and merciless.

News of the Week.

STRANGE SECT ROLL, SCREAM AND KICK IN WORSHIP.

Pittsburg, July 11. — Religious hysteria was rampant at Homestead park today. Now and for the next two weeks this is the centre of at least one of the world's spectacular creeds. Thousands of spectators flocked to see the demonstrations.

Screaming, raving, rolling, jumping, contortionistic men and women pursued their communion in a canvass tabernacle. They are members of the "Gift of Tongue" cult, who no longer believe that the curse incident to the building of the tower of Babel holds sway.

Hundreds of delegates to the convention of "Pentecostal primitives" shouted their belief in a little tented city of their own on the outskirts of Homestead. They come from all parts of the world.

Huddled about in a tabernacle, in the midst of tiers of smaller tents, used for sleeping, along the sloped ground of the hillside, these delegates and believers of the strange teachings are gathering each afternoon at 2 o'clock and continuing their sessions until midnight.

At one time thirty-nine women were counted lying on the ground, either unconscious or kicking and screaming, while the elders were working on other subjects.

Piled four and five deep on a platform were eighteen writhing men. Taking off coats and collars and discarding all extra clothing, these men would stand on their tiptoes and, raising their hands into the air,scream in a hysterical manner, then cast themselves on the platform and roll out among the prostrate women.

A weird chant by the choir and elders is kept up at all times, while men and women roll about in a way resembling the Malayan form of war dance.

FIRES SWEEP MICHIGAN CITIES.

Detroit, Mich., July 11. — With hardly more than half a dozen houses left standing in the villages of Au Sable and Oscoda, with the city of Alpena fighting a disastrous fire all day and with fires raging along the line of the Detroit and Mackinac railroad from Au Sable to Cheboygan and other points on the northern part of the peninsula, heavy rain is needed tonight to prevent a possible heavy loss of life.

Today fires at Alpena and Oscoda were not due to forest fires, but originated in slab yards that were dry as tinder from the long drought. At Cheboygan a mountain of sawdust caught fire and the flames threatened to spread through the city.

The smaller towns of Metz, Millersburg and Tower, along the Detroit and Mackinac railroad, were reported to be burning today.

TWELVE KILLED IN NEW HAVEN WRECK.

Bridgeport, Conn., July 11.—The Federal express, one of the NewYork, New Haven & Hartford railroad's fastest trains, carrying passengers without change from Washington to Boston, plunged down a twenty-foot embankment here, early today, while running sixty miles an hour. Of one hundred passengers that went down with the first six cars, scargely one escaped death or injury. Twelve bodies had been taken out of the twisted wreckage at 1 o'clock, including the engineer and fireman, who were so mutilated that it is evident they must have met instant death. This probably completes the death list. Forty-four injured here in the hospitals and nearly a score more received injuries not severe enough to prevent them from continuing their journey. Fire did not break out, but the fire department was called to the scene of the wreck.

DR. WILEY WOULD BAR TOBACCO AND DRINK

Washington, July 9. — Dr. Harvey W. Wiley, the government pure food and drug expert, who has spent the better part of his sixty years trying to induce people to eat clean food and use pure drugs, will spend a goodly portion of his remaining years in cleaning up the atmosphere of the United States.

The learned sachem of the bureau of chemistry to-day came out flatfooted against the practice of filling the air with tobacco smoke. He has joined the non-smokers of America, an organization whose object is to swat the smoker who insists upon blowing his smoke about the air promiscuously.

He predicts that the next generation will look upon the man who smokes in public as a monster. A man may smoke in private to his heart's content, providing he blows his smoke up his own chimney, but smoking in public will be a thing of the past, according to the chemist, when his organization gets well under way.

Sure It Will Become Obsolete.

"I predict that within twelve years smoking and tobacco chewing in public will have become absolete," said Dr. Wiley to-day. "A man has a perfect right to drink, chew or dip snuff in his private sanctum, but he has not the shadow of a right to inflict unwholesome smoke and his vile breath on the community at large.

"There should be a stricty enforced law prohibiting smoking and chewing in public places or on the cars where other persons are obliged to be."

Dr. Wiley is not opposed to the use of tobacco in itself. He is in favor of allowing people to smoke or even take a tablespoonful of mellow rye, providing no one is to be offended.

COST OF DEFENDING "POOR WORKINGMEN".

Clarence Darrow, chief counsel for the McNamaras, receives a retaining fee of $50,000 certain other lawyers receive retainer of $25,00 each, and still others $10,000. Just what their fees will amount to ultimately it is impossible to say, but it is perfectly apparent that a good big slice of that $750,000 defense fund is going to the lawyers. It is also apparent why Darrow and a few others are so strong for the cause of union labor. The pickings are rich and the fees fatter and easier than could be obtained by them in any other line of their professional endeavor.

For a few weeks' work Mr. Darrow receives twice as much money as the average workman receives in his whole life, and still that erudite gentleman has the effrontery and crust to stand before the American people bawling against plutocracy and preaching equality of wages. It will occur to some people that if his heart is really as devoted to the "holy cause of unionism" as his crocodile tears and his windy oratory indicate, he will contribute about three-fourths of his big fees to promoting the work among mankind. But really no one expects it of him. His socialism is of the sort that brings him money, not the sort that dispenses it for the good of society and the general uplift.—Fort Wayne News.

THOUSANDS ASK CLEMNCY FOR WOMAN.

Ottawa, Ont., July 9.—Three more sacksful of petitions praying for executive clemency in the case of Mrs. Angelina Napolitano, under sentence to be hanged at Sault Ste. Marie, Ont., next month for the murder of her husband, were received yesterday by the justice department. The petitioners now number them of thousands.

Petitions have been received by hundreds from Chicago and other American cities. Even from Oklahoma and other points thousands of miles away have come requests for mercy and offers to pay for legal assistance for the woman if her case comes before the cabinet for final consideration.

In only one instance has capital punishment ever been imposed on a moman in Canada.

EVERY RURAL CARRIER TO RECEIVE MORE SALARY, SAYS DEPARTMENT.

Washington, Juply 9. — The 40,000 odd rural free delivery carriers in the United States are to receive increases as a result of a decision reached today by Postmaster General Hitchock. The order will provide for the disbursement during the current fiscal year of $4,000,000 which will mean an increase of $100 over the present salary of $900 for all carriers on standard routes, with proportionate increases on the shorter routes.

Congress provided last session for the expenditure of this extra $4,000,000 but left to the disrection of the postmaster general as to how much of it should be expended. Mr. Hitchock has decided to authorize the expenditure of the full amount. His desire to compensate the carriers for any additional burden which may be placed on them if the parcel post system he has recommended for rural routes is approved by congress was the important consideration. Mr. Hitchcock declared, which led him to make the authorization.

During the current year the rural service will cost the government about $40,000,000, the estimated loss being about $25,000,000.

The rural delivery system was started fifteen years ago with 83 carriers who were paid only $200 a year. On July 1 there were 41,562 crarriers, their aggregate salaries being $35,793,000.

POPULATION CENTER.

Bloomington, Ind., July 8. — A marker denoting the exact spot of the center of population of the United States, which is in this (Monroe) county, six miles southeast of Bloomington, is being erected by a local newspaper.

An official report from Washington, just received here, says: "The center of population, which may be defined as the center of gravity of all the inhabitants, is situated in latitude 39 degrees, 4 minutes and longitude 86 degrees, 19 minutes. It is in the southeastern part of Monroe county, six miles from Bloomington. In 1900 it was in latitude 39 degrees 10 minutes and longitude 85 degrees 49 minutes. Its movement from census to census is a net resultant of all the various movements of the people, east, west, north and south. In the past ten years this center has moved south about seven miles and west about twenty-seven miles.

"The westward movement was nearly double that of the decade before, but much less than that of earlier periods, since the average westward movement per decade has been forty-seven miles. During the past century this center has kept very close to the thirty-ninth parallel, in some cases being a few minutes north of it, in others slightly to the south." —Ex.

FREE SPEECH ESTABLISHED IN MEXICO.

Mexico City, July 8. — The Mexican Press is "free". That it should be was one of the many things promised by Madero, and local publishers did not wait for him to be formally elected before beginning to exercise their newly acquired right.

Their assumption, however, was justified. Emilio Vasquez Gomez, minister of the department of interior, was not slow in publicly assuring the newspaper owners that they could publish whatever they liked.

263 HORSES BURNED.

Chicago, July 9.—Fire early today destroyed the stables of the Arthur W. Dixon Transfer company, burned 263 to death and caused a loss amounting to $500,000. The cause of the fire is unknown.

Choristers Attention!

Chorister, Pastor, Superintendent, School Supt. You have long ago wanted a cornet used in your services that would blend perfectly with the human voice. Here it is. The Melodia Choral Cornet in C, Bb and A, is positively the best ever. Nothing like it for church and Sunday School, the home circle, conventions, etc. It's a new one. Absolutely unsurpassed for ease of blowing, light action and for sweetness and breadth of tone. Ask us today by postal for illustrated catalog. EMIL K. BLESSING CO. Elkhart Ind.

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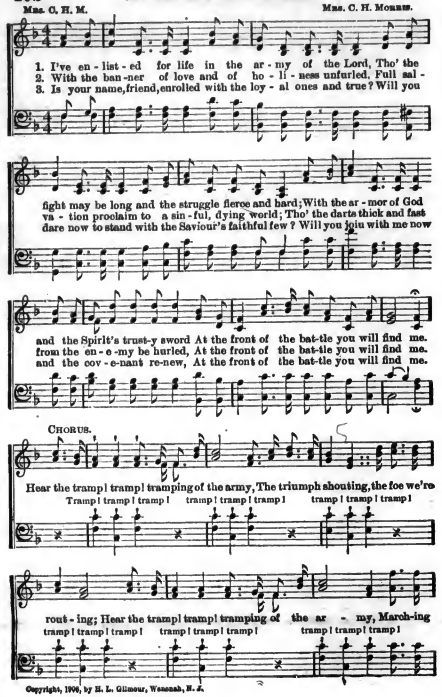
102 **At the Battle's Front.**

Mrs. C. H. M. Mrs. C. H. Morris.

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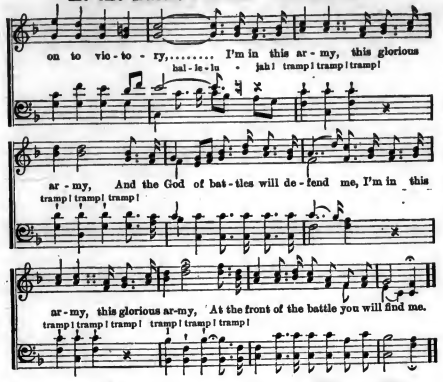
At the Battle's Front.—Concluded.



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A collection of 177 popular Gospel songs including a large number of new copyrights. Printed on good white paper. Clear type.

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BUCKTOWN
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MELVIN E. TROTTER

A STORY OF WORK IN THE SLUMS AND OF THE POWER OF THE CHRIST LIFE THROUGH A WAIF OF THE SLUMS.

Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

The well-known mission worker of Grand Rapids has told a most interesting and unusual little story, the details of which are drawn from his own experience and told in his own graphic manner. The charm and humor and quaintness will make many friends of Bucktown and many lovers of Jimmie with his unfailing optimism and his loyalty to the new life which he expresses so oddly. For Jimmie himself becomes a missionary in Bucktown and a more zealous and more useful and more ignorant and more believing one was never seen or imagined.

Price Postpaid, 85c.

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Berne, Indiana.

DAVE RANNEY
or
Thirty Years on the Bowery

This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

In Beautiful Cloth Binding postpaid. 75 cts.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, July 20, 1911. No. 28.

SEVEN WISHES.

Monday, I wish for eager feet
On errands of love to go;
Tuesday, I wish for a gentle voice,
With tone both soft and low;
Wednesday, I wish for willing hands
Love's duties all to do;
Thursday, I wish for open ears,
Wise words to listen to;
Friday, I wish for a smiling face,
A brightener of home to be;
Saturday, I wish for quickened eyes,
God"s beauty all to see;
Sunday, I wish for a tranquil heart,
That may to others joy impart.
—Selected.

NEWS AND COMMENT.

It is the highest wisdom to serve the Lord from youth.

Hitch the horse to the front of the wagon; put away the way of sin before trying to build up the good.

Missionary P. A. Penner, of India, reports that since June 11th the intense heat is broken, for the rainy season has come again.

Bro. S. M. Musselman, pastor of the congregations at Wayland and Noble, Ia., filled two appointments at Berne, Ind., last Sunday (July 16) and on Monday evening gave a very encouraging report of the International S. S. Convention held at San Francisco.

We should be loyal to our church by giving it the proper support, but at the same time also be pleased to see others prosper, to be on friendly terms and in sympathy with those who have other church homes.

Abroad. The following from the pen of Bro. Albert Schumacher, pastor of the Grace church, Pandora, O., who is spending his vacation in Europe with his brother Samuel, may be of interest to our readers: "Fluelen, Switzerland, July 6, 1911. We have so far traveled through the ancient cities of Rome, Naples, Florence and Venice. All are very interesting, but it is somewhat sad when we think of what happened in bygone days. We also traveled through beautiful Tyrol for two weeks, a very charming section of Austria. Now we are in Switzerland and are having favorable weather to see it. Greetings."

The "Baptist World Alliance" held in Philadelphia was attended by 6000 delegates. Over 400 were from Europe, and nearly 100 of them from Russia and the Balkans. One important outcome of the Alliance was the arranging for the establishment of a theological seminary under Baptist control in Russia. Dr. MacArther, pastor of Calvary church, New York, was elected president of the Alliance, which will meet in Berlin, Germany, 1916.

Unselfish and aggressive friends of the temperance movement who are opposed to the liquor traffic in any form or shape, will hail and endorse the following timely sentiment expressed in the Religious Telescope: "Whether or not one should stand for county local option or State prohibition is determined by the stage of progress the temperance work has reached. If the State has no law at all, as in the case of Pennsylvania, we would be in favor of municipal law, a district law, a township law, or anything that would spell advance. If the State has proceeded as far as the county unit law, like Ohio and Indiana, we oppose with all powers the township, the municipal, or the district unit. If a State-wide law has been passed, as in the case of Tennessee and Georgia, return to a county law would be a backward step. In a word, we are in favor of going forward. The brewery, the distiller, the saloonkeeper, every boozefighter, and every resident and patron of the red-light district are constantly in favor of looser laws than we have, or the decrease of the size of the unit. The Prohibitionists as a party have some leaders lacking in judgment, advising that no part be taken in local-option elections because of the compromise with evil which it would constitute."

REQUEST TO THE CONGREGATIONS OF THE GENERAL CONFERENCE.

The secretary has recently mailed "blanks" to the different congregations of the GeneralConference and herewith requests of them that their delegates for the session to commence at Bluffton, Ohio, on August 31, 1911, **be selected and reported in July.** In case any congregations should fail to get said blank, they are requested to use their own form for the certificate of delegates, considering the following points:

1. **Name** and **place** of the congregation;
2. **Membership** of the congregation;
3. **Name** and **address** of every delegate.

Awaiting prompt returns,
Cordially yours,
G. N. Harms, Secretary,
Whitewater, Kan.

THE FUNDAMENTALS.

A Testimony to the Truth. Vol. V. Compliments of Two Christian Laymen. Testimony Publishing Co., 808 LaSalle Ave., Chicago, Ill., 126 pp. paper, 15c.

This volume contains "Life in the Word," by Philip Mauro; "The Scriptures," by Dr. A. C. Dixon; "The Certainty and Importance of the Bodily Resurrection of Jesus Christ from the Dead," by Dr. R. A. Torrey; "Observations on the Conversion and Apostleship of St. Paul," by Lord Lyttelton (Analyzed and Condensed); "A Personal Testimony," by Rev. H. W. Webb-Peploe. The subjects treated are of highest importance and the treatment in each case is worthy of its theme. The hundreds of thousands of copies of the book already assured a reading will result in incalculable blessing. This is indeed precious seed to be sowed "beside all waters". Sunday-school superintendents and other **lay** Christian workers who have future issues of "The Fundamentals" are requested to notify the publishers at once to that effect, simply saying, "Please continue The Fundamentals to my address," also giving their **full** address, and stating the line of Christian work engaged in.

DELEGATES APPOINTED TO HAGUE CONGRESS.

The President named twelve delegates to represent this country at the Thirteenth International Congress against Alcoholism, to be held at The Hague, September 11-16 next. The Anti-Saloon League fared extremely well in this appointment, and the number secured is a recognition of the practical and effective work done through this great organization in the United States. The appointees from the League are Mr. E. H. Cherrington, managing editor of the American Issue and editor of the League Year Book; Rev. James K. Shields, formerly superintendent of the Illinois League and the present editor of the Illinois Issue and publicity man for the Illinois League; S. E. Nicholson, secretary and legislative superintendent of the National League

Other appointees are Rev. E. C. Dinwiddie; M. N. Clements, New York excise commissioner; Judge W. J. Pollard of St. Louis; Mrs. L. M. N. Stevens, of Portland, Maine, president National W. C. T. U.; Miss Edith Smith Davis, ofWisconsin, director and superintendent W. C. T. U. Bureau of Scientific Temperance Investigation; Prof. Charles Scanlon, general secretary of the Presbyterian Permanent Temperance Committee, Pittsburg; Rev. Father Peter F. O'Callaghan of Chicago, president of the National Catholic Total Abstinence Union, who was one of the speakers at the last national convention of the Anti-Saloon League at Chicago; Dr. V. A. Ellsworth of Massachusetts; Prof. P. J. Lennox. — American Issue.

MILLENNIAL DAWN LITERATURE.

Quite frequently we receive communications containing inquiries concerning the literature of the so-called Russellites. We prefer not to enter into a discussion of such palpable errors as appear in their books and papers, for their teachings are so palpably erroneous that they are wellnigh a self-evident exposure. Those errors are of the rankest sort. Their agents circulate the

literature with a persistence worthy of a better cause. But some persons upon whom these people thrust their literature, request light and help, and think such pernicious literature should be exposed. In part at least we will accede to their wishes. Their literature contains many errors in doctrine, some of them embodying the rankest Universalism. These errors are fundamental and are utterly at variance with the teachings of the Bible and orthodoxy. They deny the eternal sonship of Jesus Christ, which is so plainly and emphatically taught in John's Gospel chapter first. They deny the dual nature of Christ, that He was God-man.

Throughout the New Testament the divinity and humanity in the Person of Jesus Christ are not only recognized, but declared in the most positive language by Himself and the apostles, and irrefutably demonstrated by His miraculous works and deeds. They teach the ridiculous view, that Christ became divine after His death, as a compensation for His constant and perfect obedience! Think of the absurdity of such a premise. No proof for such an error can be found in God's Word. Then too, they deny Christ's bodily resurrection. They offer all sorts of pretended and silly explanations to disprove the fact that on the morning of the third day His grave was found empty and His body gone. They deny, and strenuously so, the supernatural element in the atonement for sin, by Jesus Christ. Take the supernatural element and the sacrificial merit out of Christ's atoning death, and there is, and there can be no remedy for sin, for, no brother can redeem his brother, though he shed his blood. The divinity and humanity of Christ entered vitally and really into the sacrifice on Calvary.

They teach the long ago exploded theory of a second probation for sinners in a future world. We call this error in plain Anglo-Saxon language an infernal falsehood. There is no passage in Scripture to prove anything of the kind. The stock in trade of the Russellites, are falsehoods, misinterpretations of Scripture, deliberate errors, in short, it is a bundle of nonsense. We know of but one cult that equals it in absurdities and inconsistencies, and that is, Christian Science so-called. We would most earnestly admonish our ministers and people to have nothing to do with them. Buy none of their productions, and under no circumstances allow them to hold services in your churches. Whenever periodicals of theirs are sent to you by mail, commit them to the flames, that is all they are worth and all they deserve. — Evangelical Messenger.

THE PEACE MOVEMENT.

Mrs. J. W. Kliewer.

When we speak of the Peace Movement we mean the organized effort that is being made all over the civilized world to settle international differences by arbitration instead of war. A hundred years ago there was not a society in existence which had been organized for the purpose of adjusting international controversies. There are hosts of men and women, now thoroughly organized who believe that the day is passed when war should direct the policies of the nations and preside at the settlement of their differences.

Today there are morethan five hundred societies, which are found in nearly every important nation. Their supporters are numbered by hundreds and thousands, and they come from every rank and class in society—philanthropists, commercial men and tradesmen, lawyers and educators, working men, statesmen and even rulers. It is a great movement and one which should have the liberal support of every well-meaning person. It is for the dawn of lasting peace for which the movement has been making special efforts, and the rapid stride forward has been remarkable.

The first peace society in the world was organized in New York city in 1815. In 1809 David Dodge, a Christian merchant of New York wrote the pamphlet, which brought the movement into being and six years later, 1815, led to the organizing in his parlor of the first peace society. The organization of other societies quickly followed and by 1826 fifty of them were scattered through the different states. A national organization, The American Peace Society, was formed in 1828. This society had its headquarters for seven years in New York, but in 1835 was removed to Boston where it remained until a few months ago when it was removed to Washington, D. C. Into this society the state societies merged themselves. The work done by the American society has resulted in much good, and has caused many others to be formed, especially in foreign lands.

After the forming of the American society in 1828, the movement spread rapidly until the Crimean war 1855 and the American civil war in 1861, so that in the year 1871 great peace jubilees were held throughout the country.

An international law association was organized in 1873 now numbering five hundred members. And in the year 1889 an interparliamentary union was organized. Of this union Rev. Charles H. Beales says, "The strongest instrumentality of the peace movement today is no longer the group of peace societies; it is the Interparliamentary Union of the statesmen of the world. Twenty-five hundred of the leading statesmen of the world are leagued together for the promotion in their different parliaments and congresses of those measures which tend to supplant the war system of the world, by the system of international law and justice. Two hundred and forty are members of our own American congress, three hundred members of the British parliament and as many of the French assembly, altogether twenty-five hundred of the leading statesmen of the world are in this movement, holding their annual conventions and working in their different congresses for all those things which make for a world of justice, instead of a world of war".

In 1891 an international peace bureau was established at Berne, Switzerland, binding all its sections into one body.

In 1895 the first arbitration conference was organized at Lake Mohonk, New York. Out of this arbitration conference much good for mankind has been derived, so that today arbitration is no longer an experiment, it is the settled pratice of nations. There had been no arbitration between nations previous to 1809. In the hundred years following, more than two hundred fifty controversies have been settled by this means, not to mention an even greater number of less important cases, which were settled by means of arbitration. In the past twenty years the success of arbitration has been so rapid, that more than one hundred international differences have been disposed of by this means or between five and six a year for the last twenty years. Since the establishment of the Hague Court by the first Peace Conference at The Hague, there have been, up to January 1909, ninety-five arbitration treaties negotiated by thirty-six governments. Of this number our own Secretary Root negotiated twenty-four. Altogether the good resulting from the arbitration conference cannot be overestimated.

In the year 1905 an intercollegiate peace association was established. It is certainly fitting that universities and colleges should favor and give welcome to an association of this kind. The movement is an indirect outgrowth of the Lake Mohonk Conference of International Arbitration. The organization had its beginning in a peace conference of colleges of Indiana and Ohio, called in 1905 by N. E. Byers, who is president of Goshen College, Indiana. The development was rapid. It now includes some sixty colleges and universities in Illinois, Indiana, Ohio, Pennsylvania, Michigan and Wisconsin.

There is also an association for International Conciliation, and Peace Sunday which has been set for the Sunday before Christmas. Also a Peace Day which has been set for the 18th of May. Hague Day, Peace Day or Arbitration Day, so named because the Hague Conference began on that day, has been introduced into the public schools, and to-day a wide-spread interest is shown in observing the day. In this manner the pupils of the high school are early made acquainted with the principles of the peace movement.

Then there is the International Peace Congress, which has held seventeen meetings in twenty years in Dr. Trueblood's words—"congresses over which statesmen now feel it an honor to preside, and which are welcomed by kings and presidents with a warmth hardly shown other organizations." It has held three national congresses like the one held in Carnegie Hall in New York in 1907 and the one held in Chicago in May 1909, and a third one held in Baltimore in May of the present year.

Then we should not forget the first Hague Conference held May 18th, 1899, in which twenty-six nations took part. And the second Hague Conference held in June 1907 in which forty-four nations participated. The good which the two Hague conferences have done in bringing about general peace and final relief of the burdens of war can hardly be realized. The movement is one which has interested the minds of men of all ages and times. Men of every rank and station have honored the movement. Just a few of the many need be mentioned. Among the forerunners we have George Fox and William Penn. Of later workers in Europe, Victor Hugo, Emanuel Kant, John Locke, and Count Leo Tolstoy, who died several months ago. In America men like Josiah Quincy, William Jay, William Loyd Garrison, Ralph Waldo Emerson and the poets Whittier, Longfellow and James Russel Lowell. Thus we see that the present state in the progress of peace is the product of the centuries.

Those of us living in the twentieth century, can hardly realize what the difference is between living in a time of peace and living in a time of war. No matter what our race or country may be, peace means comfort and blessing. When we think of the horrors that people endured, especially was that the case of the lives of women, during the reign of Napoleon, and one might say any war that swept over our country also, then we can in a measure appreciate the present period of peace.

A few short months ago, it was my privilege to visit the largest national cemetery in the United States, namely the one at Arlington, Virginia, just across the Potomac river from the city of Washington. You will know from the history of the Civil War that some twenty-three-thousand of its victims lie buried there and quite a number of the Cuban and Philippine wars. When I viewed this vast field of the dead, with its elaborate monuments, showing where generals and officers are buried, and its thousands upon thousands of small marble markers, showing where private soldiers lie buried, I had to think: "What a fearful thing is war!" What desolate homes, what aching hearts, what indescribable agony and suffering! And what has caused it all? It was war, the bloodly, ruthless, relentless hand of war. Man in deadly combat with man, battling until one or the other falls mortally wounded. It was with a feeling of anguish that I turned away, with the wish that the dawn of peace might soon appear, that an era of universal peace might be ushered in, and that war with all its horrible accessories might be no more. These same thoughts found repetition in my mind when a few days later I stood among the nineteen thousand graves of the confederate dead in Hollywood Cemetery in Richmond, Virginia. Was it unpatriotic of me to regret their untimely deaths as much as I did the deaths of the Federal soldiers? The hope of the peace movement is, that it will make impossible a repitition of such fraternal strife as the one that caused these awful deaths.

Berne, Indiana.

We are always dealing with three days—yesterday, today and tomorrow. Of the three only today is ours.

Home Circle.

A REAL HERO.

Not long ago, on board an English steamer, a little ragged boy, aged nine years, was discovered on the fourth day of the voyage out from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such case. When questioned as to his object in being stowed away, and who brought him on board, the boy, who had a beautiful sunny face, and eyes that looked like the very mirrors of truth, replied that his stepfather did it, because he could not afford to keep him, nor to pay his passage out to Halifax, where he had an aunt who was well off, and to whose house he was going. The mate did not believe the story, in spite of the winning face and truthful accents of the boy He had seen too much of stowaways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board and provided with food by the sailors. The little fellow was very roughly handled in consequence Day by day he was questioned and re-questioned, but always with the same result. He did not know a sailor on board, and his step-father alone had secreted him and given him the food which he ate. At last the mate, wearied with the boy's persistence in the same story, and perhaps a little anxious to inculpate the sailors, seized him one day by the collar and dragging him to the fore-mast, told him that unless he told the truth in ten minutes from that time he would hang him from the yard-arm. He then made him sit under it on deck. All around him were the passengers and sailors of the mid-day watch, and in front of him stood the inexorable mate, with his chronometer in his hand, and the other officers of the ship at his side. It was the finest sight to see the pale, proud, sorrowful face of that noble boy, his head erect, his beautiful eyes bright through the tears that suffused them. When eight minutes fled the mate told him he had but two minutes to live, and advised him to speak the truth and save his life; but he replied with the utmost simplicity and sincerity by asking the mate if he might pray. The mate said nothing, but nodded his head and turned as pale as a ghost, and shook with trembling like a reed with the wind. And there, all eyes turned on him, the brave and noble little fellow, this poor waif whom society owned not, and whose own step-father could not care for him, knelt on the ship's deck and prayed. Our young friend was a true believer in the Lord Jesus Christ, and there, with clasped hands, and eyes upturned to heaven, he asked the dear Lord Jesus to take him to Himself, and to forgive the mate. Sobs broke from strong, hard hearts, as the mate sprang forward to the boy and clasped him to his bosom, and kissed him, and told him how sincerely he now believed his story, and how glad he was that he had been brave enough to face death and be willing to sacrifice his life for the truth of his word.

There is a book in which the eternal truth of God is plainly written down, so the simplest can read and learn; there I know that I am a sinner, ruined and going to hell (Luke 16); here I learn the gospel of God's grace, which is Christ dead and risen for our sins (I Cor. 15); there, too, I see God's love to a guilty world (John 3:16). Dear young reader, are you resting on the sure Word of God, on the finished work of Christ?—Selected.

INVITATION TO THE GENERAL CONFERENCE.

Bluffton, O., July 17, 1911.

The Swiss Mennonite church at Bluffton and Pandora, O., cordially solicits and invites a large attendance at the coming General Conference, which is to be held at Bluffton, beginning with Aug. 31, 1911. We have abundant room for all guests who can make it possible to come.

In order to make it easier for the committee on arrangements, we request all churches of the General Conference to notify us as soon as possible in regard to the number of delegates they intend to send, and also, as far as is known, the approximate number of other visitors that intend to come.

Delegates coming from west of Chicago are advised to secure tickets from Chicago to Lima, O., via the Pennsylvania Lines (Fort Wayne Division). From Lima Bluffton can easily be reached over the Western Ohio Electric Railway, which runs cars about once every hour.

Visitors coming from the East can reach us via Lima as above, or they can purchase tickets on the B. & O. to Fostoria, O., and from Fostoria to Bluffton on the Lake Erie & Western R. R. Further information will be cheerfully furnished by the undersigned.

May the richest blessings of the Lord rest upon the Conference in all of its sessions.

In the name of the committee,
Rev. W. S. Gottschalk, Pres.
E. J. Hirschler, Sec'y.

PROGRAM

Of the 24th Session of the Middle District Conference to be Held in the Mennonite Church at Wadsworth, Ohio,

AUGUST 27 AND 28, 1911.

Sunday Evening.

Conference sermon by the president.

Monday Morning.

1. Opening exercises.
2. Organization.
   a) Reception of delegates' certificates.
   b) Minutes of the last conference session.
   c) Admission of new churches into the conference.
   d) Reports of churches.
   e) Order of the day.
   f) Granting of complimentary votes to visitors.
   g) Appointment of temporary committees.
3. Report of the treasurer of the conference trustees.
4. Topic: How can we make the distictive principles of the Mennonite church more fruitful in the lives of our members.
5. Report of the trustees of C. M. college.
   a) Discussion.
   b) Resolutions.
   c) Election of trustees.

Monday Afternoon.

1. Opening exercises.
2. Topic: How can we supply the urgent need of ministers in our churches.
3. Report of the evangelization committee.
   a) Discussion.
   b) Resolutions.
   c) Election of one member of the committee.
4. Transaction of necessary business.
   a) Determination of place of meeting of next conference.
   b) Election of the following officers. 1) President, 2) secretary, 3) one trustee, 4) one memeber of program committee.
5. Question box.
6. Report of committee on resolutions.
7) Concluding remarks and adjournment.

Monday Evening.

Preaching services.

Program Committee:
W. W. Miller,
E. J. Hirschler,
Albert Schumaker.

Marriages.

Welty—Klay. — On June 29, 1911, at Lima, Ohio, by Rev. W. S. Gottshall, Rev. Adam Welty, of the Lima Rescue Mission, and Emma Klay, of Bluffton, Ohio.

Deaths.

Winkler. — On July 15, 1911, near Bluffton, Ohio, after a lingering illness of over nine months, Annie, wife of John Winkler, daughter of John U. Amstutz, aged 51 years, 9 months, and 13 days. Her remains were interred at the Ebenezer Mennonite cemetery where funeral services were conducted by Rev. W. S. Gottshall.

The Mennonite.

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The Associate Editor has charge of pages 5 and 6.

Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

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MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1912 as complete and correct as possible.

THE MENNONITE C. E. RALLY AT ATLANTIC CITY.

An unfortunate combination of circumstances seemed to have conspired to put the Mennonite Rally at the Atlantic City C. E. Convention out of business; the church assigned as our meeting place had been removed to make room for another structure and stuck in behind a number of buildings so that finding it was almost impossible and many of those wanting to meet with us simply could not find us; the day was one ofthe hottest on record for Atlantic City and many were compelled to remain in-doors because of the heat; and a number of those booked for speeches did not appear, yet, in spite of these discouragements the meeting was far from what one would call a failure. Among those present were representatives from several states and all confessed that they were glad they came. A number of papers, sent in by persons who were with us in the spirit, if not the flesh, were read and very much appreciated. We take pleasure in sharing the good things contained in these papers with our readers. The first is from Bro. E. F. Grubb, of Los Angeles, Calif. Two years from now we expect to meet him at our rally because Los Angeles is to get the next convention. The other papers bear the names of those who sent them and are full of inspiring and helpful suggestions. G.

To Mennonite Endeavors in Convention at Atlantic City:

In sending a word of greeting from the "far west" to your denominational meeting I would emphasize the idea of loyalty to the Church and its teachings—not denominationalism or partyism as a first aim, but loyalty to some of those Scriptural foundations which being realized and emphasized long ago have given a class of Christians the name "Mennonite".

1. The supreme authority of the holy Scriptures. The Bible is the Word of God.

2. It demands separation from the world and promises power for such holy living.

3. God speaks of and to men as creatures of intelligence: realizing that the will of man acts only upon knowledge let us emphasize "believers'" baptism.

4. Noting the effect of godliness and love of the truth in our daily lives, or glorifying God and witnessing to the world—let us abstain from oaths, legal and profane.

5. Since the first killing of a man God has plainly spoken that it is contrary to His will — let us oppose wars and preparations for war — whether "peace talk" is popular or not.

6. The finality of our Lord Jesus Christ.

a) He was the Son of God as no other is a child of God.

b) Not His example in character-building but His death for our sins, that reconciles us to God.

Not the motto "What would Jesus do," but the remembrance of the fact of whatJesus has done, is to be our guide and inspire us to right living.

c) The ultimate triumph of righteousness over sin will be a personal victory for Jesus when He comes back to have possession of this earth.

E. F. GRUBB.
Los Angeles, Calif.

Our Young People and the Future of Our Denomination:

I am sure I should enjoy very much to be with you at this convention, especially on this occasion at our denominational rally. As this is impossible I send herewith words of greeting and will take up a few minutes of your time in speaking on the topic, "Our young People and the Future of Our Denomination". In the onward moving providence of God and the unfolding of human history we realize that the future belongs to the young people. As this is everywhere true it seems to me it is especially true in our denomination. At the last Gen. Conference held in Beatrice, Neb., three years ago there was still one man in attendance who had been present when the Gen. Conference was founded. Since then he has also passed away like all the others who were present at that small beginning in Iowa. At the 50th anniversary of the founding of the congregation in Summerfield, Ill., I said, "The fathers and mothers who founded this church and sustained it through the years by their piety, gifts and prayers have made a noble record, but what the future of this congregation will be depends upon us their sons and daughters The same can be said of our denomination. Ought not this future be more glorious and successful than the past when we take into consideration that our parents had to fell the trees, clear the land and struggle to make a living, many of them not having the privilege of a common school education; while we have come into possession of their heritage and have educational facilities of which they dared not dream. Many a young man pays more for an automobile than his father's whole estate amounted to; some young people's wealth is 100 times as large as was the wealth of their parents and in many cases it is true what an old father in Illinois said, "My Peter knows more at the age of eleven than I have learned all my life".

Another denomination which has over 1100 churches, over 1000 ministers, has among them one Ph. D. The Gen. Conference, which numbers, perhaps, 80 churches has among its membership at least five who have this title, and is supporting six educatioanl institutions. With better educational opportunities, with more wealth, let us, young people, put into our lives and work the same piety, devotion and godliness, which characterized our parents and the future, which belongs to us, will be for God's Kingdom here upon earth what He desires that it should be. Will you help to make it such? If you are a true Christian Endeavorer I believe you will.

Your Brother

H. J. Krehbiel.

INDEPENDENCE DAY AND MISSIONS.

The American people have again celebrated their Independence Day in the customary senseless manner with the noise of fire crackers and blank cartridges and the more deafening roar of the dynamite and giant cannon crackers, the booming of cannon, the pall of smoke and the smell of powder, all with the resultant accompaniment of maimed feet, hands, faces, loss of eyes, deaths, tetanus, numerous hospital cases and many sad and aching hearts. This the American idea of celebrating the "Glorious Fourth". Happily strong efforts are being made to have a saner celebration and encouraging success is being met with.

It is most fitting that we should celebrate and honor this day on which our forefathers, gathered in our historic Independence Hall, adopted and signed the historic "Declaration of Independence." In it are promulgated those principles of liberty and indenpendence which, with the consummation of that great war for independence, gave to us the most glorious heritage possessed by any nation on the face fo the earth. We do not wish to glory in the conflict of arms nor in the arbitrament of war, we feel these are a relic of the past, but we do feel that we should glory in the enjoyment of that God given freedom of conscience and of speech which our fathers have handed down to us as a blessing to be revered, honored and cherished.

That "Declaration" guarantees to us freedom of speech and the right to worship God according to the dictates of our conscience. It establishes the separation of church and state.

The missionary spirit connects itself quite readily with the idea of liberty of worship, since it is the result of missionary effort of earlier days. Our European ancestors some centuries gone received their knowledge of the Christ through the missionaries, who came up from Rome, Greece and Asia and all the blessings of Christianity which we now enjoy, we must ascribe to missionary effort. Our ancestors learned to read and study the Bible and formed conscientious opinions of their own. It was these opinions and their beliefs as revealed in God's word that brought severe persecutions upon them. These persecutions led them to America to establish a home for the oppressed. It is here under Christian rule and

Christian influence where we can enjoy what they sought.

The largest degree of liberty and freedom exists in those countries where the use of the Bible is most free. Bishop Hughes suggests this test: "Let a man make a graded list of the world's nations, beginning with the most civilized and running down to the most barberous; let him mark the relation of each nation to the Bible—whether free in its use of the Book, according to the Protestant principle; or limited in its use, according to the Roman Catholic principle; or but slightly acquainted with the Book, as in some countries; or densely ignorant of the Book, as in other countries. The reuslt is striking." The foremost nations in the world are those in which the Bible is freest.

We may safely say that real liberty is proportionate to the Christian influence governing a country. Only in Christian countries have the people a voice in the making and enforcing of the laws, only in such countries do they have a choice in selecting the law-making modies. Only under the rule of men inspired by the love and life of Christ are childhood and womanhood really protected and allowed to occupy the sphere the Master intended they should occupy. Only under the beneficent and holy influence of the Gospel of Christ are the sanctity of the marriage tie and the home fully appreciated and there only is the entirely free gathering in Sunday-school and church worship permitted. Only in a Christian country may people gather to worship and praise entirely after the dictates of their conscience without any molestation or fear of punishment. This is our privilege in the United States. We may safely say further that only Protestant countries permit real freedom of worship to all their people. Two weeks ago our Baptist brethren held a great missionary conference in the city of Philadelphia, and among the many delegates were a number from Russia. A number of these had suffered severely from the government because of their faith. Some bore the scars of the knout on their backs, some had suffered exile to Siberia, several had at a heavy expense been released from prison to attend this convention and were under bond to return and finish their sentence. One of these had been imprisoned 31 times and had been exiled to Siberia where he was compelled to work in the treadmill, meanwhile preaching the Gospel to the convicts and baptizing 2000 of them. Another was banished for sixteen years, beaten, scourged and for nine years was not permitted to see his wife and children. Such suffering for one's faith seems almost unbelievable in a supposedly Christian country. We must remember that Russia is under the domination of the Greek Catholic church.

We in free America can have no conception of what such religious restriction and suffering means. We are enjoying a full and entire freedom of conscience to worship as we see fit. No laws can interfere with our religous convictions. This is our glorious heritage from the missionary efforts among our ancestors and by them brought to this country. Now then, have we a moral obligation resting upon us? Do we enjoy these blessing just for ourselves only or are we in duty bound to endeavor to help others enjoy the fruits of the Gospel of Christ? Would we be a grateful people if we kept all these blessings to ourselves? Does not our gratitude to God compel us to endeavor earnestly to bring the Gospel light to those who do not as yet enjoy it both at home and abroad? The people of Korea in their joy in having received the blessed Gospel of Christ seem to have imbibed the right spirit of gratitude and are endeavoring to give this Gospel to others. This is what Doctor Fullerton recently said of them at the Baptist convention:

"The Korean plan of contributing time as well as money is notable. The collection in one district amounted to no less than 67,000 days to be devoted to the definite service of Christ in evangelistic work, equal to the service of one missionary for about 300 years. Church members suspend their business, leave their homes, and travel far and wide to tell their countrymen of the wonderful news of Jesus: and there seems to be such a pervading power of God's Spirit that a thing almost unknown before happens — people receive the Gospel the first time they hear it. Recently a business man came to his church with a confession that, having promised to give 180 days in the year, the inclemency of the weather prevented him giving more than 169 days, and he begged to be forgiven! We who give our spare half-hours and our surplus half-dollars to the spread of Christ's kingdom may well feel rebuked, even while we offer praise for this Pentecost in Korea."

A. S. Bechtel.

JAKE.

A Story of Plain People. — By G.

(Continued.)

Chapter 11.

Ben Harr and his dog were comrades. Whenever you saw one of them the other was sure to be close by. Both enjoyed a joke, at least every one knew that Ben did and therefore supposed that the dog, being so much like the master in disposition, must be like him in this particular. It was well for Ben that his goodly share of this world's goods permitted to take things easy. Of course he would have gone through life just as carelessly had Providence been more stingy in dealing the coin and land to him, but it is a question whether his wife Emma would have accepted a short deal from Dame Fortune in good grace. She was not exactly a neighorhood scold but she certainly was persistent in nagging her husband in order to get him to do things. Long years of experience in dealing with the laziest man in the county had given her the efficiency of a past-master in the gentle art of nagging a husband. Existence might have been one long beautiful summer's day to Ben but for the storms his wife Emma put into it. Some are of the opinion that St. Paul's thorn in the flesh was a woman. Certainly Emma Harr had succeeded in making herself a thorn to Ben. If he sat down to smoke his pipe in quietness she reminded him that there was wood to be chopped. Should the day be just right for fishes to bite like hungry wolves, Emma did her best to keep him away from the creek and get him to digging garden or whitewashing fences. Sometimes in his dream-hours (and there were many of them) he would get to speculating in his mind what he would do if his "Em", instead of being a thrifty house-wife were to develop into an extravagant, vain woman whom even a well-to-do good - natured husband could not make happy, but remembering that she was more or less of a nuisance to him in her present frame of mind, he tried to get rid of visions that made her a still greater nuisance as soon as possible. But Ben dreaded chopping wood worse than spooks and Emma was always after him to split enough to insure a hot oven for next week's baking. Her persistent nagging was quickened by the knowledge of the fact that if she could not drive Ben to chop the wood she would have to do it herself. Swinging an ax was not quite so great a pleasure to her as wagging her tongue and so of the two evils she chose the latter.

Tramps were Ben's hope. He made it the rule of the Harr place to hand out meals or to permit lodging in the barn (Emma would not have a beggar's bed in the house) only to those who would split a given amount of wood in advance. The supply of tramp - split wood might have been up to the demand had not Ben overdone a good thing; he laid in a supply of tough oak stumps and twisted apple logs with here and there a chunk of dog-wood and hickory knots. "It makes good fire-wood," he reasoned, and, since the tramps had to do the chopping, it did not matter to him very much whether the raw material was of the easiest kind to work into bits or not. In this particular instance however, "the wise were taken in their own craftiness." A lonesome "hobo" passed as the wood was being unloaded at the woodshed by the road. He was a keen critic of the kinds of wood people burn in their bake-ovens and he took special note of the amount and quality of Ben's supply. When he came to the meeting-house sheds twenty minutes later he made sure no one was about to watch him, then, drawing a piece of chalk from the only pocket in his clothes without a hole, he proceeded to sketch five rude pictures of farm-houses, an ax, a tree stump and an arrow.

Tramps always rest under meeting-house sheds, as every one knows, but every one does not know that they use the sides of the sheds to post warnings for one another's benefit. It never occurs to the ordinary observer that the scratches mean anything more than the occupation of some idle mind: those who suspect that the marks might have a meaning are not Daniels and therefore cannot interpret the "handwriting on the wall." To every knight of the road, however, the fact that at the fifth building beyond one must chop stumps for any accommodation he may desire, was soon known. To be sure, Ben did not know the reason why, but he was soon painfully aware of the fact that the tramps had cut him out of their visiting lists. It also dawned upon him that, if the wood was to be split, the most tired man in half a dozen counties must split it. As the calls of the begging visitors decreased Emma's persistency increased. "I must wear myself out jawing to get enough wood to do one day's baking," she declared.

"Since you must wear yourself

out, why not do it in the woodshed," asked Ben whose patience was again being tested simply because his wife did not appreciate that he must be comfortably seated under the old apple tree in order to do justice to the very important task of breaking in the new corn cob pipe which he had just purchased.

When her man was the cause of it, Emma never made the slightest effort to conceal her provocation. Generally she spoke with what some one calls "the brutal candor of a near relative." In the hour of her provocation (we should say hours, for there were many of them) she considered it her plain duty to deliver a lecture to an audience of one. It was a biographical lecture on "The Life of Benjamin Franklin Harr. His life and laziness" and covered a period of time from the day of his birth to the sixteenth year of his married life. The interesting incidents of his babyhood, how, even then, he was too lazy to cry, although he had fallen down a flight of stairs and been kicked by a cow, were vividly brought to his recollection by Emma, eloquent with anger. Then she expressed her pity for the boy whose stern father could not thrash indolence out of him and whose teacher miserably failed in pounding sense into him. She wished they had left him perish the time he fell into the mill pond or that he had been killed by the cold when he went through the ice or that the runaway had broken his neck instead of his leg, but then, she observed philosophically, "good-luck is nothing for a humble Christian, like myself, to pray or wish for." Then she would very much regret that he had not succeeded in getting more than two miles away from home the time he made an unsuccessful attempt to get west to exterminate the Indians and become a cow-boy. "It is too bad," she said, "your father didn't have sense enough to let you get away, the Indians might have done the world a kind act by capturing and keeping you."

As a successful suitor, the subject of the lecture was made to feel the scorn of the woman who had fallen a victim to his charms. Was she to be congratulated? Never! She should be pitied by the whole world for having been fool enough to marry a man who was too lazy to court more than one girl. She wished to goodness that she might have had a rival to steal him away from her, but then, who but a fool would want to steal the laziest man on earth from a poor innocent girl when plenty of the smarter and best-looking men this side of heaven were to be had for the asking.

Next the incidents of B. Franklin Harr's married life were portrayed with an eloquence highly spiced with vehemence and vigor. Garden full of weeds, unpainted sheds, unwhite-washed fences and uncared-for chickens were the witnesses by which the prosecution proceeded to prove, that if ever the Lord made a lazier man, the fact was a profound secret known only by the angels.

By this time the lecture came to within ten years of the present date in her life's story of Benj. F. Harr, that much berated individual ventured the suggestion that, as she appeared to be tired she had better take a rest. Would she also fetch him a match as the fire in his pipe had gone out. "It isn't every man who can brag of a wife like you — so sweet dispositioned and accommodating."

"You," she went on as though to continue the lecture without noting Ben's good-natured interruption — but Ben turned away and patted the dog. "Gel Tige, ich hab ovver en boese Frau?"

Tige wagged his tail, as if in assent tohis master's opinion that the mistress was an angry woman. It was an injudicious thing for poor Tige to do. When a dog agrees with his master that his wife is a shrew, he had better watch out for that woman. Emma's broom came down upon poor Tige's back with a force that made him "yelp" and run for shelter. Ben also sought shelter. He went to the wood-shed, — but not to split wood. There were a few matches hidden over one of the joists there and he needed a match to light his pipe, beside, he would be out of the reach of Emma's voice and could smoke his pipe in peace.

(To be continued.)

NOTES ON THE C. E. TOPIC.

July 30.

A Missionary Journey Around the World. VII. Missions in India and Burma.

Acts 17:16—31.

The population of the Indian empire including Burma exceeds 300,000,000. One out of every five of the human race lives in India. For every square mile in the empire there are 167 persons. These people speak more than 180 languages. They are highly illiterate; according to the last census, only ten percent of the males and one in 144 of the females are able to read. One only gets a correct idea of a nation as he understands the position of its women. In India neither of the three leading religions, Hindu, Mohammedan and Buddhism, or of the many lesser ones appreciates the dignity and worth of womanhood and consequently woman's condition is wretched. Child-marriage is one of India's terrible blights. There are said to be more than 9,000,000 child-wives under the age of fifteen. the physical, mental and moral disaster which this custom brings to the nation is beyond our power to estimate. The widow's position in this country is the worst possible. She is treated as an outcast. There are over 300,000 widows under 15. Until the English authorities stopped the practice, widows were burned alive on their husband's funeral pyre. The caste system peculiar to India divides the people into classes and social and religious barriers keep them separated. This works great inconvenience and hardships. To break the rules of his state makes a Hindoo an outcast. Caste is one of the greatest barriers in the way of mission work.

The first Europeans to visit India found small communities of Nestorian Christians established there. These were possibly a remnant of the churches that were established there in the second century. The famous Jesuit, Francis Xavier, visited India and made some converts. Shortly after his death a branch of the terrible inquisition was set up there. Protestantism began in 1763 with Ziegenbalg and Plutschau. Since that time many noble heralds of the cross have given their lives to India, among them, Schwartz, Carey, Duff, Martyn and thousands of others. AdoniramJudson belongs to Burma "and is surpassed by no missionary since the Apostle Paul in self-devotion and scholarship, in labors and perils, in saintliness and humility and in the result of his toils on the future of an empire and its multitudinous people."

Missionary effort in India is carried on by 32 American, 31 British, 9 continental and 17 international societies. These have a native constituency of 500,000 communicants and 700,000 adherents not communicants. Work is carried on, as in most fields, along evangelical, educational and medical lines.

NOTES ON THE S.S.LESSON

July 30, 1911.

The Finding of the Book of the Law.

2. Chron. 34:14—33.

Golden Text: Ps. 119:11.

It is amazing that the book of the law should have been lost in Jerusalem and in the temple. It is still more amazing that the millions living in Christian lands should live and act as though there were no law and God did not exist. The book found is said to have been from the hand of Moses. Perhaps it was the copy deposited in the side of the ark. God had given direction for the king to own and read a copy of the law. No wonder he was affected. The curses for violating its precepts were most severe. When both Jehovah and His law are forgotten and ignored the prospects for peace of mind and prosperity are gone. Every one should own a Bible for personal use. Only as we study it do we know how to live right.

"The Word of God is practically lost when we neglect it; when we lose sympathy with its purpose; when we think of it only as literature; when we study it for any other purpose than that for which it is intended; when we disregard its precepts; when we refuse to believe it. The Bible is found when we come to accept it as the Word of God; when we approach it with the desire to know the will of God. Sometimes we lose our Bible by losing sight of it as the very Word of God and reading it merely for critical purposes, which is as bad as letting it gravitate to the bottom of the trunk. When we find our lost Bible—when we recover our faith in the Word of God —how many things we find to put out of the way, how many altars and groves to cut down!" —Pell.

A wonderful illustration of the power of the Word of God for righteousness when really found is shown in the case of the Pitcairn islanders, whose descendants today form a community regarded as one of the most Christian in the whole world. In 1779 a muting broke out on the ship Bounty cruising in the neighborhood of Tahiti. The mutineers set their officers adrift and took the ship to the out-of-the-way Pitcairn Island where they destroyed it and settled on the island. For years they carried on a terrible routine of carousal, quarrelling and murder. Finally, among the ship's store which they had saved, some one found a Bible and read it. And, once again, the old miracle, ever new and wonderful, was wrought. God took away their stony hearts and the mutineers, in genuine repentance turned to Him and became a God-fearing community. When, twenty years later, the first ship visited the island, the English crew were amazed to find a Christian community there to greet them.

News of the Week.

MAKE PEACE PICTURESQUE.

Educator Would Replace Boy Scout Movement.

San Francisco, July 14. — Miss Katherine D. Blake, of New York city, newly elected treasurer of the National Education Association, arraigned war as directly responsible for the high cost of living in an address delivered today at a departmental meeting of the association. She advocated the teaching of dignity and heroism of peace, proposed an organization of "schoolboy friends and schoolgirl friends" to replace the "boy scout" movement, and suggested "making peace pituresque."

This she planned, could be done by decorating members of the new organization w'th the national tricolor, brilliant with gold.

"We are far enough along on the road to civilization to realize that robbery and murder are not respectable, even when wholesale, and to dare to teach this to our children," said Miss Blake.

"They must learn the bitter results of military dominance, so that our country may not slip so fast toward this condition as it has in the last ten years.

Big Increase in Military Cost.

"How many people know that in this period our expenditures for military purposes have increased 360 per cent? Congress can cheerfully vote two twenty-million-dollars battleships a year, and scornfully refuse $75,000 to the commissioner of education for vitally needed research work. We can spend thousands on asham battle at Newport, yet have no funds to teach the children of our mountain regions. We stand seventh in percentage of illiteracy, and it is the native-born Americans, to a great extent, who drag us down in the scale of education. Already militarism is so powerful that 70 per cent. of all money annually spent by the national government is for war, past or to come.

"The Massachusetts commission of inquiry has shown that the cost of the necessities of life rises with each war and falls with each peace period. Today we are suffering from the effects of the Spanish-American war, combined with the Boer war and the Russo-Japanese war."

Miss Blake praised President Taft's arbitration plans, which, she said, would "go far toward bringing about world peace."

SKIN GRAFTING FAILS TO SAVE LIFE.

Lagrange, Ind., July 15. — Despite the efforts made to save his life, Henry Blough, wealthy farmer residing four miles southeast of Lagrange, died at his home at 5 o'clock to-night aftertwo months of intense suffering from burns received by the explosion of a lantern in his buggy. In the fight for life, eighty inches of skin were grafted upon his body, in return for which he paid $10 a square inch, and his case attracted country-wide attention.

Mr. Blough's clothing was saturated with the oil from the exploding lantern which he had in his buggy and the flames burst all over him. He was terribly burned, but every possible thing was done to relieve his suffering and bring about recovery. He advertised for patches of skin when skin grafting was decided upon as a last resort, and a number of people volunteered to aid him. Several different operations were performed. In all, $5000 was spent for physicians.

Surviving, Mr. Blough, who was 44 years of age and single, left a brothers, Noah Blough, who lives on a farm adjoining his.

DEATH SENTENCE OF WOMAN COMMUTED TO LIFE IMPRISONMENT.

Sault Ste. Marie, Ont., July 14.— News that her sentence of death had been commuted to life imprisonment came as a thunderbolt from a clear sky to Mrs. Angelina Neopolitano, in jail here for the murder of her husband, Peter Neopolitano, last Easter Sunday. Seated on the edge of the cot in her cell, the woman, resigned to her fate, was washing clothing for her expected child when the word reached her.

"I not to be hanged; I not to be hanged!" she fairly screamed in broken English, as she realized the true worth of the information she had received. Then, falling to her knees, she grasped the hem of the matron's skirt and kissed it passionately while tears streamed from her eyes.

Mrs.Neapolitano killed her husband on April 16 last under unusual circumstances. She alleged at her trial that her husband was on the point of forcing her to lead immoral life for his financial benefit when, to protect herself and her four children, she killed him. She was convicted and sentenced to be hanged on August next.

OCEAN RATES INCREASED.

London, July 15.—The trans-Atlantic steamship lines embraced in the Atlantic conference have decided to increase the saloon and second cabin passenger rates for both east-bound and west-bound traffic by $2.50, the advance to take effect on Monday next. The steerage rates will not be changed. This is done to offset the increase in wages which they were obliged to grant the strikers. It is possible that there will be some increase in freight rates.

FAKE APOSTLE SEE GUILTY OF ABDUCTION.

Chicago, July 13. — Evelyn Arthur See, the man who founded the Absolute Life cult, the chief tenet of which was said to be the establishmen of a perfect race, to-night was found guilty of the abduction of Mildred Bridges, the seventeen-year-old disciple of the creed. The jury was out only forty-five minutes and is said to have taken but one ballot. The statute fixes the penalty at from one to ten years in the penitentiary.

See's flat, the home of Absolute Life, named in the cult publications as the "House of the Lord" was raided in January.

THE BEAR LIKED FISH.

Seattle, July 13.—Thomas W. Lawson, Boston financier, and author of "Frenzied Finance," is congratulating himself today that an experience he had with a black bear did not turn out seriously. Lawson has been on a vacation on the ranch of Thomas Sharp, near Prineville, Ore. Last Saturday he went fishing and when he failed to reappear on time, Sharp went out in search. Three miles away he found Lawson on the very end of a log over Mailwaiwai creek. A husky black bear was standing at the shore end of the log devouring fish, which the financier threw to it from his hamper. After the animal had been chased away and Lawson set free, he said he had been kept prisoner on the log for three hours.

CHOLERA FEAR ALLAYED BY GOVERNMENT ACTION.

New York, July 18. — Fear of a cholera invasion has been considerably allayed here by vigorous precautionary measures. The governments of the United States and Italy are co-operating with the New York health department.

Italy has detailed surgeons of her navy to all ships bound to America from plague infected ports to prevent the spread of infection among passengers, and to aid the quarantine officers when ships arrive here.

The federal authorities have approved a ten-day quarantine for such vessels, and have sent several medical experts. The sixth victim of cholera died yesterday.

The health officer of the port, Dr. Doty, issued the following bulletin this morning:

"At Hoffman island, conditions are satisfactory. There have been no further cases of cholera among the passengers or crew of the steamer Moltke detained there. Reports from Swinburne island hospital state there have been no further deaths. The condition of the passengers and crew of the steamer Perugia is also satisfactory this morning. On the whole the condition of the cholera situation looks very favorable."

11 KILLED IN WRECK OF A TOURIST TRAIN.

Mullheim, Baden, Germany, July 17. — An express train from Basel, Switzerland, to Berlin was derailed while entering the station here today. Eleven passengers were killed, fourteen others were severely and twenty slightly injured. A first-class, a second-class and two third-class cars were telescoped. This train carries many foreign tourists.

Great confusion followed the accident and it was only with the greatest difficulty that the extent of the disaster could be determined.

READING RAILWAY MUST DIVORCE FROM COAL CO.

Washington, July 17. — A government suit to compel a bona fide dissolution of the Reading Railway company from the Reading Coal company was filed today in the federal court at Philadelphia. The action parallels a recent one against the Lehigh Valley, and is the government's second move in its new fight to separate the coal carrying railroads from their virtual control of the coal business. It is charged by the government that the Philadelphia & Reading Coal and Iron company, the Fulton Coal company, the Locust Gap Improvement company, the Preston Coal and Improvement company and the Delaware Coal company are merely dummies of the Reading Railway company and the Reading company, which is the holding corporation.

HINES BOASTED OF ELECTING LORIMER.

Washington, July 18. — How Edward Hines, the Chicago lumberman, is said to have boasted he "elected" Lorimer to the senate, was related today gefore the senate Lorimer committee by Donald M. Frame, a cigar stand employe in the Union League Club, in Chicago. It was near this stand that Herman H. Hettler said Hines remarked to him in the day Lorimer was elected: "Lorimer has been elected; I elected him; I did it myself personally."

Today Frame swore that he could not recall the words, but that "Mr. Hines said: 'I have elected Lorimer our next senator.,' " Frame, under cross-examination, said he had been asked by Hettler if he remembered the "peculiar remark" Hines made on the day of Lorimer's election, but neither had repeated the remark to the other. The witness said he and Hettler had frequently "joked about Hine's remark."

PRESIDENT OF COMPANIES AT $5 PER WEEK.

Philadelphia, July 18. — At a hearing here today of three officials of fourteen "mutual fire insurance companies" of this city on the charge of operating fraudulant concerns, a 19-year-old boy testified that he had been picked off the street and made president of two of the concerns and secretary of a third at a total salary of $5 a week.

EATS GREEN APPLES; DIES.

Hammond, Ind., July 18. —Nellie Buckley, the six-year-old daughter of a Lowell farmer, ate a green apple last night and died this morning. The child's grandmother was so shocked at the death that she was stricken with apoplexy and is expected to die.

Choristers Attention!

Chorister, Pastor, Superintendent Sunday School, You have long ago wanted a cornet used in your services that would blend perfectly with the human voice. Here it is. The Melodia Choral Cornet in C, Bb and A, is positively the best ever. Nothing like it for church and Sunday School, the home circle, conventions, etc. It's a new one. Absolutely unsurpassed for ease of blowing, light action and for sweetness and breadth of tone. Ask us today by postal for illustrated catalog. EMIL K. BLESSING CO. Elkhart Ind.

The Genuine **DOMESTIC** Now $2 A MONTH

We Will Take Your Old Machine

DOMESTIC

The perfect sewing machine that has always led all other makes and is today better than ever. For sale on easy monthly terms without and chattel mortgage. Straight drop-head, high arm, ball bearing, self-threading shuttle, self-setting needle, self-regulating tension, self-adjusting bobbin winder, automatic lift, and many other features to be found in every up-to-date machine. Write for catalogue. Mail card today. SEND FOR BOOK, FREE. The Truth About Sewing Machines," telling you how you can buy the finest sewing machine made at a Special Low Price and at ONLY $2 a month, and why we sell direct where we have no agent and give you a 25 YEAR GUARANTEE. Get the facts before you spend a penny. The Free Literature will be sent by return mail. Domestic Sewing Machine Co., 40 Jackson Blvd., Dept. 508 Chicago.

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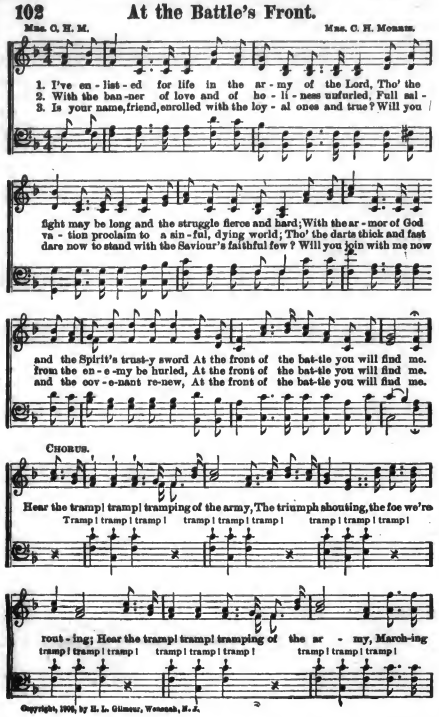
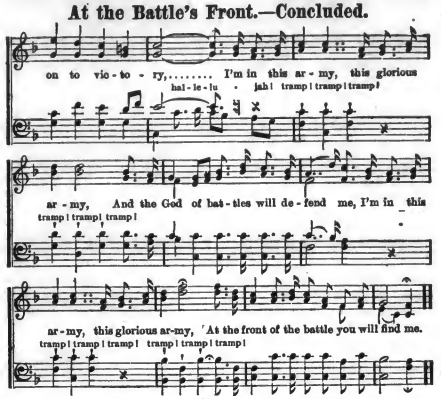
102 **At the Battle's Front.**

Mrs. C. H. M. Mrs. C. H. Morgan.

At the Battle's Front.—Concluded.

Sample Page of The King's Praises No. 2.

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A collection of 177 popular Gospel songs including a large number of new copyrights. Printed on good white paper. Clear type.

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MENNONITE BOOK CONCERN, Berne, Indiana.

Jimmie Moore
—: OF :—
BUCKTOWN
—: BY :—
MELVIN E. TROTTER

A STORY OF WORK IN THE SLUMS AND OF THE POWER OF THE CHRIST LIFE THROUGH A WAIF OF THE SLUMS.

Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

The well-known mission worker of Grand Rapids has told a most interesting and unusual little story, the details of which are drawn from his own experience and told in his own graphic manner. The charm and humor and quaintness will make many friends of Bucktown and many lovers of Jimmie with his unfailing optimism and his loyalty to the new life which he expresses so oddly. For Jimmie himself becomes a missionary in Bucktown and a more zealous and more useful and more ignorant and more believing one was never seen or imagined.

Price Postpaid, 85c.

MENNONITE BOOK CONCERN,
Berne, Indiana.

DAVE RANNEY
or
Thirty Years on the Bowery

This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

In Beautiful Cloth Binding postpaid, 75 cts.

Mennonite Book Concern, Berne, Ind.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, July 27, 1911. No. 29.

WANTED—A PREACHER.

(At Hardscrabble Circuit; salary $300 a year.)

Our church wants a preacher, a preacherof fame,
Not too fond of sensation, nor too prosy and tame;
But one who has learning, devotion, and skill,
And can live on a pittance, will just fill the bill.
We feel in our hearts we can justly expect
He shall not be too young to command our respect;
Nor yet do we want one decrepit and old,
But one who will add to the strength of the fold.

The pastor we're seeking and hoping to find,
Must be active and earnest and helpful and kind;
Not too conservative—fond of the past—
Nor yet too progressive, too daring, or fast.

The success of our church on the preacher depends,
So we trust he will know how to win hosts of friends.
He must not be frivolous, vapid, or light,
Nor yet to be solemn our souls to affright.

There's one fault that all of our pastors have shown,
They expected that part of the time was their own.
But we have a right, for the money we pay,
To call for their service by night or by day,

In fact we are waiting and hoping some day,
An angelic pastor may wander this way,
Who can live, work, and suffer, yet never complain,
If sometimes he fails all his dues to obtain.

Quite humble and meek, not puffed up with pride,
Nor greedy, nor selfish, nor dissatisfied,
But thankful to take what the church may afford,
Knowing patience is ever its own best reward.

—Unidentified.

NEWS AND COMMENT.

No man is truly educated who is ignorant of the Bible.

It is one thing to have and to read the Bible, and another to make it a part of our lives.

Bro. J. P. Habegger, of Berne, Ind., who recently made a trip to the East, stopping off at Washington, Philadelphia, New York and Atlantic City, attended the C. E. Convention at the last named place.

On May 25 and 26 Rev. H. J. Dick, of Elbing, Kan., filled several appointments at Hanston, Kan.

On July 16, in the Salem congregation at Childstown, S. D., nine persons were baptized and received into church membership.

The Bible, at present indeed very cheap and within the reach of all, is the best book ever published and of priceless value if used properly.

Bro. L. A. Beer, for a number of pears colporter of the Mennonite Book Concern, recently left Faywood, N. Mex., for Kansas and on July 21 he arrived at Berne, Ind., where he is enjoying good health.

The Freeman College, Freeman, S. Dak., will open soon the curriculum with a faculty of six. The prospects are promising and many students are expected.

On April 17 the Johannestal congregation at Hillsboro, Kan., elected unanimously Bro. John Ewert as evangelist, who was ordained on May 14, Elder H. D. Penner officiating.

At a special meeting on July 25 the congregation at Berne, Indiana, elected three delegates for the Middle District Conference, and six for the General Conference, and three alternates respectively. The congregation also extended a call to Bro. S.M. Musselman, Wayland, Ia., to become their pastor, as Rev. J. W. Kliewer and family expect to leave next week for Newton, Kan., where he is to serve as president of Bethel College.

Total of C. E. Societies. The total world-wide enrollment of societies is now 79,077 with a membership of 3,953,850. Of these societies 57,589 are in the United States and Canada, and 21,488 in the world field, with practically every country represented. Notable among the foreign countries showing marked gains in Christian Endeavor is China, with a total of 781 societies, an increase of 381 over the last report or nearly one hundred per cent., and India with 1,337 societies.

Ministerial Association of the Central Illinois Conference of Mennonites.

The Christian Evangel, their official church organ, gives the following report:

On the morning of June 23rd, 1911, most of the ministers of the Central Illinois Conference met and effected a permanent ministerial association.

The meeting was opened with prayer by the Rev. Andrew Vercler, of Meadows, Ill., and by the Rev. J. H. King, of Carlock, Ill. After prayer, Rev. Aaron Augspurger was elected temporary chairman, and Rev. A. B. Rutt, temporary secretary.

The purpose of the meeting was then stated by the Rev. Peter Schantz, of Normal, Ill.

I. What arrangements should be made for the settlement of local church difficulties when help is needed from some outside source?

II. What is to be done with young men who have been given authority to preach but not as yet ordained? Proper arrangement should be made whereby the work of ordination should not be unnecessarily delayed.

III. How are we to proceed in the financing of our publication interests?

IV. Ought we not get at a more systematic method in the financing of our missionary interests?

V. Do we need a ministerial association in the Central Illinois Conference?

VI. When should the date be fixed for the annual meeting of the Central Mennonite Board of Home and Foreign Missions?

Each of the foregoing propositions were then discussed and definite action taken. Both the forenoon and afternoon sessions were crowded full of business, but the devotional element was given its rightful place. The various problems were approached in the true spirit of prayer, and with that degree of earnestness which impressed all of those present that the "King's business" was of the greatest importance.

Near the close af the afternoon session a permanent ministerial association was formed, and the following officers elected:

President—Rev. Emanuel Troyer, Normal, Ill.

Secretary—Rev. George Gundy, Washington, Ill.

Treasurer—Rev. J. P. Kohler, Carlock, Ill.

Committee on Drafting Rules—Rev. A. B. Rutt, Chicago, Ill.; Rev. Aaron Augspurger, Saybrook, Ill.

Visiting Committee—Rev. Val. Strubhar, Washington, Ill.; Rev. Peter Schantz, Normal, Ill.; Rev. J. H. King, Carlock, Ill.

THE PRINCIPAL REQUISITE TO MISSION WORK.

By A. B. Shelly.

Our time is a time of missionary activity. Never before since the advent of the Christian Church have such universal efforts been brought forth in the spreading of the gospel of Jesus Christ and the extension of the Christian religion than during the latter half of the past and the first decade of the present century. Heathen missions have become general among all the different branches of the Christian Church. Never before has the injunction of our Lord and Master, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, Matth. 28:19, 20," been more generally observed than it is now. Churches who hitherto, if not really opposed, were utterly indifferent in regard to mission work, are now emulating others in the pursuit of this divine cause. The question may properly be asked how do we account for this change, for this increased zeal and activity in the spreading of the gospel? Is it that our churches and the Christians of our day are so much more spiritually minded than the churches of our fathers were? This can hardly account for the change. While not in sympathy with the idea of some that the Christian Church is gradually

degenerating and losing its spirituality we fail to see the great increase of spiritual life in the church of to-day. Apart from this increased activity in mission work there are other things connected with church work in which a great lack of spirituality manifests itself. One needs only be reminded ofthe different means employed to obtain the neccessary funds to carry on the work of the church and the means contrived to draw the world to the church in order to see that there is really a lack of true spiritual life with many members of the church. As long as the purses of the members have to be reached through the stomach by instituting suppers, banquets and festivals, there must be something wrong with the heart. Perceiving that this is the case with many in our day we cannot account for the increased activity in mission work from an increased measure of spiritual life.

We can not fail to perceive that something higher than man and the spirit of man lies at the bottom of this increased activity. It is the Spirit of God laying it upon the hearts of His children, "which worketh to will and to do according to His good pleasure." While some may be influenced by other motives yet it cannot be denied that the general uprising to mission work is the effect of the moving of the Spirit of God. This then is the principal requisite to mission work, as well as to church work in general. People must be moved, not by their motions and their humanitarian feelings, but by the Spirit of God. Without this all zeal and enthusiasm will soon vanish when things are not going to their own tastes and expectations. Mission work is a work of faith. It is oftentimes a sowing with tears, and unless there is something more stable than human zeal and enthusiasm to actuate one's interest, activity will soon abate. In order therefore to carry on mission work permanently and effectually we must have spiritfilled Christians and spiritfilled churches to sustain the work by their prayers and their gifts No one will deny that a missionary should be a spiritfilled person. But it is equally as necessary that those at home, who are to pray for the work and to help maintain the same, should be spiritfilled persons.

It is true there are other requisites. We must have men and women to go out among the heathen and preach and teach the gospel to them. And we must have other workers to assist them. Our Master admonishes us to pray for laborers. And then we must have these who are willing and able to sustain the work by their gifts. But these are not the main thing. If we have spiritfilled churches and spiritfilled church members these will come of themselves. And if they do come they will be of greater benefit and blessing to the work, as God will honor and bless the efforts and gifts brought forth by the constraining influence of the Spirit. While we are thus praying for spiritfilled workers upon our different mission fields, we must not neglect to pray for spiritfilled congregations and spiritfilled church members to sustain the work.

But it is not enough to have spiritfilled workers upon the field and spiritfilled churches at home to sustain the work. God's Spirit must also accompany the word to the hearts of the heathen if it is to accomplish its object. From whatever side we view it we see, that the Spirit of God is the great requisite to mission work. It is He who makes people willing to go to the mission field and preach the gospel to the benighted heathen. It is He who makes others willing to pray and to give for the sustaining of the work. And it is He who gives success to the work.

Let us therefore pray for a greater abundance of the Spirit in our churches at home and for our missionaries upon the field. For a pentecostal outpouring of the power from on high both at home and abroad. While it is comparatively easy to interest a person whose heart is filled with an unction from above it is a difficult matter to create an interest for the spreading of the gospel with one who has not experienced the indwelling power of the Holy Spirit.

Quakertown, Pa.

THE PRESBYTERIAN CHURCH AND PROHIBITION.

Various liquor organizations are circulating widely throughout the United States the statement that the Presbyterian assembly, in its recent session at Atlantic City, New Jersey, declared against prohibition. This is absolutely false. The Presbyterian church stands for total abstinence for the individual and prohibition for the state and nation. Last year the General Assembly declared:

"The Presbyterian church must ever be the open, active, and persistent enemy oft he liquor traffic in all its forms. We declare any form of license, under any name or guise, is permission and not destruction, and therefore unChristian. We solemnly admonish our people to keep themselves socially, financially and politically separate and apart from the liquor traffic, and to touch not men are garbling says, first, that this traffic may, by organic law, be expelled from our land and our people saved from its despoiling influence."

This resolution was reaffirmed this year and the Presbyterian Temperance Committee instructed to lend all possible aid to both Maine and Texas in their campaign for state-wide prohibition.

The report which the liquor men are garbling says, first, that there has been an increase in the per capita consumption in the United States as a whole and that there has been a decrease in prohibition territory. One paragraph in the report which no liquor organization has been honest enough to quote or mention is as fellows:

"One thing which should be made clear to the public and emphasized is that the increase in per capita consumption of alcoholic liquors in the United States is due to the great increase in the license states inspite of the decrease in prohibition states."

Last year the Presbyterian church published and distributed more than twenty million pages of literature in ten languages, every word of which declares absolutely against license in all forms and for the utter annihilation of the liquor traffic. The Presbyterian church not only believes in prohibition and advocates it through its literature and its representatives, but insists that the execution of such laws should be in the hands of friends and not nemies, and that the present complicity of the government with the liquor traffic under the shield of interstate commerce, the Federal tax receipt and internal revenue should cease absolutely, at once, and forever.

She does not condone unwarranted representations by the friends of temperance and she does denounce any statement that she has declared prohibition a failure to be absolutely without any justification whatever.

The Presbyterian church is the most active denomination in the world on the temperance question, publishes and distributes more temperance literature than all other churches in the United States combined, and is the undisguised, unhesitating, irreconcilable foe of the liquor traffic in all forms. The very meeting to which these liquor agents make reference recommended a campaign in behalf of national prohibition and urged its representatives to poin with others in pressing the battle to the gates. — Herald and Presbyter.

THE SUNDAY EVENING SERVICE.

There is some discussion as to the best method of employing the time on Sunday evening. The oldtime method, which commenced the day of rest at sunset, Saturday night, had advantages. The work of the week was done, and as the shadows gathered the family were prepared for the study of the Bible, reading, singing, prayer, and rest. In the morning they awoke refreshed, and ready for the services of the day. At sunset, the rest-day was ended, leaving people free to attend to such ordinary duties of life as were necessary.

The more modern method is to work till dark, till nine, o'clock, or till midnight Saturday night, then creep into bed all tired out, lie there till late the next morning, crawl out, possibly in time for meeting at eleven o'clock, or perhaps only in season to attend the afternoon service, and not a few only have a prayer-meeting in the evening.

Under present arrangements many persons do not get ready to attend any service until evening. Numbers do not think they are sufficiently equipped with purple and fine linen to show themselves among the well dressed worshipers in the broad sunlight. Others would prefer to slip into the place of worship unseen and unnoticed. They are not quite at home; they own no pew, and are not quite sure that they are wanted in the houses where able men preach; while they are quite sure that they have no desire to go and hear preaching of an inferior quality. In a general way it may therefore besaid that in the towns and cities Sunday evening is the best time to hold a service to reach outside hearers, and bring them under the influence of the gospel.

But other plans are urged. The Sunday evening meeting is changed in its character. Sometimes it is a concert. Sometimes it is a performance of the children, a miniature theatre, or something of that kind. Sometimes it is a "praise servise," so-called, where with a considerable amount of sounding brass or other instrumental assistance; where persons some of whom have little praise in their hearts, and little melody in their voices, sing sentiments which they do not very thoroughly comprehend, to tunes with which they are not very familiar. Sometimes there is a lecture or dissertation by the pastor on the latest novel which has invaded the religious field; a story of travel; a learned essay on classical literature or modern culture, — all entertaining no doubt, but not

providing the bread of life sent from heaven to feed hungry souls.

It would seem that the services of the house of prayer on the Lord's Day should be cumulative in their power. The tide of interest should rise higher as the day goes on. Some are able to attend every service; some can attend but one. It is important that services should be numerous, that those who cannot attend at one time may have an opportunity at another. The evening service should be the most interesting of all, — as it naturally would be the best attended. While the shy, the timid, the poor and the careless creep in, many may doubtless come for no special good, — perhaps for fun, curiosity, or mischief. Let them come, and be thankful that they do come, and make it your business to take care of them while they are there. If you wish their attention, give them something to attend to. Give the trumpet a certain sound, and warn the ungodly to flee from the wrath to come. Preach righteousness, temperance and a judgment to come, till Felix trembles, till Agrippa is almost persuaded, till guilty sinners heed the voice of God, and turn to Christ and live. Let the truth of Christ be declared; let the singing be not of the latest specimens of musical frivolity, sung by hired worldlings in an unknown tongue, nor the soulless "execution" of unconverted choirs and quartettes, but let them sing the old, solid, solemn songs wherein all the people with united voice can lift up their hearts in praise to God for His mercy, and in view ofHis judgments, like him of old who said: "I will sing of mercy and of judgment, unto thee, O Lord, will I sing:"

The testimony of workers for souls, and the experience of saved sinners, will doubtless show that a very large proportion of the persons who have been soundly converted, have been brought to Christ in the Sunday evening meetings. A single meeting coming at the end of a week of weariness and worldliness may effect but little. A second and a third service, properly managed, deepens the impressions already made, and finally souls are brought to decide for God and for eternity.

Is it not well to maintain this service in the greatest possible efficiency? Let prayer and song and exhortation and testimony arise, and let earnest and pathetic pleadings and solemn warning lead men to flee from the wrath to come and turn their feet into the testimonies of the Lord. — By H. L. Hastings in The Armory.

YOUNG MEN AND THE MINISTRY.

Called of God to any service, there is but one thing for us to do and that is, to obey. God's claim on us leaves no room for anything but unconditional obedience to His voice and cheerful acceptance of His program and to let Him have His way with us. Called of God to preach, no one has a right to question whether the salary will be sufficient or not. Trust and obey unconditionally. What must be one's conception of God and the gospel, and the church too, if he does not consider it safe to trust and obey God? Of course, the salary is important, but whether it be much or little, is not of sufficient importance to constitute the determining factor of obedience or disobedience. The worst thing that one can do is to deliberately refuse the call of God. No one has ever ended well in disobendience to God. There is no circumstance or condition that would justify—saying, "No!" to God.

It is to be expected that the salary standard of the gospel ministry will measure up to the average standard in business circles. Nevertheless, most preachers are enjoying a comfortable living, though many must practice strict economy and suffer more or less selfdenial in order to "make ends meet." But this latter fact is not sufficient reason for quitting the ministry, neither sufficient to justify refusal to enter it. Yet disparity between the wages open to the same individuals in secular pursuits, and the salary standard in the ministry has an important bearing on the decision of many young men under the call of God to preach the gospel. Two things need emphasis here. First, the question of salary should not stand between us and obedience. Second, the church should raise the standard sufficiently to remove the salary question beyond reasonable objection, without making it high enough to constiuste a temptation to enter the ministry for the sake of a comfortable livelihood. Third, the church should take more interest in her own ministerial supply and training.

We pay entirely too little attention to the discovery of preacher material among us. It is to be feared that there is often a lack of co-operation with the Spirit, upon the part of the church. Most young men who feel their call to the ministry are slow to make it known to others, and many bear their convictions in the matter for a long time in silence, until some one providentially leads them to reveal the secret and to unburden the heart. The church must not run ahead of God in anything, but certainly should be alert to discover preacher talent in every congregation, unceasingly praying with much earnestness that God should send fourth laborers into His harvest.—Evangelical Messenger.

Home Circle.

MARRIAGE.

By Rev. G. Hulsebus.

Do you think that God did well
To mate the human race?
That by the side of every man
A maid should take her place?
And that these two should never part
As long as life beats in each heart?

Some say that married life is not
What blissful couples think,
But that it is a dismal lot
From which one well might shrink;
That better off by far are they,
Who never tread the wedded way.

But these are narrow-minded souls,
Who know not what they say;
Old maids, perchance, who've missed their chance,
Or selfish bachelors gay,
Or those who shirk the burdens meet
Which make the married life complete.

A barren, dreary, joyless place
Is that unnatural home,
Where children, precious gifts of God,
Are not allowed to come.
A failure is indeed that home,
Where laughing children may not come.

But marriage is a great success,
The greatest that we know,
Where love holds sway with gentle hand,
And babies laugh and crow.
God's blessing rests on such a home,
And Jesus there delights to come.

Oh, yes, I think that God did well
To mate the human race,
That by the side of every man
A maid should take her place,
And that these two should never part
As long as life beats in each heart.

WHY HIS MARRIAGE WAS A FAILURE.

He regarded children as a nuisance.

He did all his courting before mariage.

He never talked over his affairs with his wife.

He doled out money to his wife as if to a beggar.

He looked down upon his wife as an inferior being.

He never took time to get acquainted with his family.

He thought of his wife only for what she could bring him.

He never dreamed that there were two sides to marriage.

He never dreamed that a wife needs praise or compliments.

He had one set of manners for home and another for society.

He married an ideal and was disappointed to find it had flaws.

He thought his wife should spend all her time in doing housework.

He never dreamed that his wife needed a vacation, recreation, or change.

He never made concessions to his wifes judgment, even in unimportant matters.

He thought the marriage vow had made him his wife's master, instead of her partner.

He took all the little attentions lavished on him by his wife as his by "divine right", and not as favors.—Selected.

A WIFE'S SOFT ANSWER.

"We have been married thirty-seven years," said Mr. Gardiner Andrews, "and in all that time my wife never gave me a cross word. But I shall never forget the first time I chided her. It was on a Sabbath morning, when we had been married about two years. I found a button off my shirt, and threw it across the room.'

"'Sew a button on,' I said in a brutal voice. She was a good Christian woman, and she got a button and sewed it on."

"And what did she say?" asked a little, bristling woman, with snapping eyes.

"She said, 'Forgive me, husband; I had a great deal to do yesterday and forgot it; but it shall never happen again.'"

"Oh," said the man, fixing his eyes on the picture of his dear wife, "her gentle words almost broke my heart. I could have gone down on my knees to ask her forgiveness. She made a different man of me, and the world has been a different place since she died."

There was a silence as he finished speaking, interrupted by a general clearing of throats, and a confused snuffling, as if we all had had colds, and the little woman's snapping eyes looked suspiciously dim. — Ex.

WHY NOT?

Why not be kind in word and deed?
The world hath many a broken heart;
We might assuage the wounds that bleed,
And soothe through sympathy their smart —
Why not?

Why not be pure in every act,
And pure in every wish as well?
Youth's innocency kept intact
From sin's defiling touch and spell —
Why not?

Why not obey each impulse high,
Each prompting of the soul within
That moves the wayward will to try
A nobler character to win —
Why not?

Philip B. Strong.

The Mennonite.

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Berne, Indiana.
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3004 N. 11th St. Philadelphia, Pa.

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Correspondence.

Carlock, Ill., July 24. The North Danvers Mennonite church is progressing very nicely, Sunday school is large, every one taking an active part. We have two organized classes, one of young ladies, the other of young men. The former was organized for some time, the latter since May. The classes are working faithfully and are progressing.

The ladies' class gave a social for the men's class on Decoration evening at the home of their president. Miss Gertie Risser. The evening was spent very pleasantly and enjoyed by all present. Socials will be given occasionally by the classes and will be a step towards getting better class work; also creating a love to attend S.-S. in members and nonemembers.

The classes expect to take up some mid-week Bible study and prepare the members for teaching.

The S.-S. has voted on holding a picnic in the near future, and a committee is at work making arrangements.

Our C. E. was not very well attended of late, so we took our forces and joined the United Presbyterian C. E. of Carlock and now we have gained in interest and attendance. Many members from town could not attend in the country at night, so we have benefited them and our society.

Sunday, July 23, we enjoyed a good rain and we are thankful to the good Lord that He sent rain. Thrashing has begun. Oats and wheat are good, considering the unfavorable season.

The rain came in time to help the corn crop wonderfully. Two weeks ago the Missionary Miss Doering was with us and told us of the work accomplished in the foreign field which indeed is very encouraging. — May the Lord give us courage to do more in the future than we have done in the past. — Greetings to all.

D. M. Stutzman.

Berne, Ind., July 21, 1911. It is known to many of my friends that I suffered a long time from rheumatism, and that my condition was getting worse till I was debilitated in spite of much medical treatment, also that of electricity as advised by physicians, but all this of no avail, so that I became palsied. I had a distorted and crippled hand for about twelve years, and my whole nervous system was paralyzed. Finally I decided to try and to go to a Hot Spring.

As I was then residing pretty well in the West and was told of the Las Vegas Hot Springs in New Mexico. made a trip to that place, but was sorely disappointed when I learned that they were all "closed". Now I was obliged to go to another place. But help was also here nearer than I imagined. The Faywood Hot Spring, N. Mex., were recommended to me, whereupon I went there at once. I feel grateful to God that I found this place, for I did not feel as good for thirty-five years, as I do at present. I am well, however, yet feeble, since taking daily hot baths for a number of weeks have the tendency to weaken a person. Now it is necessary for me to be very careful neither to over-exert myself nor to contract a cold.

Perhaps it will be of interest to the readers to learn of my pursuit there. The following is the daily program: — Morning—before breakfast drinking hot water (i. e. mineral water), after breakfast drinking hot water, followed by a hot bath and drinking hot water. — Noon — after dinner repose, drinking hot water, taking a walk and drinking hot water. — Supper—drinking hot water and retire.

The price for boarding and lodging, not including baths, is $15.00 per week; each bath costs 50 cents extra.

Very cordially yours,
L. A. Beer.

Golden Wedding Celebration.

Mr. and Mrs. Jacob Gunsaulis celebrated their fiftieth wedding anniversary July 21. Few towns of Wadsworth's size can boast of the number of couples who have celebrated their golden wedding anniversaries, and the past week has added one more to the already long list. The latest couple to join the "fifty years of wedded life" club are Mr. and Mrs. Jacob Gunsaulis, who celebrated the golden milestone in their married life last Friday afternoon and evening at their home on College steet. Of the nine children born to them, the six survivors were present. Five of these are residents of Wadsworth and the sixth resides only twelve miles form the paternal home. In addition to the family, many relatives from home and abroad were present to help make the occasion a joyous one.

The wedding, of which Friday's event was a celebration, was solemnized July 14, 1861, at the home of the bride in the presence of about thirty guests. The ceremony was performed by Rev. E. Hunsberger, the bride's father. On the afternoon preceding the wedding the bride and groom-to-be took a drive, in company with the bride's brother and the groom's sister. They were twice stopped on the road by friends who stretched ropes across the highway, compelling the groom to pay toll before allowing the party to pass — a custom in vogue at that time. Following the wedding the couple took up their residence with the parents of the bride and for six years they remained here, later purchasing the farm now owned by Morgan Frease, where they resided until nine years ago, when they purchased the Hunsberger residence on College Street, their present home.

Jacob Gunsaulis, a son of David and Sarah Gunsaulis, was born in Wadsworth Tp., October 6, 1836, and has spent his entire life in the township where he was born. He was the third child of a family of ten children, three of whom are yet living. His birthplace was an old log house located on what was known as the Ben Leatherman farm. When Jacob was but a small lad his parents removed to the Christian Krieder farm, on the Rittman road. Houses were not built in those days as they are now, and Mr. Gunsaulis remembers distinctly of waking up many mornings to find his bed covered with snow. Through his boyhood days he was taught farming and followed it through the greater part of his life. He worked at the carpenter trade to some extent, but farming was his real life work by choice.

Sophia Hunsberger, the bride of fifty years ago, was born in Upper Hanover township, Montgomery Co., Pa. She was the eldest daughter of Ephraim and Esther Hunsberger. At the age of twelve years she came with her parents to Wadsworth and lived on the Swain farm, west of town. After living there but a short time they removed to the Ault farm. It was while living here (1861) April that she was stricken with typhoid fever, from which disease her mother died. Mrs. Gunsaulis remembers of the bringing of her mother's remains to her bedside that she might take a last look at the face of her beloved parent.

Both Mr. and Mrs. Gunsaulis have been members of the Mennonite church since their youth, and their lives teach the lesson of kindness and self-sacrifice.

There was no program arranged for the afternoon, which was spent in a social manner. Capt. Wolbach succeeded in quieting the gathering long enough to get a picture. In the evening there was a large gathering of church members, relatives and neighbors present and a short program was carried out, as follows:

Anthem, "Praise ye Jehovah", Mennonite choir.

Prayer, Rev. W. S. Shelly.

German Quartet, "Oh, how excellent", Mr. and Mrs. Noah Sprunger, Miss Sprunger and Mr. Moses Sprunger.

Address, Rev. W. S. Shelly.

Reading of letter from Dr. and Mrs. N. C. Hirschy.

Anthem, "There is a land," Mennonite choir.

German Quartet, "My Jesus, as Thou wilt."

Refreshments were served both afternoon and evening. The house was decorated in the appropriate colors, gold and white. Many beautiful presents were received in gold, cut-glass, china and linen.

Wadsworth, Ohio, July 23, 1911.

A LAYMAN'S VIEW OF MISSION.

Earnest Christians are decidedly in favor of missions. Certain popular journals and magazines furnish their readers continually with criticisms and oft refuted slanders of Christian missionaries. The following statements from Sir Andrew Fraser, Lieutenant Governor of Bengal, India, for thirty-seven years, will have great weight with impartial minds:

"From a very early period of my service I was brought into contact with missionaries. I have been in the habit of visiting all educational institutions, and certainly not least missionary institutions. It has been my duty as an officer of the government to know how they have been conducted. I have been a member for many years of a native congregation. I am a Presbyterian, and you know Presbyterians 'sit under' their clergy. I have long sat under a native pastor, and for some years in Nagpur I was a member of the Kirk Session of that native congregation, in which we had a native pastor. As an elder, I was bound to meet with the other elders and discuss all the affairs of the congregation. All of them except one, who was a missionary, were Indians; not only so, but the congregation was divided up into districts, each of which was handed over to two elders. My colleague was an Indian, and I visited from house to house with him, and became acquainted with the Christians of the congregation along with him.

"I have served in two provinces," continued Sir Andrew Fraser, "and I have known as many missionaries as possible in both. I have gone in commissions under government over the whole of India, and visited every province of India and many native states, and in every place I have become acquainted with the missionaries. I claim for a layman an exceptionl right to speak in regard to missions. I throw myself with all my weight into the class of witnesses who come to speak with thankfulness to God of what they have seen in the past and hopefulness in regard to the future."

THE OBJECT OF A YOUNG PEOPLE'S UNION.

II.

Mr. chairman, members and friends of the Union, as we have already heard, the topic which we have for consideration, at this time is **"Object of our Union".** As this is our sixteenth annual gathering we certainly had objects in view in the fifteen preceding meetings. And beyond the least doubt have accomplished good work. But let it be the aim of today's gathering to enlarge on the word object.

In the first place it should be a means of drawing us into better touch of Christian Endeavor work, and the uplifting of Christianity, and to attain this we must first look to God the Father for counsel. We are all aware of the fact that in unity there is strength, and if we as a union work together, I dare say more so than we have been doing in the past, we can certainly accomplish wonders.

In my estimation we don't work together as we should. We have not become acquainted with each other's work. We have our yearly meetings, and receive great inspirations, but the writer has his doubts whether all these good thoughts and resolutions passed by the union are placed in actual service, I must admit that very few are established in the societies that I got in contact with. No doubt you may consider me a critic in this remark, but as president of my own society, I admit I am critizing my own work. But with all the good that we receive at our union meetings, we return home to our field of labor with minds full to overflowing and good intentions for the coming year, and as most of us have our other "church and Sunday-school work", we too often neglet and gradually forget them. Although to overcome this, it would be good system to have all passed resolutions spread upon the books of record of each society, so we all have ready reference, and a gentle reminder. If we refer to our past fifteen annual meetings we find numerous resolutions that never were placed in effect with our societies, although many became effective. They are generally sent to the **Mennonite** for publication, and thereby could each society get a copy of same. Let it be the object of today's meeting with every member of the Union to be more determined to put all the enthusiasm that he or she receives into actual service.

Furthermore I would state that the Union should inaugurate a course by which the different societies have more joint meetings. A few have already adopted this principle but it should be a more general thing throughout the entire Eastern district. It would be a great help to each other What we all need is new encouragement, more frequently, and this can be attained by the societies paying each other fraternal visits.

The constitution of the Union claims as its duty to advance the interest of Christian Endeavor among the societies and churches of the Mennonite church. We have several churches in our district who have discontinued entirely. No doubt some efforts have been made to reorganize, but without success. I believe it the duty of this Union to place all efforts to reinstate such societies. In fact I can't see how a progressive congregation can exist without a C. E. society. It is one of the few ways of getting the young people to become active in the work for the Master, and after all what is a denomination without young people, it can not grow, and there is no such a thing as standing still, so it must go the other way.

Friends, if we make a close study of C. E. work through the columns of the Christian Endeavor World, we can certainly not say that our Union is making any too great advancements in its line of work. I read an article a few days ago of a Union rally of C. E. in Indiana, in which 30 societies were organized through the efforts of the Union officers. In a period of 12 months, the missionary funds were increased $225. The total membership was not stated, although it is stated that over 200 attended the Union meeting on a rainy day. It is the writer's opion that if our officers of the Union would adopt some means, we could certainly organize other societies and besides increase our membership from about 340 to 400 members until our 1912 gathering.

Furthermore the Union, in my estimation, could provide or adopt some means of conducting special meetings in every society. What I refer to is for such societies who have not more than ½ to 1 hour's time previous to regular evening's sermons for their meetings. To devote entire evenings, at intervals, for special programs to be rendered instead of the regular sermon and if possible have officers of the Union to be present at such times, and see the needs of the different societies, we must try and adopt means to induce and encourage our young and indifferent folks. I believe each society has this difficulty of getting some of the members to take part. The Union, if possible, should try and introduce such ways to enlighten them.

It should be the object of this Union to form good resolutions, such that are for our spiritual welfare and the up-building of Christ's kingdom, and special stress should be placed to subdue the worldly and ungodly so-called church organization, namely base-ball and basket-ball church leagues, boys' scout organizations and numerous other such movements of our age, with which we all are familiar. I hope it will be the aim of this Union in the future same as in the past to strictly disapprove of such organizations to have connection with the different societies.

And in conclusion I would state that the Union should make, more determined effort to do more for the foreign mission field. It is indeed the greatest work a Union can do. Some may possibly think that we are doing our best already considering our obligations towards our other ways of contributing. But whatever we give in the name of Christ we shall be wonderfully blessed and with such good promises we should do more the coming year than ever before. It is the object of the Union to do more and therefore let us accomplish that which is our duty. Let us increase our mission funds from $187 of last year to three hundred dollars for next year. It is a small proposition; with the present membership it would mean about 80c per member for a year. About 10 years ago when missions were first considered by this organization it was resolved that a systematic way of giving should be adopted in all societies. If all would co-operate with that resolution, we could raise the amount to $353.64, with little difficulty.

Finally let us base our object on a firm foundation, which is Jesus Christ.

Herbert Stauffer.

JAKE.

A Story of Plain People. — By G.

Chapter 11.

(Continued.)

Ben finished his pipe and then decided to take a walk to the store to see how things were going on there but he had not gone far before he met Jake and the Bishop. Both of them were very much worked up over something.

"Did you see the doctor pass early this morning," asked Solomon.

"Yes, who's sick? He did a very funny thing, I thought, he drove toward the woods and then in a little while he returned leading the horse. He stooped low as he walked and seemed to be hunting for something. I started to go out to him and help him hunt when he got into his buggy and drove off without saying a word to me."

"I don't know what brought him back," answered the old man, "but we have had him over at the house all night."

"What is the trouble, is Nancy sick?"

"No, but that Custer girl is there and is very low; Bill Krimm turned her out of doors last night and she just managed to get to our house."

"Why, the sheriff is after his boy for stealing chickens."

"Yes I know all about that boy," said Solomon. "I wish that the worst was only that there were some of my chickens in the last lot he sent away. The boy and his father are both mean rascals."

"I'd love to crack the heads of both of them," interrupted Jake, but the Bishop reproved him:

"Jake, your speech does not become a man in your position."

"I don't care if it aint becoming, I only wish this had happened before I gave myself over."

"Jake! Jake! It's the world and the flesh-pots of Egypt you are hankering after."

"It don't matter to me what kind of a hankering after you may call it," said Ben, "the brutes should be tarred and feathered and I am the man who would help to do it."

"Don't dare to think of doing such a thing," commanded Solomon, "I am going over to Bill's house and have a talk with him.

Such a wicked man should be rebuked."

"Rebuke!" exclaimed the astonished Ben, "Such an old man like you had better not try it. He is as strong as a steer and as wild as a bender when he is crazy-mad."

"Oh, I have often talked plain to bad people and they never laid a hand on me. When you talk about doing right to a bad man he feels rebuked and ashamed of himself; he knows then what people think of him even if he is not at all sorry for what he has done. I intend to speak to him as a father to a son. That is my duty, anyway."

Ben turned to Jake and said: "You are big and strong, don't let him hurt Solomon. I am anxious to know how you will make out, in the meanwhile I will go in and tell Emma. she'll go over and help Nancy do what's to be done, then I'll come after you, may be you will need me."

"We wont need you. I don't expect violence. It takes two to fight and Jake and I are not fighting people. But, if you want to come along, all right. A man should be reproved in the presence of two or three witnesses."

"Reprove", exclaimed Ben indignantly. "Two or three dozen men, a fence-rail, a bag of feathers and a bucket of tar would be about the right kind of a combination to reprove scamps of his kind."

An hour later Ben came near the Krimm place. Solomon and Jake had utterly failed in their purpose. Krimm met the two ministers at the gate, and forbid them to enter. Solomon had never before been so profanely abused by a thoroughly bad man and it affected him badly. As he turned toward home he brushed tears from his eyes. "It's awful, let's get away from here," said he to Jake.

Jake was hardly ready to go. "I'll go in and punch him a few in the face," he announced. In a very few seconds a battle royal would have been in progress on the other side of the gate had not Solomon reminded Jake of the peculiar position the Lord had called him to maintain as a man of peace.

"O, if this had only happened before I gave myself up," he sighed regretfully. "If only some one would come along who is not bothered with scruples about giving such a scamp just what he deserves."

The state of affairs being explained to Ben, he like Jake, hoped that some one, not bothered by peace principles, would soon come along and inflict upon Krimm the severe bodily punishment he deserved.

They were silent as they walked home. Solomon was sad because of Krimm's inhumanity. Jake was provoked that his being a member of church and a preacher should stand in the way of his doing what he felt should be done to Krimm while Ben was thinking of a plan by which someone could be gotten to give the scamp his just deserts. Ben's first thought was to send Emma around to denounce Bill and his boy But remembering how that her worst temper seldom ruffled very much his own he dismissed the thought. As the Bishop and Jake turned in at the Zook farm he continued on to the store to carry the information of what had transpired to those whom he might meet there. He was determined to suggest to them the propriety of riding Bill Krimm and his son on a rail and giving them a coat of tar and feathers.

Ben's suggestion found favor with all he met at the store but those who were strict "plain" people, and even they were only mild in their protests against doing such a thing. When word was brought to the hotel Lowrey Rothwick happened to be there. Under his direction a rail and feather brigade was immediately organized. Twenty men, including Ben, crowded into the teams tied up about the store and hotel and started for the Krimm place. None of the men in the crowd were armed, which of course was a good thing. The only thing that looked like a weapon was a rake which one of them had just purchased and carried with him more because it was his property than because he had any thought of using it on some one's head. The kind of business the brigade under Lowrie's command were bent on transacting required strong arms rather than guns or pistols.

Ben did not see the finish. Emma was on her way home from the Zook's when the teams came along. When she discovered her husband in the crowd she commanded him to get out of the buggy and go home with her. There was something in Emma's tone and bearing just then that made it plain to him that it would be safer and a thousand times more comfortable to endure the jeers of his companions than to disobey his wife, so he meekly climbed down and followed her, keeping about fourty yards behind her, however, in order to miss hearing, if possible, some of the abuse which came from her tongue in one unbroken stream.

(To be continued.)

NOTES ON THE S.S.LESSON

August6.

Jeremiah Tried and Acquitted.

Jere. 26:7—19.

Golden Text: Ps. 27:1.

Jeremiah, having been called of God in his youth, continued in the prophetic office for over fourty years. B. C. 628—586. His warning rebukes though tempered with tender pleadings were useless. Jehoiakim burned his roll and sought his life; and Zedekiah, was vainly warned of the coming of the captivity. "The grandeur of his character appears in his fearlessness and faithfulness and passion for souls. He faced misrepresentation, persecution, the dungeon, and death rather than keep back one word of truth. Notwithstanding his heroism and gentleness, his bold rebukes made him hated. He was in the dungeon when Nebuchadnezzar took Jerusalem, went to Egypt with the remnant, and, according to tradition, was there stoned by his own countrymen." In the lesson account, we find the spiritual leaders of the people resenting the word of God. The plain teaching of the word leads either to repentance or awakens resentment. When the word angers the leaders of the people the nation is in danger of being led into losing every spark of affection for God. Fortunately for us in our day the people need not submit to a leadership of this kind.

Persecution is the usual reward for presenting the truth. The greatest men in history are those who have been made to suffer for telling the truth. Those who rebel against God always attempt to silence the truth. Some one writes:. A watchman on the lookout cries "Breakers Ahead" and he is put in irons for interrupting the slumbers of the crew. A tramp signals down the express to save it from wreck and the engineer curses him for making him lose time. These things never happen, you say. No, but these things are not more absurd than the efforts of men to kill the messenger of God who warns them of destruction to come."

A false and dangerous patriotism inspired the attempt against the prophet's life. He had spoken against Jerusalem and therefore deserved to die. We hear a great deal of such foolish patriotism today. "Our country, right or wrong," they say. When the nation is in the wrong the only truly patriotic thing to do is to denounce it no matter who or how many it may hit.

The prophet's defense proved that the people's controversy was with God and not with him, the thing for them to do was not to get angry with God's mouthpiece but to amend their ways.

Jeremiah was acquitted by an appeal to the Word. It is the safest and surest defense any one may have for doing right. Little was to be expected of the Princes but they proved to be helpers. When God's children need help, he often sends it from the least expected sources.

NOTES ON THE C. E. TOPIC.

August 6.

Lessons from Great Lives.
VIII. Job.

Job 6:1—11, 42:1—6.

Job is introduced tothe reader by the author of the book that bears his name as a man in a position that all the world regards fortunate. He was a great chieftain in the land of Uz, blessed with immense wealth and high rank that easily made him the greatest of all the men of the East. Most every one recognizes that there is something else in this world more precious than wealth and position: Job had it, he was a man of perfect integrity and blameless in all the relations of his life. "A perfect and upright man, one that feared God and eschewed evil." In his person are combined goodness and most perfect temporal happiness when Satan begins to exercise his power upon him.

"Job's trial is a test of his trust in God and of the truth of his life. The sorest suffering will not lead a true saint to forsake God or Godliness. This man though morally and religiously upright, is suddenly stricken down: the blow falls upon possessions, his household, himself; he is smitten with the supposed "scourge of God and brand of His curse, elephantiasis (?). In return he is tempted to curse God (1) by the perplexity which such calamities cause to the consciously upright; (2) by the continuation, accumulation and aggravation of his trials; (3) by the remonstrance of his instinct of natural justice; (4) by the charges of guilt and hypocricy; (5) by the hateful taunts of his own wife. But he holds fast his integrity because he loves goodness for its own sake, irrespective of reward.

The book of Job suggests a key to the whole Bible and to man's history from creation to completed redemption: (1) Man, unfallen and untried; (2) sinning and suffering; (3) seeking human help in legality, morality, philosophy; (4) need and receiving a revelation from God; (5) humble, penitent, believing; (6) restored to a better estate than the first." Pierson.

News of the Week.

RECIPROCITY PASSED.

53 to 27; Amendments Met Defeat.

Washington, July 23. — The reciprocal trade agreement between the United States and Canada, embodied in the reciprocity bill that proved a storm center in two sessions of congress, passed the senate today, without amendment, by a vote of 53 to 27. A majority of the republicans voted against it. Of 53 votes for it, 32 were democratic and 21 republicans; of the 27 against, 24 were republicans and three democrats.

This action settled the whole Canadian reciprocity question, so far as congress is concerned, and save for executive approval and the Canadian Parliament's ratification, virtually made the pact the law of the land.

Congressional praetice will delay the affixing of the president's signature until next Wednesday, when the house is again in session. The reciprocity bill, having originated in the house, must be returned there for engrossment and for the signature of Speaker Clark while the house is sitting.

The Canadian parliament has not yet acted on the agreement and with one exception of the provisions of the bill as passed by congress will not become effective until the president issues a proclamation that Canada has ratified the pact. The exception to this procedure is in the paper and pulp seetion of the bill, which it is announced will become immediately effective when the president signs the law.

THE LORIMER CASE.

Washington, July 25. — Edward Hines testified at the Lorimer investigation yesterday that a fragment of a letter which he produced was in the handwriting of H. S. Boutell, former member of congress, and at present United States minister to Switzerland. It read as follows:

"I should like to have the senator (meaning Lorimer), know who was the only man in Washington who went to the President in his behalf and brought off the goods."

This statement was communicated by cable to Minister Boutell and the following reply received:

Bern, Switzerland, July 25.

"I never heard President Taft speak of the situation but once, when he expressed no preference or objection to the numerous candidates mentioned, but hoped the Republican caucus would deeide on a candidate and elect at once. This view was known to all, and I never wrote any one on the subject.

"H. S. Boutell."

CHOLERA IN BOSTON; CARRIERS FREE.

Boston, July 23.—Asiatic cholera has reached Boston and caused one death, while two foreigner sailors, who are believed to have brought the dread disease here, after being taken ill, disappeared and their whereabouts is unknown, according to a statement given out officially today by Chairman Samuel H. Durgin, of the Boston board of health.

Washington, July 26.—Solid support for the house wool tariff revision bill was pledged in caucus tonight by the democrats of the senate.

PUT RATS IN SUGAR

Of Anti-Trust Plant, Says Spreckels.

New York, July 22. — Claus A. Spreckles, son of the late Claus Spreckles, of California, and principal owner of the Federal Sugar Refining company of Yonkers, N. Y., to-day gave the most sensational testimony that developed before the congressional committee investigating the sugar trust during the hearings here.

Besides throwing a most important sidelight on the conference between John Arbuekle and the late Henry C. Havemeyer, which is believed to have endcd the great sugar war, he described under oath the vicissitudes of an independent sugar refiner. He said his plant in Philadelphia, before it was controlled by the trust, had been put out of commission several times by persons who threw sand in the machinery bearings and otherwise damaged the plant. He swore that in the Yonkers refinery, after he had turned down trust overtures, dead rats were placed in the barrels of sugar ready for shipment and that whole vats of liquid sugar had been drained off in the night into sewers. The nuisance of dead rats contined until private detectives pointed out a number of his employes, whom he discharged, refusing to pay their wages in the hope that they would sue him, and thus enable him to question them under oath as to who had employed them. Much to his disappointment he was never sucd.

NEW REVOLUTION IN MEXICO?

Mexico City, July 22. — That the period of reconstruction soon may be surrounded by another revolution is the fear frankly expressed today in many quarters of the capital. Reports of disorder, assuming in a few cases the magnitude of battles, are not uncommon and almost daily the authorities are informed of the frustration of plots against Madero or the constituted government. The occurrence of sanguinary factional disputes leaves no room to donbt thatt here is growing rapidly a wall between the federal soldiers and the revolutionary forees still under arms.

The mustering out of the revolutionary forces is not proving easy. In some cases bands of former rebels have refused to give up their arms or have demanded more pay for their past services

To further compliеate conditions the feeling in the ranks of the Maderistas is not brotherly. Jealousies have aroused antagonism among the leaders of the late rebellion.

Although no official statement has been made it appears doubtful if the elections will be held in October. The postponing of the elections would not be regarded as dangerous, except that it would give ambitious plotters more time to perfect their plans to foster the present spirit of unrest.

PROHIBITION DEFEATED IN TEXAS; CLOSE.

Dallas, Tex., July 22.—Returns from the state liquor election received by the Galveston-Dallas News up to 12:30 a. m., give:

For prohibition, 225,533.
Against prohibition, 228,933.
Anti majority, 3,400.

No returns have been received from five counties, but these perhaps have cast no more than 1,000 votes.

REMARKABLE CURE FOR CONSUMPTION PROBED.

English Miner's Tests with Rotten Meat Investigated.

London, July 24. — Following on the heels of the report of the royal tuberculosis commission and the annual conference of the National Society for the Prevention of Tuberculosis comes the announcement of a strange new cure for consumption, claimed by a former collier named Bryant, who was attacked by consumption while at work in the mine at Bradford.

Bryant started the breeding of maggots and there was an immediate and continons improvement in health that led him to suppose the gas of the putrefied meat upon which he bred the maggots was the cause.

He sent for his youngest daughter, who was in a consumptive sanatorium in the Isle of Wight, and in two months she became a robust girl, having gained 17 pounds. Bryant now has thirty patients breathing the odor of the putrefied meat, with a result that is said to be excellent.

A gentlemen of the district has given the local council $50,000 to erect a building for a test of the cure on a big scale. John Burns, president of the local government board, ordered the medical officer of the West Yorkshire health department to inspect Bryant's establishment and report.

A Bradford analyst accordingly was employed, and he reports that an analysis of the samples of the atmosphere showed that its principal constituents are ammonia and trymethylamine, which even in a week solution destroys microbes in a few hours' exposure.

The odor when inhaled comes into contact with the tuberele bacilli, reduces their vitality, and may even kill them without any injurious effect upon the human organism.

SNOW IN JULY.

Danville, Ill., July 25. — Three weeks ago yesterday was the hottest July day Danville has ever experienced. Yesterday the mereury dropped to 60 degrees, and there were snow flurries. Overcoats and other light wraps were in evidence during the afternoon.

Findlay, Ohio, July 25. — Truthful citizens averred today that snow fell here last night. The snow was genuine and was probably forced down by a heavy atmosphere.

Snow was also reported from several points in Michigan.

Chicago, July 25. — On the heels of the most protracted and intense hot spell Chicago ever knew has come a cool spell, which is almost without parallel in the weather bureau annals. The mercury today dropped to 53 degrees and at 2 o'clock this afternoon had risen only to 67. The cold snap is within three degrees of the record 50, having been recorded on July 21, 1873, and equalled July 9, 1895.

Indianapolis, July 25. — Indianapolis shivered when it woke up this morning, and it was justifiable, for at about 6 o'clock there was a temperature of 51, according to the unimpeachable thermometer at the local station of the weather bureau, and that was the lowest July temperature since 1904, when there was a minimum temperature of 50, July 2. The next previous claimant for low honors was July 31, 1895, with a temperature of 49, and the lowest July temperature shown in the records of the local station of the weather bureau, extending back 41 years, was 48, July 1, 1885.

Great Storm over St. Lawrence Region.

Thousand Parks Island, N. Y., July 25. — Several lives are believed to have been lost and thousands of dollars worth of property destroyed by the worst wind storm in the history of this section, which has swept over the St. Lawrence river since 11 o'clock last night. A gale of 70 miles an hour was blowing today and there was no indication that it would abate. A score of boats are missing and their occupants are believed to have been drowned.

HOUSE OF COMMONS TO GOVERN GREAT BRITAIN.

London, July 22.—Great Britain in the future will be governed practically by the house of commons, the constitional revolution now appears to be an accomplished fact, the hereditary upper house possessing only a veto with a time limit of two years. The peers find their one gleam of hope in the prediction that the next conservative government will overturn Asquith's revolution and restore the old conditions, but the radicals are confident that in such matters the hands of the clock will never turn back.

President Signed It.

Washington, July 26. — President Taft this afternoon received the engrossed copy of the Canadian reciprocity agreement and signed it.

Choristers Attention!

Chorister, Pastor, Sunday School Supt. You have long ago wanted a cornet used in your services that would blend perfectly with the human voice. Here it is. The Melodia Choral Cornet in C, Bb and A, is positively the best ever. Nothing like it for church and Sunday School, in the circle, conventions, etc. It's a new one. Absolutely unsurpassed for ease of blowing, light action and for sweetness and breadth of tone. Ask us today by postal for illustrated catalog. EMIL H. BLESSING CO. Elkhart Ind.

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102 At the Battle's Front.

Mrs. C. H. M. Mrs. C. H. Morris.

1. I've en - list - ed for life in the ar - my of the Lord, Tho' the
2. With the ban - ner of love and of ho - li - ness unfurled, Full sal -
3. Is your name, friend, enrolled with the loy - al ones and true? Will you

fight may be long and the struggle fierce and hard; With the ar - mor of God
va - tion proclaim to a sin - ful, dying world; Tho' the darts thick and fast
dare now to stand with the Savionr's faithful few? Will you join with me now

and the Spirit's trust-y sword At the front of the bat-tle you will find me.
from the en - e - my be hurled, At the front of the bat-tle you will find me.
and the cov - e-nant re-new, At the front of the bat-tle you will find me.

CHORUS.

Hear the tramp! tramp! tramping of the army, The triumph shouting, the foe we're rout - ing; Hear the tramp! tramp! tramping of the ar - my, March-ing

Tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp!

tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp!

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At the Battle's Front.—Concluded.

on to vic - to - ry,..... I'm in this ar - my, this glorious hal - le - lu - jah! tramp! tramp! tramp!

ar - my, And the God of bat - tles will de - fend me, I'm in this tramp! tramp! tramp!

ar - my, this glorious ar-my, At the front of the battle you will find me. tramp! tramp! tramp! tramp! tramp! tramp!

Sample Page of The King's Praises No. 2.

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MENNONITE BOOK CONCERN, Berne, Indiana.

Jimmie Moore
—: OF :—
BUCKTOWN
—: BY :—
MELVIN E. TROTTER

A STORY OF WORK IN THE SLUMS AND OF THE POWER OF THE CHRIST LIFE THROUGH A WAIF OF THE SLUMS.

Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

The well-known mission worker of Grand Rapids has told a most interesting and unusual little story, the details of which are drawn from his own experience and told in his own graphic manner. The charm and humor and quaintness will make many friends of Bucktown and many lovers of Jimmie with his unfailing optimism and his loyalty to the new life which he expresses so oddly. For Jimmie himself becomes a missionary in Bucktown and a more zealous and more useful and more ignorant and more believing one was never seen or imagined.

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DAVE RANNEY
or
Thirty Years on the Bowery

This man Dave Ranny was a thief. He served time. He gave the police trouble He did about everything that is listed in the ledgers of crime, save murder. Then God, through a missionary, found him; and the rest of the story is one surprise after another growing out of the things He permits him to do. He has now been a Bowery missionary for the New York City Mission and Tract Society for a number of years He is a changed and a saved man. Dr. A. F. Schauffler in an introductory word says: "His story simply illustrates how the Gospel of the grace of God can go down as far as man can fall, and can uplift, purify and beautify that which was degraded."

In Beautiful Cloth Binding postpaid, 75 cts.

Mennonite Book Concern, Berne, Ind.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, August 3, 1911. No. 30.

TO-DAY'S FURROW.

Sow the shining seeds of service
In the furrows of each day,
Plant each one with serious purpose,
In a hopeful, tender way.
Never lose one seed, nor cast it
Wrongly with a hurried hand;
Take full time to lay it wisely,
Where and how thy God hath planned.

This the blessed way of sharing
With another soul your gains,
While, though losing life, you find it
Yielding fruit on golden plains;
For the soul which sows its blessings,
Great or small, in word or smile,
Gathers as the Master promised,
Either here or afterwhile.

Sow this day the seed of service
In some life, as you can spare;
Bend above the soul you strengthen
For a moment's silent prayer.
Trust that somehow God will nurture
Deeds which love and faith afford,
Till the angel hands shall reap them
For the garners of the Lord.

—Prebyterian Journal.

NEWS AND COMMENT.

The rejection to hear God's word is often discouraging for His messengers, but it will not always make it void.

Elder Henry Ummel, of Valanvron, Switzerland, reports that they are having a warm summer. The support at the "Pension" is quite good during the summer season, but lasting only six weeks.

On July 31 Rev. J. W. Kliewer preached his farewell sermon at Berne, Ind. For the evening the C. E. Society of the congregation had arranged for a farewell service which was largely attended.

It is worthy of every true Christian to follow the conviction of duty, though it may require faith and courage, loss of comfort, preferences or even loss of life. Faithfulness of duty is always rewarded.

James E. Sprunger, State Y. M. C. A. secretary of California, who is on his way to New York City, to attend a Y. M. C. A State Secretary Convention, stopped off at Berne, Ind., to visit relatives.

Degrading Evils. War is one of the most degrading evils, destroying annually thousands and thousands of precious human lives and swallowing up millions of dollars. It is no wonder that at the present time strenuous efforts are being put forth in the interest of the Peace Movement. Do you know of another degrading monstrous evil by which war is often encouraged and perpetrated? It is the "liquor traffic".

Summer Meetings. Many of the important gatherings of the year are held during the summer months. A multitude of conferences, conventions, and Chautauqua assemblies of one kind or the other take place in various localities of the land. In a few weeks our triennial General Conference will convene at Bluffton, O. May the religious meetings be a season full of encouragement to all who are interested in the uplift of humanity and the progress of the Kingdom of our Lord and Saviour Jesus Christ.

Query repeated: Why do ministers take the title of "Reverend" when it is applied only to God in the Bible?—The Christian Evangel gives the following implicit answer:

It is hardly fair to say ministers take the title. The title is applied to them according to a long established usage simply to distinguish their lifework from secular occupations. However unjustified in the beginning, the title is now accepted by many who formerly repudiated it, but with no assumption of being "reverend" as God is "reverend".

Those who realize that many words have "several meanings", and at the same time keep in mind the difference between "vocation" when it is applied to man, and "reverence" when it is applied to God, need not to have any scruples or difficulty in regard to the word "Reverend", whether used as an adjective or a noun.

Overlooked. — Have you noticed that in all his excellent public addresses, at various religious gatherings, President Taft never touches one of the greatest and most important questions of our time—the liquor curse? Before the hosts of Christian Endeavor, at Atlantic City, the peace question was his theme. That is a popular subject. When the Endeavorers made the ringing declaration that "Now, as always, Christian Endeavor is an uncompromising, implacable foe of the saloon," an amen from the President would have shaken the land like an earthquake. Suppose the President had said what the Endeavor representatives of 5,000,000 young people said: "I oppose the manufacture, exportation, importation, sale and use of intoxicating liquors and I favor such constitutional provisions and the enactment of such laws by Congress and by State, territorial, provincial and municipal legislative bodies as will forever destroy this unjustifiable and intolerable evil." Suppose he had! But he did not. Suppose he had joined in the pledge of the Endeavorers to do what he could to make this "A Saloonless Nation by the Fourth of July 1920"? But he did not! — The Evangelical.

Invitation and Co-Operation.

This is the great age of the spirit of Co-Operation. A splendid spirit when rightly appropriated, and a spirit that originated with God himself. "We are workers together with God." "We together." No man can utter such deep thoughts except he is inspired of God to do so. The man or woman who is filled with such a spirit has so grown in grace that he has been enabled to lay aside all narrowness, prejudice, selfishness and religious bigotry and can say with the great Apostle to his neighbor brother, "We, together," with God. We Mennonites especially ought not to be so shy of one another. It is a perfect shame that we stand so persistently divided. But we are not hopeless or pessimistic, and are looking forward with joyful anticipation to the new future when the Holy Spirit will show us the folly of our ways, and baptize us into one body, burying all of our past differences. Co-operation is the keystone of the beginning of such a possibility. We hope to see ere long a united conference of representatives from all of the different branches of Mennonites.

As a testimony to the spirit of a closer relationship the writer, as Secretary of the Central Illinois Conference of Mennonites, heartily invites our brethren of the different conferences to attend the Central Illinois Conference, and to co-operate with us in the work of the Lord. Also to take part in the deliberations where opportunity offers. Conference will be held at Meadows, Ill., Sept. 13-14-15 (D. V.) "Come thou with us and we will do thee good, and thou wilt be to us instead of eyes." — A. AUGSPURGER, Con. Sec'y, in The Christian Evangel.

Militarism and High Cost of Living.

"The High Cost of Living" is a very favorite topic of discussion these days since nearly all of us have our complaints and we think that we do not have as much property as we should have. It is not a problem that concerns the wealthy, nor even the well to do, but those to whom it is of vital concern are the ones who know what it means to be hungry because they cannot buy enough food. When a man's wages do not reach around the table, even though he is industrious and saving he has a right to ask the question why. It is usually taken for granted that the cost of living has been too high and a great many reasons have been given, such as, tariff, industrial trusts, general inefficiency and waste. Some time ago the State of Massachusetts appointed a commission to investigate the matter and in their report last year they gave a reason that is seldom mentioned. They said, "A most far-reaching influence in creating, fostering, and perpetuating high prices is militarism, with its incidents of war and waste and its consequences in taxation." Here is something to think about when we know that during our national existence the government has spent more for war than it has for activities of peace. The report continues, "This enormous drain upon the earnings of the nations is supplemented annually by many other billions to maintain huge armies and navies of men taken from industry, who are organized, trained and maintained for the

day when they will again be hurled at each other, to duplicate the destruction of the past and pile up new and heavier burdens upon the thrift and industry of the world." It may seem incredible, never-theless it is true, that two-thirds of the yearly expense of the Federal Government of the United States are for the army, navy and pensions. In the face of those facts and in the face of many other facts which he must certainly know our former President, Mr. Roosevelt, argues in favor of continuing our armament policy. See a recent number of the Outlook. — The Inglenook.

MISSIONARY WORK.

Dependence Upon Prayer and the Holy Spirit.

Much of this report is engaged with the discussion of material plans and measures which have already been employed with more or less success by different Missionary Societies, or which, in the judgment of the Commission, may be successfully used. The Comission is confident that many of these plans and devices have proved to be of considerable value to different Societies and may yet become of still wider use if more generally adopted. Yet we desire to record our strong conviction that all of them must fail unless they represent first and always Divine Spirit working through human instruments. There can be no forward movement in missions, no revival of interest,no era of giving, no great offering of life, except as these are attained through a deepening and broadening of spiritual life of the leaders of the Church, and a real spiritual revival among the members. New methods, attractive literature, widespread cultivation, and appeals for volunteers can accomplish nothing unless begun, continued, and completed in prayer, and permeated from first to last with the Holy Spirit of God.

A revival of missionary interest must wait upon a spiritual revival. And when this revival has come, permeating the life of all Christians and commanding the devotion of those who lead, there will be no more complaint of lack of means or of men to carry the same blessed spiritual, saving power to all men. The one real lack to-day is a lack of spiritual life; the one great need, the realization of the constant peace and power of the Holy Spirit.

In the investigation of every department and section of this Report and from widely separate parts of the Christian world, the conscious need of more manifest spiritual guidance has been revealed. Sometimes it has seemed as if faith in the power of the Spirit, or in His willingness to aid, had been almost lost, and that we were now attempting to substitute human devices for spiritual power. If ever such a stage is reached in missionary work, the Church and the cause of missions will be doomed.

Back to Divine wisdom, to the living power of Jesus Christ, back through prayer to the source of all power, must be the watchword of all Missionary Societies, of all leaders of the Church, and ultimately of the entire membership, if the Great Commission of our Lord Jesus Christ is to be carried out and this world brought to Christ. We must earnestly set ourselves against any lower standard than this, and permit nothing to dim that clear spiritual vision that shall enable us to keep human devices in their proper place.

We, therefore, recommend that al plans for deepening interest in missionary work be devised and executed in devout prayer and solemn waiting upon God, and that every endeavor be made to propagate the spirit and habit of prayer among all Christian workers, old and young, confident that when the entire Church shall devoutly pray for the coming of the Kingdom, the triumph will already have been achieved. We must make men understand that it is only their lack of faith and half-hearted consecration that hinders the rapid advance of the work, only their own coldness that keeps back His redemption from the lost world. We must ever bear in mind that He is eager and able to save the world already redeemed by Him if only we, His professed followers on earth, were willing that He should.

The spiritual life of the Church at home is in a large measure dependent upon the part taken in the evangelization of the world. There is no such thing as inactive and unfruitful spirituality. Neither can unselfish effort for a world in sin be long continued without raising the standard of the spiritual life of those who make the effort. These two forces act and react upon one another until spiritual vitality becomes the corollary of missionary effort as missionary endeavor springs from new spiritual vision. The life that is hid with Christ in God is the life of power that will lift this world lying in darkness and sin into the light of the gospel of Jesus Christ. The hope of the Church today is in the wider ministry that knows no bounds of language or race, and that will not falter so long as a child of God is ignorant of a Father's love.

While striving for the dawn of the day when the reign of the Spirit in the Church and in all its membership shall be triumphant, we must continue to make use of such means as are within our reach and which may also be divinely ordained for arousing and sustaining interest and in promoting the cause we serve.—(From Report of Commission VI, World Missionary Conference.)

SWITZERLAND

Played a Part in the Founding of the American Nation.

By Oscar Kuhns.

It is sometimes astonishing to see how little people know of the different races which took part in the formation of the United States. The immigrants from England who settled in New England and Virginia seem to have for a long time monopolized the credit of having founded the American nation. And yet no small part has been played by the Scotch-Irish, by the Dutch in New York, and by the Germans in Pennsylvania, even in colonial times. It is probably unknown to all but a small number that Switzerland likewise played a part in this founding of the nation. In September there was celebrated in Lancaster County, Pennsylvania, the bi-centennial of the first settlement of that county, the orignial settlers of which were not English or Dutch, or Scotch-Irish or German, but natives of Switzerland, from the Cantons of Berne and Zurich. How was it that this band of Swiss came here? What was the moving cause of their coming? It is the object of this brief article to answer these questions.

To do this, we must go back to the days of the Reformation in Switzerand. During the sixteenth and seventeenth centuries the annals of Berne and Zurich contain frequent references to the measures taken to root out the sect of Anabaptists, many of whose doctrines were distasteful to the State Churches founded by Zwingli, especially their refusal to bear arms. From their first appearance in the early decades of the sixteenth century, the Anabaptists were the victims of systematic persecution on the part of their reformed brethren.

From time to time single families and individuals had fled across the frontiers and sought refuge in the Palatinate, where Anabaptist communities had existed since 1527. In 1671, the first considerable emigration took place, when a party of seven hundred persons left their native land, and settled on the banks of the Rhine.

The movement which resulted in the settlement of Lancaster County, had been preparing for a long time. The relations between the Anabaptists of Holland and Switzerland had always been close. The former had subscribed large sums of money to alleviate the sufferings of the exiled Swiss in the Palatinate, and a society had been formed for the purpose of affording systematic assistance to all their suffering fellow-believers. It was through them, undoubtedly, that the stream of Swiss emigration was first turned to Pennsylvania. We have seen how widespread the Anabaptist movement had been in Switzerland, especially in the Cantons of Zurich and Berne. Of all their doctrines, that of refusing to bear arms was the most obnoxious to the state, which depended on its citizens in times of aggression. It must be confessed that the Swiss Anabaptists were the most intractable of people. Exiled again and again, they persisted in returning to their native land.

In 1711, however, the Mennonites of Berne were offered free transportation down the Rhine, permission to sell their property and to take their families with them, on condition, however, that they pledge themselves never to return to Switzerland. Their friends in Holland urged them to do this, and especially through the efforts of the Dutch ambassador in Switzerland, the exportation was finally carried out. About this very time began the settlement of Lancaster County by Swiss Anabaptists, and undoubtedly many of the above were among them. Thus the names given by Pastor Muller in his Bernischen Taeufer are identical with those of the Lancaster County Swiss, among them being Gerber (Garber), Rohrer, Haldiman, Oberli, Hauri, Graf (Groff), Wenger, Flueckiger, Ruegsegger (Ricksecker), Kraehenbuehl (Graybill), Zuercher, Brechbuehl (Brightbill), Aeschliman, and others. All these names, which more or less changed, are common throughout the state of Pennsylvania today, are of Bernese origin. The Landis, Brubacher, Meili, Egli, Gochnauer and Frick families came from Zurich.

In the archives of Amsterdam, we find a letter of thanks to Holland written by Martin Kuendig, Hans Herr, Christian Herr, Martin Oberholtzer, Martin Meili and Jacob Mueller. This letter was dated June 27, 1710. and states that they were about to start for the New World. October 23 of the same year, we find a patent for ten thousand acres of land on the Pequea Creek, Conostogoe (later a part of Lancaster County, which was not organized till 1729) made out in the names of Hans Herr and Martin Kuendig, who acted as agents for their countrymen, some of whom had already arrived, and others of whom were to come. No sooner had these first settlers become established than Martin Kuendig was sent back to Germany and Switzerland to bring over those who wished to share their fortunes in the New World. Kuendig and Herr seem to have been the leaders of this emigration.

This is the origin then of the "Garden County" of the United States. Of the settlers who came later, a large number were like-wise from Switzerland. They have made Lancaster county what it is to-day, the richest county in the whole ountry, in the value of farms, products and agricultural instruments. Their descendants have in many cases become known througout the length and breadth of the land, among them being Henry C. Frick, the steel magnate, Judge K. M. Landis, famous for his connection with the Standard Oil trial; Mr. Hershey, the well known chocolate manufacturer; Father Henry Boehm, the traveling companion of Bishop Asbury, the earliest Methodist bishop and S. S. Haldeman, the distinguished philologist.—Current Topics.

THE CAUSES OF THE RECENT MEXICAN CONFLICT.

The Mexican "war", now happily closed, at least for the time, has puzzled many of us. It is difficult to believe that the chief of it was, as so many seem to assume, the long continuance in the presidency of Porfirio Diaz and the despotism now declared to have been exercised by him. Diaz was until quite recently generally reputed to be a statesman of a high order, who had done a great deal for the development and prosperity of his country. He was term after term re-elected to the presidency, we were told, because he was the one man in Mexico whom the people believed capable of administering the affairs of the Republic in a wise and satisfactory manner. One wonders why the people did not choose another man at the last election, if the old president had become really obnoxious to them. They certainly had it in their power to do so if they had exercised their right to vote, which they seem usually to neglect.

President Diaz, of course, remained too long in office, and it may be conceded that the dissatisfaction arising therefrom was one of the causes of the recent uprising; or, at any rate, that it furnished the excuse therefor. Mexico (and every other republic) ought to make it impossible for such a thing to occur again, if she desires to have hereafter undisturbed peace within her borders. In a government of the people, if it is expected to be stable and peaceful, everything resembling absolutism should be excluded. Absolutism and peace, real and abiding peace, are mutually exclusive.

What effects investments of citizens of this country and others in Mexico had in bringing on the uprising it is not easy to figure out. It has been reported that many Mexicans have been deeply disaffected by the manner in which foreign capitalists have been getting control of all the best sources of wealth in their country, and the way in which President Diaz, with much favoritism, dealt out concessions to them. This disaffection was perhaps more serious than was generally known, and it seems to have been on this account that the United States army of 20,000 men was mobilized by President Taft on the border, with a view of protecting the lives and property of our citizens beyond the border in case of possible attacks upon them, and not with the remotest view of any aggression upon Mexican territory. It is practically certain that it was the selfish and inconsiderate conduct of these Diaz-favored exploiters of Mexican resources, rather than the mere fact that the investments were from abroad, that was responsible, in considerable measure, for the insurrection. If it is proper for our government to hasten to protect the lives and property of its citizens engaged in enterprises in foreign countries, ought it not to try to find some way of teaching these wealth-hunters to conduct themselves at all times like gentlemen, with regard for the rights and national characteristics of the native citizens of the country? The interests of peace certainly suggest this, and statesmanship may possible find a new and useful field in this direction by and by.

Finally, a part of the cause of the Mexican "war" is undoubtedly to be found in the spirit of selfish ambition and adventure which, though now rapidly passing away, has played such an unfortunate part in the past in so many of the Latin-American republics. The leaders of the Mexican insurrectos have given not a few evidences that this spirit is not yet wholly dead in Mexico, as we had all hoped. For this cause of war, civil or international, there is no cure but time and the educative and moralizing effects of the many forces which are fast eliminating from our civilization the depraved dispositions and false notions of which war is the natural expression.

It is gratifying to know that the conflict in Mexico is ended, that the killing and maiming of men has ceased, that the insurrectos have laid down their arms, that the United States army has been withdrawn from the border, and that the government of our neighbor republic is being reshaped, let us hope thoroughly this time, so as to make it more in harmony with modern conditions and less likely ever again to experience the disorganization and ravages of war.—Advocate of Peace.

If you will let Christ walk with you in your streets, and sit with you in your offices, and be with you in your homes, and teach you in your churches, and abide with you as the living presence in your hearts, you, too, shall know what freedom is, and while you do your duties, be above your duties; and while you own yourselves the sons of men, know you are the sons of God.—Phillips Brooks.

Home Circle.

HOW TO MAKE A HOME HAPPY.

In no sphere of life is happiness so easy to attain or so easily transformed to unhappiness as in the home. It does not depend on the number of luxuries obtainable, for some of the very happiest homes, the almost ideal ones are those of the poor. One cheerful member in the home may uplift the tone of all the rest. Let the daughter but sing at her dishwashing, allowing her broom to keep time to her happy song, and her happiness is sure to infect the others. On the other hand, some little dispute, some little criticism, fault-finding, etc., by but one member of the family may upset the happiness of the entire family probably for the whole day. And it would have been so easy to have left those words unsaid or instead to have spoken an appreciative word, or to have laughed instead of grumbling.

An interesting anecdote is told of Joseph H. Choate, of New York:

Once at a dinner party he was asked who he would prefer to be if not himself. He waited a moment before replying. The guests thought he was running over in his mind the great ones of earth before giving his decision. Then his eyes rested on Mrs. Choate, at the other end of the table, and he replied, "If I could not be myself, I should like to be Mrs. Choate's second husband." What a beautiful tribute to pay to any wife, but it suggests to us what is really the case: It is the wife who largely makes the home happiness of her husband. If he comes home at night and finds her face wreathed in smiles, his unhappiness is almost sure to vanish. It is hard, perhaps, harder for the wife and mother than any one else, to be always bright and cheerful, but in view of the fact that her little actions are so far reaching it is worth while to try.

The real secret of happy home life is unselfishness. The happiness to be complete calls for unselfishness, or thought of others, from each member of the family. There is only one receipt for permanency in the happiness of an individual, or for permanency to their unselfishness. It is this: Let the joy come from within. See that there, within your own heart, is the spring of perpetual happiness. That spring is Christ, and from that, and that alone, can flow a continual stream of happiness, both for yourself and others.

There is a beautiful story told of a young girl who went out with a number of friends to spend the day rambling through the fields and woods. Early in the morning she plucked a sprig of sweet briar and tucked it away in the bosom of her dress, but soon forgot that she had placed it there. All day long she smelled its sweet fragrance; when climbing over rocks, through open fields, on narrow pathways that same fragrance seemed to be, and she wondered whence it came. When on the boat returning home the fragrance still seemed to surround her, so she concluded that some friend must have, in her boquet of wild flowers, a bunch of sweet briar. When she went to her home that night she found the sweet briar she had tucked away in the morning, and knew that the secret of the sweetness that had surrounded her all day, even in the barren places, was within her own bosom.

Just so we may carry about in our own hearts the secret of a perpetual sweetness and our own inner life may make all our world; and it, and it alone, will envelop every one we meet with something of sweetness to us; it will also hide much that otherwise would appear wrong in others. The ideal woman that Mrs. Browning described must certainly have possessed this virtue, for

"None knelt at her feet confessed lovers in thrall;
They knelt more to God than they used, that was all.
If you praised her as charming, some asked what you meant;
But the charm of her presence was felt where she went."

—Marion Wathen in Onward.

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Correspondence.

Berne, Ind., Aug. 1. Our beloved Pastor Bro. J. W. Kliewer delivered his farewell sermon last Sunday morning to a large congregation. For the evening the C. E. society of the church had arranged a farewell service. This service was largely attended, the main auditorium being nearly packed full. This was a free-to-all service at which quite a number took active part. At the close of the meeting a farewell reception was tendered the pastor and his family, putting them through a hand shaking ordeal at which several hundred persons took part. If the family does not succeed in slipping away unnoticed they will no doubt have to go through a similar ordeal at the station. They intend to leave to-morrow or Thursday. Many persons outside of the congregation attended the services.

Bro. Kliewer has served the congregation here since Nov. 22, 1903, when he preached the first sermon. Under his pastorate the congregation continuel its steady growth until it numbers over 800 communicant members, with a Sunday-school of about 1000 members. Besides this, during his pastorate here the union meetings of the four churches in town have been inaugurated, which have been carried on annually for the past six years with great success, and much credit is due Mr. Kliewer for their inauguration and maintenance. In fact, he has been prominently identified with every religious, moral and intellectual enterprise of the town, community and county; such as the county Sunday-school work, in which he superintended the teacher training department for several years; Christian Endeavor and temperance work, and the lecture course, which was introduced in Berne since Mr. Kliewer came here.

Under his leadership the congregation here has also undertaken to build the magnificent $50,000 church.

Not only does the Mennonite congregation with all its auxiliaries keenly feel the loss through Bro. Kliewer's departure, but there is ample evidence that the whole town and community feels the same way. He was respected and loved by all.

As announced in the News and Comments column Bro. S. M. Musselman, of Wayland, Ia., has been tendered a call to the pastorate of our church, and we earnestly hope he will see his way clear to accept. A few Sundays ago he served us with two excellent sermons, one German and one English, and on Monday evening following he gave us a very interesting talk on the International Sunday-school convention.

The new church building is under roof and is being plastered at present. We look foreward to its dedication, if possible, by holidays.

FROM OUR CITY-MISSION.

On June 30th our Brother E. F. Grubb writes the Board as follows:

Brethren:—The second quarter of 1911 has come to an end. The work at the Mission has progressed. The S. S. attendance has averaged about 30. The attendance at the Sunday evening service has reached 40. The attendance has been an increase over last quarter.

We hold street meetings at two or three places every Sunday. Our Mission force has been increased by volunteers until we have from 8 to 16 singers for our street meetings, while last quarter at times we had only 4.

Relief work has decreased since many of the winter "tourists" have gone east or north with the coming of the warmer days, "back East"; so we have fewer men to be furnished with beds and meals. The season for fruit harvesting gives more work here now so that women and children can work in the fruit orchards and canneries.

We have two sewing classes for girls now, each in charge of a teacher, Miss Rose Welty and Miss Belle Myers. These are beginners classes.

I tried to rent a vacant lot for the boys to do gardening but the woman, who owned it, refused to rent it.

There is an increase in variety of calls for service. One family wants tickets on railroad so they can go to the fruit orchards and work this summer. A man wants to know where his boy can have a home and school. A man and wife are about to separate and each wants sympathy. Another party wants me to report a matter to the police. One boy desires a new pair of overalls, and a girl needs a pair of new shoes. All the children want to know when we shall have our picnic.

On June 22nd we were privileged to attend the annual outdoor meeting of the Mission society at Upland, Calif., where Mrs. Grubb and I spoke of the work we are doing.

A number of young men who are interested in Mission work have asked me to teach a Bible class where they can have the opportunity of Bible study. These young men live near our home and some have been helping me at the Mission. A class one evening a week begins in July.

We have representatives of all families of the ark—of Shem, Ham and Japheth—at our Mission services: we have whites and blackes and Mexicans (a combination of white red and back), and occasionally a Jewish boy comes. To all we preach Jesus Christ, and Him crucified.

Very respectfully,
E. F. Grubb.

N. B.—We are thankful to note the growth of the work in the Mission and the deeper interest which is taken by the people attending. We are very glad for the volunteers helping Brother and Sister Grubb. On Sunday last they had two conversions. Let us earnestly pray for a greater blessing from the Lord.

Yours in Christ,
Jacob J. Balzer, Sec'y.

THE BIBLE.

The charter of all true liberty.
The forerunner of all civilization.
The molder of institutions and governments.
The fashion of law.
The secret of national progress.
The guide of history.
The ornament and mainspring of literature.
The friend of science.
The inspiration of philosophies.
The text-book of ethics.
The light of the intellect.
The answer to the deepest of human heart hungering.
The soul of all strong heart life.
The illuminator of darkness.
The foe of superstition.
The enemy of oppression.
The uprooter of sin.
The regulator of all high and all worthy standards.
The comfort in sorrow.
The strength in weakness.
The pathway of perplexity.
The escape from temptation.
The steadier in the day of power.
The embodiment of all lofty ideals.
The begetter of life.
The promise of the future.
The star of death's night.
The revealer of God.
The guide and the hope and the inspiration of man.—Bishop William F. Anderson, in Western Christian Advocate.

WINNING FORCES IN C. E.

Greetings to all present.

The Christian Endeavor movement may be likened to a diamond emitting rays of sparkling beauty as it illuminates each life which comes in contact with it. There is ever a fresh fragrance breathing forth from this rose of Sharon increasing in sweetness each heart filled with the love of Christian Endeavor. There is a holy atmosphere, as it were, about him. Wherever he goes, he is a blessing. He is like a fragrant flower brought into a room, the refreshing odor of which diffuses itself among all the company. He is like the sandal tree which diffuses a fragrance over everything that touches it.

The influence of a C. E. worker on posterity is undying. His kind words like his good deeds can never die. He who has grown like a cedar in Lebanon will, like the cedar, long after it is cut down, send forth a sweet fragrance.

A great triumph awaits every C. E. worker. When the Olympic combatant had nobly sustained the conflict and achieved the victory a thousand joys awaited him, and a thousand honors were heaped upon his head, such as in one short day repaid him for privations, hardships and toils, numberless and well nigh intolerable. The year was called by his name. That name was sounded amidst the blowing of trumpets and the sweet strains whether ofthe warbling flute or of that living lyre which it was given to the minstrelsy of Greece alone to waken into music. It was inscribed on monuments and emblazoned in trophies and entwined with fairest emblems. He was from then on the child, not of his family, but of the State, as he advanced within the city of his birth, the very walls were levelled to admit his chariot. The loftiest gates and proudest columns which told of the glory and joy of other days were deemed unworthy to receive him. And thus preceded by aids, lighted by torches, and attended by the rush of his applauding fellow-citizens did he make his joyous return to the home of his childhood. Never was a glory more exalted

or a bliss more sweet. But what is this compared with the triumph of the C. E. worker? when he shall have run not an earthly but a heavenly course; when he shall break from the grasp not of mortal but infernal antagonists, when he shall have "fought the good fight" and finished his course and kept the faith" and henceforth there is laid up for him not a perishable garland, but a deathless crown, that crown of righteousness that fadeth not away. What is even this, however dazzling or however rapturous, compared with the glory of that day when an entrance shall be administered unto him abundantly into the everlasting kingdom of our Lord and Saviour.

Having noted the great power and vital importance in the C. E. work let us consider the winning forces in this great work.

What do "Winning forces" mean? In part they are workers' tools; the relation of plow and harrow to the harvest; the men and wheels of a great mill; the equipments of a soldier; clerks and counters in a large store; the rolling stock of a railway.

What is the object of "Winning forces?" First, to convert sinners; second, to build up Christ-like characters.

There are two classes of winning forces in C. E. work. Those on God's side, and those on the human side. Of the first there are three, namely, 1. The Holy Spirit; 2. The Scriptures; 3. Great grace.

The power of this trinity is omnipotent and is always operative when the conditions are met. It was these that Peter had on Pentecost. Paul always relied on them, hence his mighty work, Luther and Wesley and Whitfield did the same. When God sends one on a mission these mighty forces are his equipments for service. These forces went with Duff to India, Livingstone to Africa, Elliott to the Indians, Taylor to the Congo, Spurgeon to London, Moody to the world, Dr. Clark to Christian Endeavor. Whatever else you fail to get fail not to get these.

Of the second class there are seven and all necessary:

First, Love.—Love of God, love for work, love of souls, love of sacrifice, love of the poor, love of the Scriptures, love of truth, love that hates sin, loves that never tires, love like I Cor. 13.

Second, courage.—That is born of convictions, that is deep as the will, that is founded on faith in God and His Word, that is ready for any conflict, that will not fail in the critical hour, that is guided by wisdom, and is born of piety and perseverance.

Third, Tact. — The application of good sense and wisdom to work, the use of the five senses, one to another and all for service, study its power with individuals, its power over a multitude and the lack of it.

Fourth, Perseverance. — The power to hold on, ability to endure discouragements, the grip of success.

Fifth, Faith. — Above all take the shield of faith, contrast little faith workers and big faith workers. The substance of things hoped for. How faith comes, how it grows and its mighty power.

Sixth, Joy. — "The joy of the Lord is your strength", "restore unto me joy;" this is oil to the wheels, sunshine for dark places. You can't work well without joy and gladness. Study what the Scriptures say about it.

Seventh, Consecration.—Study well the meaning of it, its power on the human side, how God works upon consecrated man or woman, the view the world takes of it. Consecration is the giving ourselves fully to God to do His will, whatever it may be.

It includes: 1. The giving of our hearts; 2. The giving of our minds; 3. The giving of our bodies; 4. The giving of our possessions.

All a consecreated person has belongs by the act of consecration to God. Progressive consecration is very much needed. It is the blessing of God given at consecration, the divine side of consecration, the removal of all doubtful things. Consecration to God's service is the fuller meaning of it.

The depth of one's consecration may be determined:—

1. As a worker, where would you go and work for Christ?

2. As a steward, how much would you willingly give to God's cause?

3. As an instrument, are your bodies constantly kept as temples of the Holy Ghost.

4. In service; What and how much are you willing to do.

Ann J. Allebach.
533 W. 158 St., N. Y. City.

THE NEXT STEP IN CHRISTIAN ENDEAVOR.

The next step in Christian Endeavor will be a step forward. Nothing worth while is ever accomplished by going backward or by standing still. "Progress" is the great word of every age. It is the keynote of God's universe in its gradual unfolding. Perhaps it should be called "growth". In science men call it "evolution". What I have reference to in particular is that progress which is the result of a man's own initiative. This means the development of a man's highest self through the achievement of some worthy service for humanity.

Christian Endeavor means to me a voluntary effort in the pursuit of that ideal for human society set before us in the personal life of Jesus. It is not so much what we do for ourselves as what we accomplish for the good of humanity. I am not undmindful of that fact that he that makes the most of his own life will render the largest service to his fellowmen. What we are, not what we possess nor yet what we do is the supreme thing in our lives. And the index of what we are is found in what we enjoy. This shows relationship, life character, while possessions and achievements are but an index of energy expended.

More specifically, I meant to point out that the next step in Christian Endeavor will be a step forward in the activities of the local society and its individual members. Yesterday is not today. Twenty years ago I was an active member in a large union Endeavor Society in a college town. It was a splendid thing for me at that time to sing songs, offer prayers, read selections, give expression to my own ideas. To do the same thing in the same way today would be a waste of time for myself and I would be setting a wrong example for others. In other words, Christian Endeavor is today an entirely different thing for me. And yet as I visit different societies now I find that they do exactly what I did twenty years ago. My own experience is that of thousands of others. The only alternative is that Christian Endeavor must itself become progressive or it is good for men only for a while. And after that they will drop out as they do from the Sunday-school and the church in so many instances, where no provision is made for the element of growth. Now, perhaps, I can say what I intended to say, without fear of being misunderstood. Christian Endeavor must in the future reckon more largely with the educational view of life. It must recognize that a boy is not a man, and that a man ought not to be a boy, and then make provision for a graded system of activities.

One thing that every well organized endeavor society seeks to do is to broaden the knowledge of religious truth in its members. This phase of the work is strictly educational. As such it must be placed on a graded basis or it will not only become worthless, but even detrimental. Here there are entire worlds unconquered waiting for us to enter in. And not to move forward in the acquisition of knowledge means to go backward. Too often there is a lack of systematic study and a vigorious, manly grasping after larger truths. Childhood has its attractions for the years of childhood; but too many of us in remaining children become childish. To become manly in our understanding of the larger religious truths ought to be the ambition of every Christian endeavorer. This comes only through hard and persistent effort; but it is worth while.

Another thing that characterizes good endeavor societies, is the social activity and the effort to prove helpful to others. The step forward in this line will be to move out from one's self, whether that be the individual self or the society self, out into the larger social life of the world. This is a social age. We can no longer be true to ourselves and look after ourselves only. I do not think it was ever possible, but we used to think it was. An endeavor society cannot save its own life unless it is willing to lose itself in trying to save the community in which it finds itself. A denomination can no longer prosper and continue to be indifferent about the interests of others. "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it," is just as true of endeavor societies and churches and nations as of individuals. The future wide-awake endeavor society will be less concerned for its own organization than for the safety and welfare of the community life.

This seems to me peculiarly applicable to the young people of the Mennonite church, a splendid church, but a little too much self-centered, and too little given to save the world. For centuries we have kept the splendid possession of the peace doctrine and finally lost the opportunity of giving it to the world, for others discovered it before we told them about it. So let your light shine that men may see your good works and glorify your Father who is in heaven. Share the best you have with others and the best will come back to you. Onward, forward, upward, this is the next step in Christian Endeavor. **N. C. Hirschy.**
Redfield, S. Dak., July 1, 1911.

JAKE.

A Story of Plain People. — By G.

Chapter 11.

(Continued.)

Jake could see the passing crowd from the stable where he was busy with the horses. Had

he been compelled to say just where he would most like to be at that time he would have said, "With the boys going after the Krimms." He enjoyed the satisfaction of feeling, however, that he did well in not giving Krimm the punishment he wanted to give him at the gate because he knew that twenty angry men were in a position to do it more thoroughly than he. A tar-and-feather-frolic was on and the preacher-hired-man being well aware ofthe fact began to speculate from where the necessary material for the frolic would come. When he saw Nancy bring out a great feather-bed and bang it over the wash-line to air, a clever idea came to him which he immediately proceeded to carry out.

"Nancy, let me hang the feathers on the fence along the road where the sun is stronger and they will be better aired," he suggested as he set about putting his idea into effect. Now Jake did not care a straw about airing feathers and the argument that the sun might be stronger at one place than at another was not a good reason why the feathers should be hanging near the dusty road.

"Maybe some one will come along here in a few minutes that needs feathers and when they see these maybe they will take them along. I won't stop them if they do. Such things as feathers are not always around when people need them most", said the hired man to himself. "I guess the log-wagon needs tar. I'll just get out a big bucket of it so that I can fix it up right and if somebody wants to borrow some there'll be enough to go around." The tar-bucket was therefore gotten out and the log-wagon was treated to a dose of tar that it didn't need; then Jake forgot to return the bucket to its proper place, having carelessly left it standing near the fence not far from the feather bed. "I guess that ought to be plain enough for anybody to see that needs them articles," he said as he returned to his work in the stable.

The men who went to the Krimm place might have given him his punishment before his own door but such was not their intention. They wanted to put him to shame and the proper place for such an exhibition was in the neighborhood of the hotel, the store and the black-smith shop where a great number of spectators would be sure to congregate.

The procession from the Krimm place was indeed an interesting one. First came the biggest of the teams, a market-wagon containing the prisoner. On the floor lay the elder Krimmer (the younger having made his escape). There were six men in the wagon, each one doing his best to sit on Krimm as long as possible while Krimm was doing his very best to make their seat as uncomfortable as possible. The buggy that followed contained the man with the rake. The driver of the next team, a farm wagon, noticed the feather-bed and stopped long enough before Solomon's place to have one of his passengers gather it in. Lowry, who was bringing up the rear and watching for a possible attempt at rescue by the younger Krimm, noticed the bucket of tar and directed one of the men on his team to gather that in also.

"Well," said Lowry, "I didn't expect so much help from Solomon. We got along nicely without Ben, thanks to his parrot of a wife, but I don't see how we can do without the tar and feathers."

"Do you think Jake got the things ready for us?" shouted the man with the rake to the driver of the teams behind him.

"Like as not," answered the driver.

The only time that the procession stopped before its destination was reached was when Lowry called a halt in order to pick up an appropriate three-cornered fence rail. "We can't do without this, boys," he exclaimed as he placed it on the wagon.

When the market-wagon returned to the Krimm place several hours later Bill did not specially need a guard. Being stripped of his clothing, painted with tar and rolled in feathers were the nécessary preparation Bill had to undergo before being treated to a ride on a rail borne by four stout farmers who were not in any way concerned whether Bill had a comfortable seat or not.

Disgraced, bruised, broken in body and spirit Krimm was glad to creep into the wagon so lately his prison van and permit himself to be driven home. A week later the Krimm family moved away and the community congratulated itself on being rid of the "trash".

(To be continued.)

NOTES ON THE S.S.LESSON

Aug. 13.

Jehoiakim Burns the Prophet's Book.

Jer. 36:21—32.

Golden Text: Isa. 40:8.

What a contrast between Josiah and Jehoiakim! One heard the word of God and rent his clothes and set about amending his ways and the ways of the people; the other heard it, became angry, burned the word and went on in sin. Josiah was buried with honor, his son Jehoiakim's end was unhappy and disgraceful. Hearing the word may lead some men to change their ways and seek God because they desire better things and to be better. Others hear the word and become angry, they seek evil and are determined to continue in evil ways in spite of rebukes. One should not become discouraged because some hard-hearted men become angry at the word. There are plenty who will hear it gladly and listen to its suggestions.

It was a piece of folly on Jehoiakim's part to think that a little fire could destroy the word of the God who makes the fire as well as everything else. The written word cannot be destroyed. To do it today would require the destruction of every scrap of literature and most of the noblest works of art. It would require the destruction of language and the loss of memory. Enough of the word could be preserved in the memories of men to bring the world salvation if every printed copy were lost, even the tombstones in the grave yards contain enough Scriptnre to save the world.

Men still try to destroy the word, but not by burning it: they tear it to pieces and throw it to the winds by their destructive methods of criticism, which regard it but a man-made book; they ridicule the word, rob it of the serious consideration that a book that influences all time has a right to demand; they refuse to obey its precepts and make it a useless dead letter. C. C. Morgan writes, "When the messenger of God, in fulfillment of his commission, is compelled to denounce sin and foretell judgment, such messages will always meet opposition. The heart of men is ever rebellious against the idea that God can punish. In olden days men burned the prophet with his writings. Those days have passed away and now they burn neither; but misrepresentation and refined forms of persecution the prophets still suffer. Let them never be afraid. God is always a hiding place for those who suffer because of obedience to His will and faithfulness in the delivery of His message."

NOTES ON THE C. E. TOPIC

Aug. 13.

Small Beginnings of Intemperance.

Prov. 23:29—35.

Great evils, like good things, often have small beginnings. Little habits require but the smallest efforts to correct, if permitted to go on unhindered, are sure to become powerful enough to make slaves of those who once held them at their mercy. A snake-charmer once nursed a little boa-constrictor on his bosom. At any time while it was growing he might have crushed it with a single blow, it was such a little thing, but he chose to let it live, to pet it and to make it to do little tricks for the amusement of himself and spectators. One day it crushed him to death. So it is with the little concessions to liquor, the social glass, the harmless treat, the little "nip" for the good of one's health; they may be stopped without much effort but in very short time they may become a terrible monster with but in very shortt ime they may his victim completely at his mercy.

One of the webs which the devil has spun to catch a great number of victims and destroy them is the social glass. To drink a glass with a friend in the seclusion of one's home is sowing serpents' teeth that are sure to bring an awful harvest of untold miseries. The one who thinks that the proper way to entertain a friend is by setting drink before him, injures himself and his friend. Habitual drinking with friends makes habitual drunkards. How foolish to destroy self and soul in a kind of hospitality so dangerous to all concerned! Again, the one who takes a drink merely because his friend wants to give him good cheer may be taking his first drink: he certainly is taking poison to accommodate a friend. What an awful thing it is! A blow is struck at his body, mind and soul. Surely, for men's friendship, one should not be expected to lay the beginnings of utter ruin! Many ruined lives began with the social cup. Upon those who set it before them rests the terrible responsibility of having sent a sould on its way to ruin.

Avoid the first drink. Whatever those who say they can drink or let it alone may be, the fact remains that the drink-ruined soul had to take his first drink to get on the way to ruin. The safest way of being moderate in drinking is never to take the first drink.

The habit of using alcohol as a medicine is one against which we should guard. No medicine should be used without the advice of a physician. The alcohol habit lurks in very many of the so-called patent medicines on the market, because alcohol is used in great quantities in making them. Thousands have become drink fiends without knowing it when they thought they were taking something for the good of their thealth.

News of the Week.

SENATE VOTES FOR REVISION ON WOOL.

Washington, July 27. — Insurgent Republicans joined with the Democrats in the senate this afternoon and passed, by a vote of 48 to 32, a compromise wool bill offered by Senator La Follette, of Wisconsin, a modification of both his own and the house bill, after the original La Follette bill had been defeated. On this middle ground the Democrats, having obtained a record vote on the original Underwood bill, joined with the Republican insurgent forces. The measure passed reduces the raw wool duty to 35 per cent. ad valorem and correspondingly reduces the duties on woolen articles. The Underwood Democratic bill, originating in the house, was defeated, 44 to 36. It reduced the duties on an average 44 per cent.

The bill, as passed by the senate today, was drawn by Senator La Follette and was a compromise between the Underwood bill, which passed the democratic house, and the original La Follette bill, both of which were forced out of the way by decisive votes before the new measure was adopted.

Some idea of the compromise may be had from the proposed rates on raw wool. The house bill proposed a rate of 20 per cent. ad valorem. The original La Follette bill proposed 40 per cent. The compromise fixed the rate at 35. It is predicted that the conference will put it at 30.

CANADIAN PARLIAMENT SUDDENLY DISSOLVED.

Ottawa, Ontario, July 29.— The Canadian parliament was suddenly dissolved today. Nominations were fixed for September 14 and elections for September 21.

There is great interest in this program because of its bearing on the reciprocity question. If parliament follows the example of the American congress and passes the reciprocity agreement, the governor-general will issue a proclamation putting the law into effect.

The announcement of dissolution has a large majority in the Dominion ultimatum delivered to the Opposition forces last Monday that continued resistance to a vote would be met by an appeal to the country.

The present Liberal government has a large mapority in the Dominion parliament, but the absence of a cloture rule has made it impossible to obtain a vote by which this majority could adopt the reciprocity measure. In the event of the success of the Liberal party at the polls in September the new parliament will at once pass the reciprocity measure, whereas, a defeat of the Liberals will mean the passing of Premier Laurier and the shelving of reciprocity between the United States and Canada.

The present house of commons consists of 133 Liberals, eighty-five Conservatives and three Independents.

PROHIBIT USE OF MADSTONE.

Topeka, July 29.—At the request of Dr. J. S. Crumbine, secretary of the state board of health, Attorney-General Dawson has ordered the arrest of the owner of a madstone in Hutchinson if he attempts to use it in an effort to cure a boy bitten by a dog a few days ago. The county authorities are instructed to send the boy to the state university hospital at Rosedale, where Pasteur treatment will be administered.

SENATE AMENDS FARMERS' FREE LIST.

Washington, August 1. — The original house farmers' free list bill, exempting from tariff duties a variety of agricultural implements, cereals, meats, cotton bagging and other articles, was defeated by the senate today by a tie vote of 39 to 39, and a compromise bill was passed by the same kind of Democratic-Republican coalition that put the woolen bill through the senate.

According to program, the senate, immediately after voting down the original hill, reconsidered the vote without roll call, on motion of Senator La Follette, Republican insurgent, and Senator Kern, of Indiana, Democrat, then offered a compromise amendment, taking meats off the free list except when coming from countries that admit American cotton, corn, wheat, oats, horses, cattle and hogs free of duty.

The senate then adopted the Kern compromise amendment to the free list hill, 49 to 29, and passed the free list bill by a vote of 48 to 30.

REVOLUTION IN CUBA.

Havana, August 1. — An uprising against the government, apparently of a serious character, occurred last night at Regia, a suburb of Havana, across the harbor, when General Guillermo Acevedo, a revolutionary veteran with eight or ten companions armed and mounted, took the field. It is reported the party was reinforced later by two hundred men.

Before leaving Regia, Acevedo issued a manifesto denouncing the administration of President Gomez as scandalous and corrupt and adjuring all patriotic Cubans to rise and overthrow it. He declared he would give Gomez fifteen days in which to resign, after which, if the warning was not obeyed, he intended to apply the torch and destroy property indiscriminately until the entire island was reduced to ashes.

EX-SHAH LEADS LARGE FORCE ON TEHERAN.

Teheran, Persia, July 30. — The ex-Shah Mohammed Ali Mirza left Astrabad yesterday with an overwhelming force and is now marching on Teheran. There is much apprehension here that the ex-shah's attempt to regain his throne will succeed. The government is without power to suppress the anarchistic conditions which prevail throughout the country.

FLAGS TRAIN WITH SHIRT.

Bellefontaine, O., July 29. — With a shirt, torn from his back, Robert Cook, of De Graff, today flagged Big Four flyer No. 11 at Quincy curve, probably saving the 150 passengers aboard from death.

The Quincy curve is the sharpest on the Indianapolis division and Cook while walking along the track discovered a broken rail. He ripped off his shirt and running half a mile up the track flagged the train. Cook will be rewarded by the passengers.

8 NEGROS KILLED AND 88 INJURED IN WRECK.

Charlotte, N. C., July 27.—Bearing 912 negroes from Durham to Charlote for a day's outing, an excursion train on the Seaboard Air Line plunged headlong into a freight train at Hamlet, sixty miles east of here today, killing eight of the excursionists, injuring eighty-eight, sixty of them seriously. The dead were all of Durham. Of the sixty seriously hurt, a score or more may die.

EIGHT INSANE MEN LOSE LIVES IN FIRE.

Hamilton, Ontario, August 1. — At least eight and perhaps ten lives were lost in a fire which partly destroyed one of the main buildings of the insane asylum on the side of the mountain south-west of the city early today. The eight burned were men. There were eight hundred patients in the building when the fire was discovered, and it was only the quick action of a well trained fire fighting corps and the splendid coolness and bravery of the nurses and attendants under Dr. English that averted a worse loss of life.

TEXAS WILL PUT RESTRICTIONS ON ITS SALOONS.

Austin, Texas, August 1.—The first step of the special session of the legislature toward stringent saloon regulation in Texas was taken this afternoon when a senate committee reported favorably a resolution for the closing of saloons from 7 o'clock at night until 6 in the morning, a ten-mile law and a quart law. The resolution was introduced simultaneously in both houses.

BURIED MAN FREED AFTER THREE DAYS.

Joplin, Mo., August 2. — Joseph Clary, imprisoned hy a cave-in in the White Oak mine, near this city, since last Sunday morning, was reached by rescuers this morning. He was alive and well. When the last spadefuls of earth were removed by workmen in the shaft and they dropped through into the drift, Clary threw himself into their arms and wept, while the shouts of thousands cheering at the mouth of the mine echoed down the shaft.

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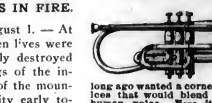

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102 At the Battle's Front.

Mrs. C. H. M. Mrs. C. H. Morris.

1. I've en - list - ed for life in the ar - my of the Lord, Tho' the
2. With the ban - ner of love and of ho - li - ness unfurled, Full sal -
3. Is your name, friend, enrolled with the loy - al ones and true? Will you

fight may be long and the struggle fierce and hard; With the ar - mor of God
va - tion proclaim to a sin - ful, dying world; Tho' the darts thick and fast
dare now to stand with the Saviour's faithful few? Will you join with me now

and the Spirit's trust - y sword At the front of the bat-tle you will find me.
from the en - e - my be hurled, At the front of the bat-tle you will find me.
and the cov - e-nant re-new, At the front of the bat-tle you will find me.

CHORUS.

Hear the tramp! tramp! tramping of the army, The triumph shouting, the foe we're
Tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp!

rout - ing; Hear the tramp! tramp! tramping of the ar - my, March-ing
tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp! tramp!

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Sample Page of The King's Praises No. 2.

At the Battle's Front.—Concluded.

on to vic - to - ry,..... I'm in this ar - my, this glorious
hal - le - lu - jah! tramp! tramp! tramp!

ar - my, And the God of bat - tles will de - fend me, I'm in this
tramp! tramp! tramp!

ar - my, this glorious ar-my, At the front of the battle you will find me.
tramp! tramp! tramp! tramp! tramp! tramp!

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No. 2
Compiled Especially for
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Jimmie Moore
—: OF :—
BUCKTOWN
—: BY :—
MELVIN E. TROTTER

A STORY OF WORK IN THE SLUMS AND OF THE POWER OF THE CHRIST LIFE THROUGH A WAIF OF THE SLUMS.

Is this a true story? It must be for Jimmie Moore is real and so is Dave Beach. And they would be to you when you read the story whether they were or not. And Bucktown will be a real place to you whether you can find it on the map or not.

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or
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, August 10, 1911. No. 31.

THE STILL SMALL VOICE.

Amid the noisy whirl of life,
Its tumult and its fear,
There is a soft and winning voice
Comes whispering in my ear:
I hear it in the busy day,
In the stillness of the night,
And though I flee, it follows me,
In darkness and in light:
That pleading voice, that winning voice,
Still whispering in my ear;
It makes me know my sin and woe
And shows a Savior's near.

The thunder hath a mighty tongue,
The earthquake spreads its wrath,
And howling winds declare God's will
Along their stormy path;
But mightier than the tempest's breath
Is that soft word in stillness heard,
That pleading voice, that winning voice,
Still whispering in my ear:
It makes me know my sin and woe
And shows a Savior's near.

On land or sea, in storm or calm,
This small voice is nigh;
And when I hear God's holy word
It speaks most tenderly;
It tells me of my sin and guilt,
It tells of God's great love;
It hides my shame, it names that name
All other names above:
That pleading voice, that winning voice,
Still whispering in my ear;
It makes me know my sin and woe
And shows a Savior's near.

NEWS AND COMMENT.

There is one indestructible book — the Bible.

Good people will not hate or oppose the truth as revealed in God's Word.

The twentieth Western District Conference is announced to convene at Korn, Okla., November 1, 1911.

The Mennonites (Gen. Conf. B) have recently organized a Sunday-school in Orrville, Ohio, where they will take up church work.

Some Bible critics of the twentieth century seem to breathe or have been endued with the spirit of the King Jehoiakim, though they use other means to destroy the effects of the Scriptures.

The terrible "cocaine habit" is getting a strong grip on some people at the drug stores, at the soda fountains, and in stores with advertised nostrums which promise cures for various human ills — which means disguised harm to the consumer.

Present Frustration. The campaign of State-wide prohibition in Texas has failed, but in several important respects it cannot be regarded as a victory for the saloon people. The "wets" won by a comparatively small majority. The result of the vote will likely put in the political saddle a new element in the public affairs of Texas.

The different denominational churches of Moundridge, Kansas, are holding a series of Union Meetings on Sunday nights during the month of August. The West Zion Mennonite church being the largest, the meetings are held there. The following denominations take part: Mennonites, Methodists, Christians, Evangelical and Baptists.

Not Union, but Co-operation. —The day for so much and so comparatively fruitless discussion of denominational mergers is passing away. The day for real and practical co-operation and combination of forces against our common foes is rapidly drawing near. Christian people are not now so much demanding that all the families of Christ's Church shall live in one house as that we shall **unite** together in a common effort for the common service of God and humanity. And in this separate yet united service the Reformed Church feels that she has her distinctive place, and work, based on an ancient and honorable history, instinct with present vigor and life, and bright with the well-founded hopes of future prosperity. — Christian World.

Honesty will stand. — Too often honest, conscientious men are put out of position of office by fraud and bad motives. The following item from the ReligiousTelescope illustrates the case: Remarkable testimony has recently been borne to the honesty and efficiency of Dr. H. W. Wiley, Government chemist. The Advertisers' Protective Association has announced through its secretary, Fred W. Hoover, that it intends to do all in its power to secure the removal of Doctor Wiley. This association, according to the secretary, is made up of the food, drug, and beverage makers of the country, representing an investment of four hundred million dollars. The statement is made that the association will be represented in the Republican national convention and it will oppose every candidate who is not pledged to the dismissal of Doctor Wiley. Will the people permit an efficient and faithful guardian of their interest to be broken in this way by some special interests? Let the people know what is going on and rally to the support of a faithful official.

Prepare for Conference. — The following is a timely remark given in the Gospel Herald:—To attend conference is only a small part of our duty. In fact, it is the smallest part, unless we are actually interested in the questions there to be considered. We who are interested in the welfare of Zion need to do much meditating, much praying, that when we come together in conference we may be able to grasp the problems before us and pass such resolutions as are most helpful to the cause. We should devote months to the consideration of the questions to be considered—months before conference in prayerfully meditating as to what action conferences should take, months afterwards in loyally putting such action into practice.

FROM OUR MISSION STATIONS.

Clinton, Okla.—Missionary J. B. Ediger writes to the Mission Board: On April 30th, we had the pleasure of baptizing an elderly woman. We have in her a new testimony of the power of God's grace. I wish you could have been with us and seen the shining countenance of this our red sister. Here again the word of God is verified which says: "Where sin abounded, grace did much more abound."

On May 21, three members were received by letter, who at one time were baptized at colony, are now living here and desired to become members of our church at this place. On June 18, we celebrated the Lord's supper. The participation was not as general as we desired. Some were prevented from coming and others, who might have come, were not present. Others, on the contrary, showed a laudable degree of earnestness by their presence in spite of the great distance they had to come and other hindrances in their way. Another woman has promised to give her heart to Jesus. She is now mourning over the death of her little daughter and desires to be instructed and baptized as soon as it can be done. The Indians do not come in great numbers, but we are grateful when we see them come individually, knowing that the angels in Heaven rejoice over every sinner that repenteth.

Busby and Lame Deer, Mont. — Missionary G. A. Linscheid writes: From our station here at Busby we have but little to report, besides that we found it necessary to reduce our meetings with camp Indians to every alternate Sunday during the past quarter, in order to find time to preach at other places. The services for the school children were held every Sunday evening, as before, until the close of the school. The Cheyenne services were well attended under the circumstances. We had no accessions to our flock nor any candidates for baptism during the past quarter.

At Lame Deer services were held every other Sunday, alternately by Brother Kliewer and myself. It is a great pity that a permanent missionary could not be stationed at this place before this. This is at present the most promising station in Montana, despite the fact, that very little time has been devoted to it thus far. Seven souls have been added to the church here during the past quarter—six by baptism and one woman, who had been baptized before, upon her profession of faith. Two more candidates have applied for baptism. Two others, who had made application some time ago but went back, have now again expressed their willingness to be baptized,

but are not quite ready yet. One of our members at Lame Deer, who has been suffering with consumption for some time, is now quite weak. On account of her sickness her husband, a heathen, has left her and married another woman. To us Christians such an act seems brutal. But to a heathen it seems natural. She is no longer of any use to him so he leaves her and marries another! This sister, with another almost helpless aged woman, also a sister, are left to themselves. These need the constant attention of a missionary, which attention, under the circumstances, we are unable to give them, being from 20 to 25 miles distant from them. We have commenced to conduct services every fourth Sunday in a private house at the Upper Rosebud, where a few members and others who take an interest in the cause of the Lord, live. These services can only be held during the summer. Here a chapel ought to be erected and regular services should be held.

Oraibi, Ariz.—Missionary J. B. Epp writes: The services at the school on Sunday forenoon and those in the chapel in the afternoon were better attended during the past quarter than they were during the last year. A number came quite regularly and were very attentive, so that we have reason to believe that the word preached will not be without effect. But to us it seems almost too long a time until some of them are ready to make a profession of their faith. The weekly Bible study hours with the school-children were continued until the close of school. Some of the children manifest a clear understanding for spiritual things.

We did not make many visits to the village and to the homes of the Indians, partly on account of the great amount of other work to be done, and partly on account of a want of courage to again and again go and speak to those who are so very unwilling to hear of Jesus. In order to receive a greater amount of alacrity for the work and be better fitted to tell them the word of God, we have arranged to come together every morning from 7 to 8 o'clock to read and study the Bible together. We believe that it is the Spirit of the Lord which has awakened in us the consciousness of the need of a more dilligent study of God's word.

Now, God only knows what we have really been doing here. "We work by faith and not by sight." Therefore our reports are to be judged in view of the fact, that we understand but very little of what God is doing here.

CHRISTIAN UNITY.

Mr. Silas McBee, editor of the Churchman, is an earnest advocate of church unity, which shall influence not only Protestant churches, but the Roman Catholic and Greek churches as well. During a recent foreign tour he interviewed high ecclesiastics of these churches. According to the "Church Missionary Review", he secured the letter from the Bishop of Cremona to the Edinburgh Conference. He discussed the World's Student's Missionary Conference with Cardinal Merry del Val, who expressed his sympathy and interest. He talked with the orthodox Greek Patriarch and the Metropolitan, at St. Petersburg, and other patriarchs and bishops, in regard to better relations with the English and American Episcopal churches, and found them approachable.

It may be accepted as a fact that the Roman, Greek and Episcopal churches are all in favor, not only of untiy, but of union, not only with each other, but with all Christians. The difficulty is as to the basis. Rome will take in the whole world provided the claims of the Papacy are recognized. One ofthe officials of the Holy Synod expressed the Greek view as follows: "It is necessary to be orthodox; we are orthodox; and there is nothing for us to do unless others become orthodox." The Episcopal stands for an apostolic succession, and would welcome others to its communion on its own ground.

It is just as plainly a fact that the Greek Church will not accept the Papacy and that the Episcopal Church will not recognize the superiority of the Greek Church, and the Protestants generally will not accept the Episcopal doctrine of the apostolic succession.

Mr. McBee's zeal for missions and unity are well known and his investigations are interesting, but, as it seems to us, the net result of his interviews is to emphasize the irreconcilable differences between the Protestant Episcopal Church and the Roman and Eastern Churches. The high dignitaries of these churches are adpets in diplomatic phrase. Their words are smooth as butter, but when it comes down to a basis, their church is "it". They are orthodox. The only way to unite is to join them. But can they not keep separate and yet acknowledge each other as sister churches? Here is the answer of the Greek Church: "This can take place when your Church removes all the dogmatical differences separating it from the Orthodox Church, which has preserved pure primitive Christianity."

The natural affiliations of the Episcopal Church are with Protestantism, rather than with Roman or Greek Catholicism, and among Protestant churches unity already prevails. The various churches recognize each other as part of the household of faith. We can think of no one thing calculated to increase this unity more effectively than for the English and American Episcopal Churches to recognize the ministry and sacraments of other churches. There is more to be accomplished along that line than by conference with Rome or Constantinople or St. Petersburg. —Herald and Presbyter.

PREACHING WITH POWER.

To understand him, we must get his point of view. Christ sends his disciples out into the world with the command to "preach the gospel". It cannot be foolish to obey Christ; and Paul doesn't mean that. He evidently means that the relation between preaching as a sole cause and the saving of men as an effect doesn't hold. In other words, as a means to an end, to win men from sin to penitence and faith by talking to them, preaching is foolishness. The only thing that rescues it from absurdity is the fact that a supernatural element is involved, namely, the promised co-operation of the Holy Spirit, when gospel truth is told by one who has realized it in his own experience.

God honors learning, logic, eloquence, when they are enlisted in the service of the gospel, and not for personal display. The best setting is not too good for that jewel. But these things do not save men. That is the province of the Holy Spirit, who uses the truth as his instrument. Learning, logic, eloquence draws the attention of men to the truth that is uttered, but it is only as the truth is driven home and fixed in the mind and heart of the hearer by the Spirit of God that they are savingly influenced by it.

It is not the great discourses, as men measure greatness, that have been the means of the conversion of the largest numbers. You hear of a sermon that has been followed immediately by the manifest conversion of thousands. You procure a printed copy of it and read it through, hoping to discover the secret of its effectiveness, and are surprised to find it very ordinary both in substance and method. Then some one says: "No print can convey the personal magnetism of the preacher." And another says: "You must have in mind the occasion, the crowd, its sympathetic interest, and all the psychological conditions in order to understand the results." Both of these suggestions are worth considering; but the sermon, the personality of the preacher, and the emotional conditions that pervaded the assembly, will not account for the results that followed. The vital explanation is that the sovereign Spirit made use of all the conditions, especially the declared gospel, to change the disposition of the many toward God.

Tell the preachers to study hard; that they may get a good grip on the fundamentals; to acquire all possible arts of presuasive address; to imitate the best models, especially Jesus, in the simplicity of his speech and the copiousness of his illustrations; but above all to secure through persistent prayer, the help of the Almighty Spirit when they preac hthe gospel. — Z. Grinell, D. D., in Herald and Presbyter.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

Home Circle.

TRY AGAIN.

If at first you do succeed,
Try again!
For future harvest sow the seed,
Try again!
Rise with sacred discontent,
Realize that life is lent
On highest searches to be spent;
Try again!

If you've won on lower plane
Try again!
Life is more than one campaign;
Try again!
Send your gridirons to the fore,
Strive to seize one standard more,
Still ungained are palms galore;
Try again!

If at first you do succeed,
Try again!
Life is more than just one deed;
Try again!
Never stop with what you've done,
More remains than you have won,—
Full content's vouchsafed to none;
Try again!

GOOD MANNERS.

John's father was a rich man, and John lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. John was very proud of all the fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude, and very cross to the servants. Once he kicked Towser; but the dog growled, and John was afraid to kick him again.

One day, when John was playing in the yard, he saw a boy standing by the gate. He was ragged and dirty, his hat was torn, and his feet were bare. But he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here," said John, running to the gate. "We are rich, and we don't want ragged boys around."

"Please give me a drink," said the boy. "If you are rich, you can spare me a dipper of water."

"We can't spare you anything," said John. "If you don't go away I will set the dogs on you."

The boy walked away, swinging the pail in his hand.

"I think I will get some blackberries, too," said John to himself. He went out of the gate into a lane leading to a meadow where there were plenty of berries. There he saw some large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a very big jump. The ditch was wider than he had thought, and instead of going over it he came down in the middle of it.

The mud was very thick and soft, and John sank in it to his waist. He was very much frightened, and screamed loudly for help. But he had not much hope that help would come, for he was a long way from any house.

He screamed until he was tired, and began to think he would have to spend the night in the ditch. Suddenly he heard steps on the grass. Looking up, he saw the ragged boy he had driven from the gate.

"Please help me out," said John, crying. "I will give you a dollar."

"I don't want the dollar," said the boy, lying down flat on the grass. Holding out both hands, he drew him out of the ditch.

John was covered with mud, his hat was gone, and one shoe was lost in the ditch.

He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor John; "but I thank you very much for helping me out of the mire. And I am sorry I sent you from the gate."

"The next time I come perhaps you will treat me better," said the boy. "I am not rich, but I have better manners."

"I think so, too," said John.

The next day, when John saw the boy going by the gate, he called him in, showed him his rabbits and the little ducks, and then gave him a ride on his pony.

"You have good manners now," said the boy.

"Yes," exclaimed John, "I found them in the ditch!" — Our Little Ones.

PROGRAM
Of the Ladies Missionary Societies to Be Held at Wadsworth, O., in August 1911.

Music—Wadsworth,O.
Opening—Scripture reading and prayer.
Music—Pandora, O.
Letters and Papers to be read from the Missionaries and Societies.
Music—Berne, Ind.
Paper—Wayland, Ia.
Original poem—Donnellson, Ia.
Music—Bluffton, O.
Paper—Summerfield, Ill.
Paper—Wadsworth, O.
Music—Dalton, O.
Essay—Fortuna, Mo.
Reading—Noble, Ia.
Program Committee:
Anna Gerber,
Barbara Lugibill.
Selma C. Suter.

ANNUAL S. S. CONVENTION
—of the—
Eastern District, August 15, 1911, Deep Run Mennonite Church, Pa.

Morning Session, 9:30.

1. Devotional—Rev. A. M. Fretz.
2. President's Adress—S. M. Rosenberger.
3. Business Session—Election of Officers; Appointment of Committees.
4. Music—Directed by Menno G. Oberholtzer.
5. The Relation of the Sunday-school to the Congregation and Vice Versa.—A. S. Bechtel.
   Discussion—Opened by Rev. W. H. Grubb.
6. Report of Field Secretary. — Rev. H. G. Allebach.
7. Music.

Afternoon Session, 1:30.

1. Song Service.
2. A Conference on Primary Work.—Conducted by Mrs. S. P. Preheim.
3. The Christian Sabbath—How to Observe It.—Darius Bergey.
   Discussion—Opened by Jos. Myers.
4. Music.
5. How Can the Sunday-school Best Promote the Temperance Cause.—Rev. Anna J. Allebach.
   General Discussion.
6. Decide on Place to Hold Next Convention.
7. Report of Resolution Committee.
8. Some Essentials of a Successful Sunday-school. — Wilmer M. Landis.
   Discussion—Opened by Wm. M. Gehman.
9. Music.

Evening Session, 7:45.

1. Song Service.
2. Five-minute Talks.—Conducted by the President.
   1. The Teacher's Preparation for Lesson. 2. What are your Chief Difficulties in Sunday-school Work? 3. Is Memorizing Portions of Scripture being Neglected? 4. Should we Teach Direct from the Bible or Use Modern Helps?
   3. Question Box.
   4. Music.
   5. Address.—Prof. Montfort Melchior
   6. Singing and Benediction.

NOTES — Trolley cars leave Doylestown and Easton on the hour. Arrive at Plumsteadville 30 mhutes after. Teams will meet the 8:30 and 12:30 cars at Plumsteadville. Those desiring to be conveyed from cars to Deep Run Church should write to Samuel W. Gross, Plumsteadville, Pa. In accordance with a resolution adopted at the last Gonvention each one will provide his or her own luncheon. A sutler will probably be on the grounds.

Contributions.

For Federal Council of Churches.

The following is a list of the contributions received from various congregations, and from one brother on his own personal account, for the expenses of our connection with the Federal Council of the Churches of Christ, received during 1910 and 1911 to date. The first five or so have been acknowledged in our papers before this but are included here again to make the list complete:

Berne, Ind, $10; Friedensthal, Okla. $2; Gnadenberg, Kan. $2.25; Friedensberg, S. D. $2; Hereford, Pa. $13.36; Hillsboro, Kan. $3; Summerfield, Ill. $5; Geary, Okla. $3; Donnellson, Ia. $3; Henderson, Neb. $6.40; Brudertal, Kan. $10; Tabor, Goessel, Kan. $3.67; Emmaus, Kan. $5; West Zion, Kan. $7; Zionsville, Pa. $5.17; Hoffnungsfeld, Kan $3.75; Paso Robles, Cal. $5; Upland, Cal. $19.66; Halstead, Kan. $3.50; Reedly, Cal. $13.70; Goshen, Ind. $5; Deer Creek, Okla. $2.90; Grace church, Pandora, O., $10.00; Beatrice, Neb. $5; Hoffnungsfeld-Eden, Kan. $12; Bethel, Mo. $5; P. P. Wedel $1.—Total amount received, $167.36.

The following are items paid: To Alfred Kimball, Treasurer of the Federal Council, for 1910, $50; for 1911, $50; for 1912, $30; Envelopes and postage, 60c; Expenses of J. W. Kliewer, attending the annual meeting of the Executive committee, 1910, at Louisville, Ky., $10.40; my own expenses attending the annual meeting of the Executive committee, 1911, at Washington, D. C., $6. Total paid out, $147. Balance turned over into the General Treasury, $20.36.

With grateful acknowledgement to all contributors. A. S. SHELLY.

Home Mission.

a) General Treasury:

Bethel church, Mt. Lake, Minn. $50.

b) City Mission Treasury:

Y. P. S., Beatrice church, Neb., $5; Y.P.S., Christian church, Moundridge, Kan. $12; Collection taken at a S. S. festival, Marion, S. D. $19.18; Springfield, Lookeba, Okla. $3.25; Fred Bartelt, Portland, Ore. $5; Mrs. Ella Rees, San Dimas, Cal. $5; Y. P. S., Gnadenberg church, Kan. $5; Mrs. Ruth, Upland, Cal. $2.

Gratefully acknowledged,
M. HORSCH, Treas.

For India.

From Jacob F. Reimer, for a teacher in Champa school, $30.

Gratefully acknowledged,
P. A. PENNER.

For the General Conference Treasury

From A. S. Shelly, Bally, Pa., balance left from contributions sent to him for the expenses of the Federal Council of the Churches of Christ, $20.36.

Gratefully acknowledged,
C. F. CLAASSEN, Treas.

For Foreign Mission.

For General Treasury:—Mennonite church, Lehigh, Kan. $12.07; Mission friends, Newton, Kan. $50; Abr. E. Schowalter, Halstead, Kan. $15; S. S., Brudertal church at Hillsboro, Kan. $55.94; Hillsboro church, Kan. $35.35; West Zion church, Moundridge, Kan. $32.60; William Janzen, Herbert,Sask. $2; John Becker, Goessel, Kan. $6; Hoffnungsfeld S. S., Moundridge, Kan. $18; Mission Student Society, Bethel College, Newton, Kan. $5; Y. P. S. of Eakly church, Okla. $9.10; Y. P. S., Donnelson, Ia. $10; Children's festival, Bethel church, Versailles, Mo. $14; Men. church, Dalton, O., $10.50; S. S. festival, Marion, S.D. $20.31; S.S. Beatrice, Neb. $102; Men. church, Henderson, Nebr. $50.50; C. C. and Sara Voth, Gotebo, Okla. $20; Bro. and Sister H. Sudermann, Newton, Kan. $50; S S. of First Men. church, Newton, Kan. $6.02; Anna Albrecht, Pasadena, Cal. $5; Abraham B. Boese, Springfield, S. D. $4; Bethany church, Freeman, S. D. $33.33; Rosenort church, Laird, Sask. $105 40; Mission friend, Calif. $10; Arlington church, Kan. $5; Men. church, Paso Robles, Cal. $22.17; Ebenezer church, Mt. View, Okla. $16.25; Bethel church, Mt. Lake, Minn. $100; Martin Fast, Munich, N. D., at family festival $7; S. S. of Grace church, Pandora, O. $35; Emmaus church, Whitewater, Kan., at the occassion of Alfred Wiebe's ordination $500.72; German school, Freeman, S. D., an expression of thanks to the dear parents, $4.40; Hoffnungsfeld-Eden S. S., Moundridge, Kansas $25; J. J. Krehbiel, Moundridge, Kan., traveling expenses refunded $35; Upper Milford church, Hosensack, Pa. $50; Salem church, Dalton, O. $14.50; Tabor church, Goessel, Kan. $20.93; Upland church, Calif. $50.16; Bro. and Sister H. Sudermann, Newton, Kan. $40.40; Edna Martin, ditto, $50; Jacob A. Schmidt and wife, ditto, $2; San Marcos church, Paso Robles, Cal. $20; Catharine H. Bender Kyle, O. $1; Geo.W.Bender, ditto $1; Emily C. Dettweiler, Ioamosa, Cal. $1; John Dettweiler, ditto $5; Catharine Roth, Quakertown, Pa. $25; Nathan G.Roth, ditto $25; Henrry H. Stucky's, Hesperia, Mich. $5; Saucon church, Quakertown, Pa. $3; West Swamp church, ditto, $3.33; S. S. of West Swamp church, ditto $3.43; Y. P. S., ditto $2.06; Friedensberger church, Avon, S. D., $10; S. S. of Christian church, Moundridge, Kan. $31.55; Magdalene Schaddinger, Philadelphia, Pa. $1; A. J. Schmidt, Whitwater, Kan. $5; Hoffnungsau church, Buhler, Kan. $10.40; Summerfield church, Ill. $28; Mission friends, Newton, Kan., birthday gift $100; Mission friend, Goessel, Kan. $50; Klaas Wall, Buhler, Kan. $25; Tiefengrund church, Laird, Sask. $14; First Men. church, Reedley, Cal. $40; Salem church, Dalton, O. $10; Rosenort church, Laird, Sask. $8.05

Society Treasury:—Girls mission society, Moundridge, Kan., for P. A. Penner, $35.

Gratefully acknowldged,
GUSTAV HARDER, Treasurer.
JOHN G. REGIER, Asst. Treas.

The Mennonite.

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The Associate Editor has charge of pages 5 and 6.

Rev. I. A. SOMMER, Editor,
Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,
3004 N. 11th St. Philadelphia, Pa.

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Correspondence.

Bally, Pa., Aug. 3.—Several occasions of special interest to our people of late may be of interest also to others to read about. One of these was a flying visit by the former pastor of this congregation, Bro. Van der Smissen, of Summerfield, Ill. The visit came in connection with the meeting of the Mission Board. Though the brother's stay was much too short, it was a great satisfaction to look into the face, but little changed by the years, and to listen to the familiar voice, as he gave the message from God's Word to the assembled congregations. He spoke in the Boyertown church in the morning (June 11) at Bally, in the afternoon, and then hurried on to an appointment in Allentown for the evening.

Another visit much appreciated by our people was that of Miss Flora Heebner, a missionary of the Schwenkfelder church in China. Miss Heebner is home on her first furlough after a period of five years on the field. In response to the pastor's invitation she addressed a meeting called for the purpose on July 16 in the evening. Her address gave evidence ofthe true missionary spirit and was calculated to heighten the interest in this great work of the church of Christ. As she spoke of the trials and triumphs of the missionary on the field many of her hearers' thoughts turned also to our own workers in the various fields and prayers ascended in their behalf.

Some time prior to the abovementioned visits we had special meetings in the interest of the anti-saloon movement. The meeting at Bally was addressed by Rev. Mr. Honeyman of the Norristown Y. M. C. A., and that in Boyertown by Dr. Homer W. Tope, the state worker in this cause. Considerable interest was aroused. The evil of the saloon as an institution licensed by the state must become more and more apparent to all thoughtful people and especially to the Christian in whom is the mind of the Master.

Both congregations have voted to send the pastor as delegate to the General Conference at Bluffton, O., with the proviso that he is authorized to ask any brother of the congregation, going to the conference as visitor, to share with him the representation on the floor of conference.

A class of young people, composed of seven from the Hereford congregation and three from Boyertown, is under instruction by the pastor in the fundamentals of the Christian faith. May it result in the personal conversion of each of them and a hearty yielding of their lives to the service of the Lord!

An APPEAL TO MAINE.

The friends of liquor and enemies of temperance have a proposal pending to repeal the present prohibitory law of Maine. Against this proposition thousands of remonstrances were presented when it was brought up in the legislature for resubmission. Indeed, the civilized world is aroused against this monstrous proposal, and the following petition has been formulated and numerously signed by many of the most upright and prominent persons of several countries:

"The prohibition law of Maine has been, little as many at the present day realize it, a contribution of the first value to the world's progress along social lines. Of course, it has been maligned and misrepresented by those whose pecuniary interests would be benefited by its overthrow. Yet for a half century it has stood undisturbed. Other people in various parts of the world — in Finland, inScandinavia, in New Zealand — are now agitating for similar legislation.

"I the alcohol capital succeeds in repealing the Maine law it will inflict a blow on the people of that State the seriousness of which will be realized only too soon. It will take from the State that for which it is perhaps most widely and most honorably known in the world at large. But, further, any repudiation by Maine of its great State tradition will have a more or less unfavorable influence on the international movement against alcohol.

"We, the undersigned, therefore, enemies of the whole traffic in intoxicants, earnestly urge the Maine people to stand by their law. If it is violated by unscrupulous lawbreakers we would encourage them to seek the relief against such lawbreakers which Federal interstate legislation would give. We would express our earnest desire that at the moment when an advance along the whole line of social, scientific, educational, and legislative temperance effort seems imminent, citizens of Maine should not be found retreating."

In the American section we find the following persons of note among the many signers:

Nelson A. Miles, Lieutenant-General, United States Army; Mr. John Mitchell, Labor Leader; Governor Walter R. Stubbs, of Kansas; Dr. Henry M. Thomas, Johns Hopkins University; Frederick Dent Grant, Major-General, United States Army; Dr. David Starr Jordan, President of Leland Stanford University, Calif., and eight other members of that faculty; Dr. Frederick Peterson, Columbia University, New York; Hon. John D. Long, ex-Governor of Masschusetts; Hon. J. Frank Hanly, ex-Governor of Indiana; ex-Congressman Charles E. Littlefield, Chairman Judiciary Committee, 1899-1905; ex-Governor Robert B. Glenn, of North Carolina; ex-Governor John L. Bates, of Massachusetts; ex-Governor W. J. Northen, of Georgia; Edward E. Montgomery, M.D., L.L.D., Jefferson Medical College, Philadelphia; Henry O. Marcy, M.D., L. L.D., late President of the American Medical Association; Mr. John B. Lennon, Treasurer of the American Federation of Labor; W. W. Keen, M. D., L.L.D., ex-President of the American Surgery Association; Howard A. Kelly, M.D., L.L.D., Johns Hopkins University; Dr. Irving Fisher, Yale University; Dr. Walter Stewart Cornell, University of Pennsylvania; Dr. John D. Quackenbos, Columbia University, New York; Dr. Alfred Gordon, Jefferson Medical College, Philadelphia; Winfield S. Hall, M.D., Northwestern University, Chicago; Hon. Samuel B.Capen, Boston, Massachusetts; Dr. John Bascom, President of Wisconsin University, 1874-1887; Professor in Political Science, Williams College, 18891-1901; Dr. Mary E. Woolley, President of Mount Holyoke College.

The Conclusion of the Whole Matter.

Professor Forel has remarked that future generations will look on the drink-selling of our day as we do upon the cruelties of the inquisition. Can it be possible that Maine will abandon her advanced position to pass to the Dark Ages of alcoholism, in which New York and Chicago are groping! Do you, gentle reader, wish Portland streets to be as sordid and ill-kept as those of New York? Remember that with the saloon you will get saloon-politics and all the social degradation which have made American cities the scandal of Christendom. Read the recent report of the Chicago Vice Commission. The French novelist, Marcel Prevost has spoken of "the hypocritical arguments of the defenders of acohol." They talk of personal liberty and turn thousands of girls into offal with their white slavery. They whine about a violated law and are themselves back of the violations of all law in all our cities.

Men of Maine, help! Have respect for the heritage which you farsighted and courageous fathers wrought out for you. Refuse to let go your place of leadership in this powerful social reform! Roll up a "no" vote which shall gladden the hearts of the thinkers and philanthropists, the scientists, the social reformers, the friends of Maine the world over, who on this day of national independence have apealed to you. Let the unscrupulous beer capitalists know once and for all that they shall never have the right of plundering and defiling the old Pine Tree State!

"The Mennonite" to a new subscriber from now until January 1913 for $1.50.

WHO IS A CHRISTIAN?

This is an all important question, which must be solved by each Christian individually. Hundreds, yes thousands belong to a religious organization, without even having experienced what it is to be a Christian in deed and as well as in name.

Religion may be described as a trinity, viz. Doctrine, Experience and Life. Doctrine demands homage (reverence to Supreme Being) of the intellect and it requires that the truth shall be believed. Experience is the homage of the heart; i. e. that the truth shall be felt. Life is the homage of a truthful life that shall be obeyed.

A Christian is a man with a creed, experience and a life. Some people think religion is only a creed and forget its power to change the heart and mould the life. To some it is only an emotion, lacking the faith that should be the cause of the emotion. Others think religion is only a morality and if they live a morally good life that is all that God requires of them.

A Christian indeed is a man with a creed as he should be able to give a reason for his faith in the redemption of a lost world. We should be willing to investigate the truth laid down in God's revealed law, as given in both the Old and New Testament. Being made known in the Bible does not create them; for they do exist without being revealed to mankind.

If the stream is pure the fountain must be pure. You can not gather grapes from thorns, neither figs from thistles. It is a fact that all strong men have been men of positive beliefs, as they know in whom they have believed; like Paul said to Timothy, "For I know whom I have believed", 2 Tim. 1:12. They have their foot on solid rock. Surely it is a divine tonic in hours of trials and when we feel our own weakness, to knew the Helper.

A Christian is also a man with an experience. While our churches have many members with only a creed, who have not really experienced a change of heart, they are a stumbling block to those, who might otherwise be won into the kingdom of Christ. To a true Christian a creed is a ladder upon which one may climb to a nobler life. The Bible message is "Ye must be born again."

Mr. Moody once said, "in our times it is that one should pay his pew rent and keep out of jail." The power of Christ must get into our moral bone and blood, in order to bear our Master's name.

Experience brings joy. The heathens think to be pious if they endure torture. Religion has its throne in the heart. Emotion is not character; religious sentiment is not Christianity or Christian life. It depends not so much on what we say,as what we do that counts for character. True religion is joy-giving. By reading a book of Martyrs does not mean that we have died as a martyr. If convicted of sin we have to repent with bitter tears, like David, Peter and all those whose sins are truly pardoned; and Christ is a personal friend to them and walks beside them in the spirit. It means spiritual regeneration. Of a silk-weaving village the mayor said, "Since the Scriptures were distributed among us we have no need to measure the silk."

The Christian is not only a man with a creed and experience but he is also a man with a life. Christianity must be lived. One truth you lived is worth 20 merely professed to believe. Creed is the root, experience the flower; life the fruit of religion. Fruit unto holiness brings eternal life. Relation to God is different than the relation with a visible church. Some stand high in the confidence of man, who have been guilty of extensive embezzlement of money, licentiousness, drunkenness, pious fraud, or crime of some dark hue.

Therefore religion should not be judged by them, but by the truly consecrated Christians. Christ, not Judas, is our standard. As not all of the apostles were betrayers so not all church members are Judases. "The tree is judged by the fruit that hangs on its branches." Those who live not nor care to live a righteous life should either repent of their evil or run from the church like lepers.

The question is not, how do you feel? but the test question of today is, how do you act? If we believe the truth honestly, we will experience its power to save our souls, and we will live it without putting a label on our forehead. The world will soon recognize us as Christians indeed. Are you, my reader, a true Christian? **M. G. Oberholtzer.**

"The Mennonite" from now until January 1913 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

JAKE.

A Story of Plain People. — By G.

(Continued.)

Chapter 12.

The time for Jake to preach his first sermon was rapidly approaching, and getting ready for it caused him endless worry.Three difficulties confronted him, first, the text. What should he choose to preach about? Secondly, having found a text, What should he say on it? and lastly, the greatest difficulty of all, How was he to muster up the necessary courage to stand before a house crowded with people who knew him well and preach to them? These three weighty questions pressed Jake for an answer, night and day. To answer them more than mere words were required. He needed the courage that men trained for such a trial often pray to have.

People generally are very free to give advise on matters about which they know little or nothing. Young preachers are usually burdened with too much advice and those who advise them would, if they were listened to, lead the prospective preachers into no end of trouble, out of which their friends might find the greatest difficulty in getting them. Deacon Hunsberger, having been the cause of Jake's getting into the ministry, felt it his duty to have an interview with him and tell him what he ought to do. "When you are to preach don't study out a sermon, that's the way the church preachers do and it's worldly and very un-Christian. God said to Moses, "I will be thy mouth and teach thee what thou shalt say," and that Scripture means you as well as Moses. Jesus also said to His disciples, "Take no thought of how or what ye shall speak: for it shall be given you the same hour what ye shall speak." So you see, Jake, it's an awful sin to go to church having a sermon thought out. There are too many of our ministers already who have fallen into the ways of the church preachers. I think in following them Solomon is making a terrible mistake. It has made him proud and some of his family are taking after him too. I hope soon some of our preachers will get set back for thinking out their sermons; if they do, it will be a good lesson for the rest."

Even Lowrey Rhotwick had a word of advice to give. "Abuse somebody, Jake. It will make you popular; people like to hear abuse. If they were all saints perhaps they wouldn't stand for it, but since they are not saints or angels give 'em what's suited to their natures. Strike home. Let it hit some one in your congregation. Be as personal as you know how. Everybody runs to hear the man who hits hard and hits someone they know. I never knew of a preacher who had a name for talking straight who didn't fill his house. Once a young preacher was to speak in a strange church. And the deacon came to post him before the service commenced. "Don't say anything about temperance because the hotel keeper's family are likely to be there, don't be too hard on the rich, many of our people are rather well-to-do, don't be hard on the proud because some of our people are inclined to be rather stylish" and so he went on until the poor preacher asked in despair, "Who then may I preach about?" "Preach about the Jews," the deacon answered, "there won't be any of them there to hear you." That's the way not to do it, Jake. Strike out right and left and hit hard whoever you can reach."

Ben. Harr had a plan which he unfolded to Jake, "Go out on the cornfield and practice what you have to say on the stalks. Keep it up for two weeks until you are sure of your words, then you will be able to rattle them off like a machine even though you may be a little bit scared."

Even Nancy came to him with advice. She suggested that he had better not get loud at first or pound on the Bible too hard with his fists. "Old ministers sometimes get excited and do that but a new preacher ought to have something to say before he undertakes to hammer it into the Bible or scare it unto the children."

Solomon's fatherly interest in Jake prompted him to make many helpful suggestions and in the main, they were practical. "Take the passage of Scripture that impresses most and that is clearer to you at the time than any other you know. Think of how it has been helpful to you and how it may be helpful to your hearers. Then bring before your hearers anything by way of illustration that will fix it and its lessons more thoroughly on their minds. If you know a story that will do this tell it as well as you know how. It is well to avoid talking about yourself as much as possible but if something striking has happened in your life, or even in the life of one of your hearers that will throw some light on the text or be encouraging to some one in trouble, tell about it. God don't expect you to teach until you are master of something you can teach. When you get up to preach you must feel that you know more about your subject than any one of your hearers and that it is your business to make clear tothem the difficulties that are in it. Don't be afraid of a hard text; you learn by thinking out hard things. Some people will come just to hear what you have to say: get your head full of the notion that you are there to tell them something. But above all, Jake, let me make two things clear to you. You must know your Bible, read it, think of it, know it by heart. When I was young I knew Matthias Pennepacker. He was a wonderful preacher, who could repeat whole books of the Bible by heart in German and English and nobody could trip him up on Bible things. Try to make yourself as learned in the Word as he was. Our badly persecuted ancestors in olden times were trades people, weavers and such like. They were not learned as the world counts learning but they knew their Bibles better than the scholars who tried to prove that they were wrong. Their Bible knowledge gave them great influence even when persecution was at its worst. Take care of the man of one book. He will know that well and it will be the hardest thing in the world to unsettle him. When a man is master of one book and that book is the Bible he is the most dangerous man with whom the devil has to deal. And then, Jake, you must be a man of prayer, if you do everything else well but neglect prayers you are no good in the Lord's business."

As Jake was about to leave the barn and make preparations

for dinner he was confronted by a splendidly dressed stranger. His white flannels, varnished shoes and diamond scarf-pin made a striking contrast beside the horny-handed farm-hand shod with cow-hide boots.

"I beg your pardon, sir, but could you tell me whether this place belongs to a Mennonite bishop by the name of Zook?" asked the stranger.

"That's what they sometimes callSolomon," answered the hired man.

"Oh then this man's name is Solomon. How strange that I should have been informed that it was Zook!"

"That's right. Zook is his last name. Solomon is his first name."

"Do Mennonite bishops assume another name on being consecrated?"

"No," laughed Jake, "After a man gets ordained they keep on calling him by the name he always has gone by. You'll find him sitting on the porch over there. You're just in time for a good dinner I think. They are going to have "schnitz and knep" today. Are you going to try and sell him farm implements, or maybe you are a book agent?"

"No, I am not selling anything just now. I simply would like the favor of an interview with the bishop. I am having vacation and my health requires that I put in my time in the country."

"What is vacation? Is it a new disease like appendicitis?" asked the puzzled Jake.

"No," replied the smiling stranger, "If you are not making fun of me I'll explain. It's a way we have of speaking of a holiday."

"Oh I see," answered the innocent farm hand. "You have to go back tomorrow. Let me see, what holiday is it? It aint style around here to keep any holidays but Christmas, Himmel for dag and Fourth of July."

"What is Himmel for dag?"

"Why, don't you know? It's Heaven before daylight," explained Jake, literally translating the mis-pronounced name by which the Pennsylvania German know Ascention Day.

"My holiday lasts three months."

"You are a lucky man, I am done with holidays all together snce I joined the church. I won't even take off Fourth of July. Fourth of July celebrations are too worldly."

"Come right into the room and find a seat in the big chair by the window where it is cool," was Solomon's cordial greeting to the stranger. "I am always glad for visitors, dinner will be ready in a few minutes. Nancy," he called, "put down an extra plate for this man. You see," he explained to the visitor, "I don't know your name yet."

"My name is Op de Graff, Douglass Op den Graff. A peculiar name, is it not?"

"It may be to some people, but it is not to me. An ancestor of mine was an Op den Graff. He and his brothers were among the first Mennonite settlers in Germantown in 1683. Perhaps if we look the matter up we are distantly related."

"That, Bishop, is why I came to see you, I—"

"Don't call me Bishop, call me Solomon. It don't sound so strange and formal."

"Ah! I see, you are rather an eccentric—"

"No," protested Solomon, "You make a mistake, I am not an "ex" of any kind. John Faust, who lives two miles east of here is an ex-state-senator; he is the only ex in the neighborhood. I never held but two offices, they both were in the church and I never was put out of any of them."

"Well," explained Op den Graff, "I had no idea of offending you, I am sorry to have been misunderstood and hope you will forgive me."

"O, I forgive everybody. Why should I not forgive you who have done nothing to me at all? Come now let us eat. Nancy, this is Douglas Op den Graff. He is a stranger here and it is rather hard for us to understand each other."

"So your name is Douglass. Well, that may all be so but I don't know you," said Nancy extending her hand in the most friendly way.

The Greeting Nancy gave Op den Graff seemed very strange to him. Her manner, however, proved that she intended to be quite friendly. Her speech was simply flavored with the idioms of the neighborhood with which, of course, Op den Graff was not at all familiar.

(To be continued.)

NOTES ON THE C. E. TOPIC

Aug. 20.

Mountain Scenes in Bible Story.
Matth.17: 1—8.

About the mountains of Scripture cluster memories of many of the dearest experiences of the race. It was Mt. Ararat upon which the ark rested and once again gave mankind a firm footing upon the earth which God designed to be his dwelling place. Rising out of all the misery that surrounds us we may always find a safe place upon which to rest in security. Mountains are but gigantic rocks. Upon the Rock Jesus, not only a chosen few, but all who will may come to find safety.

Mt. Horeb, the scene of the burning bush, Elijah's vision and Paul's retirement is a monument of the might of God and the law He gave. Secure and everlasting as the rock-ribbed mountains is the law given there. It is the foundation upon which all organized society must rest. The finding of the oldest manuscript of the word of God there by Prof. Tischendorff in our time suggests to us how utterly impossible it is to lose the Bible.

Moses saw the Promised Land from Nebo, which became his grave, but faith's keen vision will always open up a view of the Promised Land of Heaven, which is to be his forever, even though the saint must abide for a time in a world where death is sure to come and his most precious things are destined to fade away.

Zion, site of the city of God and the mountain upon which the temple stood was well chosen. The hills about it safely isolated it from enemies. Our Zion, the place where we draw near to God is a million times more safe than Jerusalem ever was. God has surrounded His people with a protection that all the powers of iniquity are unable to storm.

The three mountains specially dear to us in the New Testament are the mounts of temptation, of transfiguration and of ascension. Each of them beautifully suggest experiences common to the Christian life. On the mount of temptation the Master drove Satan from Him and our temptations become mountains, not because we are tempted, but because, by the Savior's' help, we drive temptation from us and rise higher in the Christian life.

To every Christian transfiguration experiences may come when we get into close association with the Lord and pray. Prayer reveales new visions of His face to us and makes us the companions of His greatest saints. Jesus on Olivet, weeping over Jerusalem, speaks of the awfulness of sin which holds men in bondage, but, like Him, His people are to rise from the world of sin and suffering to the never ending Zion where sin and miseries are forever barred.

NOTES ON THE S.S.LESSON

Aug. 20.

Jeremiah Cast Into Prison.
Jer. 37:4—21.

Golden Text: Matth. 5:11.

Judah entertained a false hope. They thought that the Egyptians could help them against the Chaldeans. It seemed as though they were safe under the protection of Egypt for the Chaldeans withdrew when Pharaoh's army threatened to come to their help. The people of Judah were "in bad". They supposed their joining themselves to Egypt would be their salvation. They should have looked to Jehovah. The little good that association with the godless brings to those who should seek God always ends in being a great evil.

The prophet predicted that the Chaldeans would shortly return and destroy the city. He could do this in the face of circumstances that seemed to indicate just the opposite because God had told him so and he knew that God never lies. He also knew that the Babylonians were the unconscious instruments God had in hand for chastening His disobedient children. Being sure of what God will do gives a man confidence. If we were as certain as we pretend we are that God will bring the wicked to strict account for their wrongs the voices of prophets of God would be heard in every place from remote corners to the high councils of nations.

Jeremiah proved by his actions that he believed that the enemy would come and destroy the city. He set about finding a place of safety. Most people are satisfied that there is a judgment to come and that the wicked will be overwhelmed,but why don't they hunt a place of safety? We can find a refuge from sin's dreadful punishment by fleeing to Jesus.

His standing for the right led Jeremiah to be suspected of treason. The kind of loyalty that makes one a bitter enemy of those who warn the nation of its perils is a dangerous loyalty sometimes falsely called patriotism. One who will not see and try to correct dangers confronting the nation is a dangerous traitor.

Princes, as friends of right, are not very reliable. Once they freed the prophet from a false charge, then they were ready to send him to prison on another just as untrue. Judah was cursed with a weakling for a king. He was without back-bone and ready be led by any one who could secure his attention. He would secretly listen to the prophet, then he would persecute him openly to please the princes. A man on the throne with strength to do right openly, even at that time, might have been the salvation of his people.

Jeremiah belongs to the class of whom the Lord said, "Blessed are ye when men shall revile you and persecute you and say all mamer of evil against you falsedly. Rejoice and be exceedingly glad for great is your reward in heaven."

News of the Week.

ROOSEVELT TAKES BLAME

For Steel Trust's Absorption of Tennessee Company "For Good of People."

New York, August 5. — Theodore Roosevelt, who, as President of the United States, approved the sale of the Tennessee Coal and Iron Company to the United States Steel Corporation during the financial disturbance of 1907, today declared to the house steel trust investigating committee that he assumed entire responsibility for the transaction.

He read a long statement, in which he narrated in detail events leading up to the visit of steel trust officials to the White House. He gave a description of panic conditions in New York and elsewhere, and said that there was danger of the ruin becoming widespread.

Had to Act at Once.

Seeing in the sale of the Tennessee property the best solution, he did not hesitate to act. Learning that one firm was in trouble over Tennessee stock, that others were in danger and "that they held securities of the Tennssee Coal and Iron Company, which had no market value." Mr. Roosevelt approved the deal.

"It was necessary for me to act at once," said the witness, "before the Stock Exchange opened, or t he transaction might prove useless."

Shouldering all the responsibility in connection with the absorption, he said he did not believe the legal status of the steel corporation was changed by the sale. "Furthermore, I believed it would be for the general good," he said. Then he added: "I wish distinctly understood that I acted purely on my own initiative and that the responsibility for the act was salely mine."

Despite the fact that Mr. Roosevelt declared his belief that his action was necessary the committee has proved by many witnesses that the T. C. & I. was one of the best steel properties in the world; that it could produce steel cheaper than the trust; that its acquisition "to save the situation" gave the trust ownership of one of its most powerful competitors and that hereby the trust was enabled to enter the southern field.

PENNSYLVANIA FLYER DITCHED NEAR CHICAGO.

Chicago, Aug. 6. — One hundred and twenty-five passengers on the Pennsylvania eighteen-hour train, which left here at 2:45 o'clock for New York, were frightened, but uninjured, when the engine, tender and baggage car jumped the track while going at full speed between Indiana Harbor and Buffington, Ind., today.

The fireman jumped wen the engine left the rails and was hurt severely. The engineer stuck to his engine and went into the ditch with it, in some manner escaping serious injury.

SENATE PASSED STATE-HOOD WITH RECALL.

Washington, Aug. 8.—The bill granting statehood to New Mexico and Arizona, legislation that has been for many years the dream of the people of those territories, was passed by the senate to-night, 53 to 18, after rejection of the Nelson amendment, which proposed striking out of the Arizona constitution its judiciary recall provision.

BIBLE CONFERENCE AT WINONA OFFERS GREAT TALENT.

Winona Lake, Ind., Aug. 4. — Only tow weeks more of the Winona assembly season remain. Then the big Bible conference will open for ten days, and following that the International Lyceum association will hold its ten-day chautauqua at Winona.

The Bible conference os held with gates open to every one. It is the largest conference of the kind in the world and attracts the strongest speakers. Dr. A. G. Johnston Ross, now of Torouto, formerly of London and Bryn Mawr, will be one of these. It will be his second appearance at Winona, he having been present once before after Dr. S. C. Dickey, of Winona, had made a trip abroad especially to get him.

One other Englishmân on the program is Dr. J. Y. Simpson, of Wycliffe church in London. He is the successor to Henry Drummond.

Still another from Great Britain will be present, Dr. Sylvester Horne. He has the chair of science in Glasgow university and speaks every Sunday afternoon to large audiences of scholars. Dr. Horne, because he is a teacher and scholar of science, will give a series of addresses on the relation of science to religion. These are expected to be of unusual interest, as the subject is one that is attracting a great deal of interest at this time.

Dr. C. M. Cobern, of New Hamshire, who has personally helped to unearth the ruins of Palestine, and who is one of the few authorities on archaelogy, will tell at the conference of the truths of the Bible that are proven by the things found in the ruins of Palestine. This subject is getting a great deal of attention just now because of the fact that the old ruins of Palestine have proved that records of the Bible, long disputed by skeptics, have been definitely proven by the ruins.

Many evangelists, Sunday-school workers, missionaries and great ministers will be present at the conference. Those who are acquainted with the leaders in all branches of Christian work say there never was so strong a schedule of speakers prepared for a Winona conference.

NEW IMMIGRATION LAWS PROPOSED.

Washington, Aug. 6. — Many radical changes in the immigration laws are provided under the terms of a general bill which will be introduced in the senate to-morrow by Senator Dillingham, former chairman of the senate committee on immigration and of the joint immigrations suggested are the result of the investigations of the commission.

The measure proposes to repeal the Chinese exclusion laws, except so far as they relate to naturalization. In their place is substituted an amendment to the general immigration law, which provides for the exclusion from the United States of "persons who are not eligible to become citizens of the United States by naturalizations."

MILLIONTH PATENT ISSUED.

Washington, August 5. — The millionth patent issued by the United States was announced by Commissioner of Patents Moore today. It is for a puncture-proof tire for automobiles and other vehicles, depending on rubber springs for its resiliency, and is the invention of an Akron (O.) man. So much interest had been displayed by the public in the completion of the number one million that Commissioner Moore consented to announce the patent ahead of publication in the next issue of the official gazette on August 8.

ADJOURNMENT UNCERTAIN.

Washington, Aug. 5.—With the Democrats and the insurgent Republicans in complete control of the tariff situation in congress there still is uncertainty as to when this special session will be brought to an end. The question probably will not be decided until after President Taft has acted on the woolen revision bill and the farmers' free list bill. If the Democratic-insurgent combination carries out the program it has agreed on the farmers' free list bill will be sent to the President early next week. The woolen bill will be held back until the President has passed judgment on the free list bill.

The bipartisan combination does not want him to have an opportunity to consider the bills together. Both the Democrats and the insurgents say that since he did not take the tariff board into consideration in advocating Canadian reciprocity they do not see how he can veto the farmers' free list bill on the ground that the tariff board has not reported.

SHIPS IN COLLISION; NINETY-THREE DEAD.

Gibraltar, August 9. — The French steamer Emir foundered today five miles east of Tarifa, Spain, in the Straits of Gibraltar. Nine-three persons were drowned. The ship sailed from here at 3 o'clock this morning for a Moroccan port. An hour later in a dense fog she came into collision with the British steamer Silverton.

The crew of the latter rescued twenty-seven of the Emir's crew and pasengers. The Silverton later put in here, with her starboard bow stove in and her forepeak full of water.

The Emir sunk a few minutes after the collision. Sixty-nine passengers and twenty-four of the crew went down with the ship.

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The Mennonite.

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VOL. XXVI. BERNE, INDIANA, August 17, 1911. No. 32.

FOLLOW THOU ME.

Have ye looked for my sheep in the desert,
For those who have missed their way?
Have ye been in the wild, waste places
Where the lost and the wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd seen in the gloaming
The print of Christ's wounded feet.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole"?
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shores of the "golden land"?

Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

—Unidentified.

NEWS AND COMMENT.

Rulers still need the council of godly men.

To be true to God and to personal conviction means that we may expect opposition or persecution.

For "reduced rates" from Oklahoma and Kansas to attend the General Conference at Bluffton, Ohio, write to Bro. H. P. Krehbiel, Newton, Kan.

Bro. S. M. Musselman, pastor of the congregations at Wayland and Noble, Iowa, has declined the pastoral call from the congregation at Berne, Ind.

From an unofficial report we learn that a Mennonite Rally will be held at Winona Lake, Ind., on Friday, August 25. All Mennonites are cordially invited to attend this meeting.

Persons are shunned, yet may prove in some instances better and more helpful than palaces. "Blessed are ye, when men shall revile, and persecute you, and shall say all manner of evil against you falsely, for my (Christ's) sake."

The Lord willing the conference of the Defenseless Mennonites, and the annual meeting of the Salem Orphanage Association, will be held in the church west of Berne, Ind., Sept. 5-11, 1911.

Needs Correction. No one should be deceived into believing that the Christian temperance people favor the sale of liquor, but this is what the whisky people are trying to make the public believe. They have been spreading the falsehood that the Presbyterian General Assembly is no longer an advocate of prohibition, and that theWoman's Christian Temperance Union is now in favor of restoring the canteen to the army posts.

FOREIGN MISSIONS AND ALCOHOL.

The several churches of the Illinois conference of Mennonites are entering into the work of foreign missions with commendable zeal. It is a zeal that bespeaks a healthy spiritual life within this conference. In part perhaps the mission board are groping in the dark; largely because of our inexperience in the conduct of foreign missions. Our inexperience will lead us with errors and mistakes of various kinds, but with all these mistakes we will gain experience and sound judgment in the conduct of foreign missions.

The American people as a nation stand as an exponent of liberty and equal rights to all. As a result of the Spanish-American war, Cuba and the Philippine Islands fell into the possession of the United States. We ruled Cuba for some time after the war closed, taught the Cubans to govern themselves,organized a native Cuban government, then turned the government over into the hands of the Cubans and abandoned the island. This was a new idea of justice taught the nations of the world. Again in the Philippine Islands we are educating the Filipinos, establishing schools, sending our young men and young women to educate the island population and the United States pays the bills. Not only this but commercial agencies are giving the people modern utilities of every description. The sad part of it all is that with all these blessings both temporal and spiritual, the curse of alcohol is ever associated with them. Whenever civilization enlightens an ignorant or a heathen people, whether by the commercial route or by the labors of the missionary, the demon rum is forever following, taking advantage of the civilizing agencies, seeking to destroy where the missionaries have sought to build up and to elevate. It seems as though there was something out of joint, out of harmony, when we are spending vast sums of money to Christianize the world and then allow the distiller, the brewer and the liquor dealer to follow in the wake of the missionary and destroy the results of his labors, and leave the victims of alcohol in a worse state than heathendom.

Brethren, is not the trouble at home? Is it not because we do not put an end to the saloon, the distilling and the brewery in our land? So long as we allow them to exist we are powerless to resist the encroachment the liquor interest are making in the missionary fields of the world. The words of the Master seem to be clearly applicable in this case when he says: "Thou hypocrite, cast out first the beam out of thine own eye, and then thou shalt see clearly to pull out the mote that is in thy brother's eye." Therefore, while we are spending time, energy and vast stores of wealth in bringing both physical and spiritual amelioration to foreign peoples, may they not prove doubtful blessings if we allow the liquor curse to go hand in hand with these several blessings?

Is there a remedy? The first step in the solution would be to purge our own country of this evil. The second would be if possible, to surround our mission stations and territories with a charter forever preventing the sale and use of liquor within certain borders. If it is worth while to establish mission stations, it is worth while to protect them, if possible, from the curse of strong drink. Let our mission boards look into this matter and if possible, find a way to forever remove this temptation from within the zone of the missionaries' labors.—By M. P. Lantz in The Christian Evangel.

"THE CHURCH, HER COLLEGES AND THE CARNEGIE FOUNDATION."

In the Princeton Theological Review for April of this year there appeared an article under the above caption by the Rev. W. S. Plumer Bryan, D. D., pastor of the Church of the Covenant, Chicago. It has been reprinted and given a wide circulation. It has produced a profound impression on the current Christian thought on the subject of the relation of the church to Christian colleges. Dr. Plumer is a minister of profound convictions, who has a high standard for the church and a holy zeal for its independence of all influences which would lower its ideals.

What is known as "The Carnegie Foundation for the Advancement of Teaching" is a new force in the educational world, one that has already made itself felt and is destined to become a still more powerful element in our educational system. Dr. Bryan recognizes the greatness of the gift and the high quality of the motive in setting apart so many millions for the benefit of the professors and teachers in our higher institutions who have given their best years to their work on altogether inadequate salaries. This Foundation at once appealed strongly to the institutions and professors who might become beneficiaries under it. On the one hand it offered relief to institutions by enabling them to retire from active service on a moderate competence, such as could no longer render the real work required, and on the other hand gave professors an opportunity to retire from a service for which they felt themselves no longer competent.

But in establishing this Foundation the donor excluded from its benefits tax-supported institutions, and sectarian institutions —"such as are under the control of a sect or require trustees or a

majority thereof, officers, faculty or students, to belong to any sect or which impose any theological tests, are to be excluded." That is a broad and severe ban on church institutions. The interpretation given to it makes the condition even more severe (so much so that it is difficult to discover an institution in any way related to a denomination that is not excluded.) It is almost absolute. An effort was made to secure a relaxation of the conditions, but in vain. A college which has any church relation must renounce it before it can receive any of the benefits of the Foundation.

Dr. Bryan treats the subject with great courtesy to the donor of the fund and recognizes the value of the fund to some institutions, but with great force he shows the danger with which Christian colleges are confronted. He emphasizes the fact that our Christian colleges were founded for the specific purpose of an education in which the Christian thought was dominant. They have been sustained for the same object. To now sever them from that church relation or dominant Christian influence, would be a breach of faith. The institutions and all their funds are held in trust, and must be kept for that purpose. A trust title is the most sacred of all titles.

Apart from the legal view, which we think clearly prohibits a church college from coming under the conditions of the Foundation, is the effect upon the students. They cannot but feel the influences and suffer a depreciation of a high moral standard of an institution that surrenders its church relation for the pecuniary benefit of a few thousand dollars. The educational argument is fully treated. The danger that lurks in allowing an outside corporation coming into even partial control of the course of study or to have any power to decide upon the character of the instruction given, is forcibly set forth.

There is but one honorable course open to the church. It may not accept a bribe. It may not place itself at the command of any body outside the church itself. It may not shift the foundations on which it has for generations been building.

We most heartily commend the position Dr. Bryan has taken. He has rendered a valuable service to the cause of Christian education. He has suggested a course by which our colleges may be placed on a safer and morally better foundation. We are debtors to Dr. Bryan and so, also, is the whole Christian church.—United Presbyterian.

WOMEN AND PREACHERS.

A minister, in the eyes of a man of the world, is a being who deserves pity and sympathy the same as an unfortunate cripple or a weak-minded dependent. Mr. William E. Clark, of Chicago, said, "If it were not for the women the preachers would die. It is the women who drop the nickels into the contribution box. If a minister should wake up some morning and find that he had only men to preach to he would quickly make up his mind to seek a more remunerative calling. It requires the services of 200,000 preachers, preaching an average of 400,000 sermons per week, to keep the women worked up to such an extent that they are willing to contribute the nickels. The average man actually views a preacher as he does charity and contributes for the same reason that he would toward a cripple or a n orphan. The railroads at one time placed them on a line with children and granted them half-fare rates." Mr. Clark's words have more truth than fiction in them, which is a sad commentary on the ministry of today. The ministers are responsible for this condition of affairs. The average minister of the word is a man with soft white hands, who wears an immaculate shirt front every day of the week. He considers that he must not be seen doing anything in particular except look nice and call on women and children. The average man, in his estimation, is too wicked for his association. So long as he is able to look sanctimonious and groan sonorous amens he is retained by his church. We trust our readers understand that we are speaking of the average clergyman as he is found in the world today. There are several causes for this state of affairs, but let us point out only one here. Thousands of promising young men are spoiled for later work in the ministry during their period of preparation for their work. They enter a theological seminary where tuition is free and their expenses are paid by their church or by some society. Stop for a moment and see the result. A young man who gets his expenses paid for four years in college becomes almost a complete dependent at the end of that time. It is a very rare man, indeed, where such treatment does not do more harm than good By the end of that time he is so accustomed to accepting help from others that he fully expects every one to serve him and wait upon him. Ninetenths of these goody lads never work up much brain sweat during their college career. As a rule they are an inferior class of students who take up the ministry because it is an easy way of getting through college. The really capable students scorn the idea of getting something for nothing and never go near a theological seminary. They take up law or medicine or some other profession where the requirements are rigid and stiff. If the ministry of our land is ever to be worthy of the dignity which justly belongs to it there must be a marked change in the education of our ministers. Let the theological seminaries make their courses rigid and their entrance requirements as high as those of other professions and a different type of men will respond to the ministry. Let the young man who is preparing for the ministry pay for his education with hard dollars, every one of which was earned by the student himself, and when he gets through he will have some intiative and self-respect so he can meet the men of the business world on their own ground and show that he is worthy of the same respect as men from any other profession. Our schools need money and they need it badly. They need endowments, but we trust the day will never come for our church when our schools can offer a free education to our young men. There is no need of rushing young men through college in order to get them on the field of work at the earliest possible moment. This world has been running a good while without them and a year or two in preparation will not stop the clock right away. Any young man who has any push and hustle about him can pay every dollar of his expenses while in college. If he can't we doubt very seriously his ability as a minister.—The Inglenook.

THE NEW GRADUATES OF THEOLOGICAL SEMINARIES.

The Christian Advocate tenders the following advice:

Never preach a sermon that you have preached before without giving it almost as much study as was given to it at first.

Never use words which the people do not understand; as well hand them a Bible in a native African dialect.

Never preach doubts nor infinite ideas.

Never show temper in the pulpit or before a parishioner. Never show it, for if you do it at home or among your intimate friends you will some time do so among those who will not forgive you.

Look not up past troubles in your parish.

If you belong to a Ministers' Meeting, admitting unevangelical ministers, listen to them, learn from them, but do not sit silent and hear your own church and beliefs belittled.

Do not attack other denominations in the pulpit, but should any attack your own, defend it, and control your temper while you do it.

Beware of the leaven of a popular man who gains his popularity by laxity in manner or in doctrine.

These, brethren, are a few suggestions to you, with the hope that in all things you will command the respect and attract the love of your congregations, and will rejoice ever more in intellectual, moral and spiritual success.

DR. WILEY WOULD BAR TOBACCO LADEN BREATH.

Harvey W. Wiley, the government pure food and drug expert, who has spent the better part of his sixty years trying to induce people to eat clean food and use pure drugs, will spend a goodly portion of his remaining years in cleaning up the atmosphere of the United States.

The learned sachem of the bureau of chemistry came out flatfooted against the practice of filling the air with tobacco smoke. He predicts that the next generation will look upon the man who smokes in public as a monster. A man may smoke in private to his heart's content, providing he blows his smoke up his own chimney, but smoking in public will be a thing of the past, according to the chemist, when his organization gets under way.

"I predict that within twelve years smoking and tobacco chewing in public will have become obsolete," said Dr. Wiley. "A man has a perfect right to drink, chew or dip snuff in his private sanctum, but he has not the shadow of a right to inflict unwholesome smoke and his vile breath on the community at large.

"There should be a strictly enforced law prohibiting smoking and chewing in public places or on the cars where other persons are obliged to be."—Selected.

AN INCIDENT IN CHINESE MISSION WORK.

Miss Annette Whymper tells the following incident connected with the "Boxer" uprising in China a few years ago. To a Christian family came one day a peddler and asked:

"Have you heard the news?"

"What news?"

"The edict is that every Christian in China is to be killed. Ever so many people have been put to death already!"

A few days later another report was brought to the door.

"Have you heard the news?"

"What news?"

"The foreign devils have had to flee. Most of them are killed."

A little time after came the word:

"There is not a single Christian left in China. All are dead, or banished."

The Chinese mother and daughter in their poor little home thought they were the only two Christians left in the whole China. Solemnly they spoke the one with the other.

"We will be true to our God and Saviour," they said, and they were. The neighbors jeered at them, and threatened them, but no one actually did them any harm. In those troublous days many doubts and fears came to the hearts of these two lonely disciples of Jesus. "If the Boxers come on here they will take our books and burn them, and we cannot, no! we cannot live as Christians if this precious Word of God is taken from us. What shall we do?"

(Continued on page 5.)

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

Home Circle.

SUPPOSE.

Suppose you live in a little green house
Where the sun shone through the roof,
And over your head a canopy spread
With light for the warp and woof,
While a mother bird cuddled you under her wing
Whenever a leaflet stirred,
Suppose—why, don't you suppose you'd be
As happy as—a bird?

Suppose you lived 'neath the sunny sky
In the meadows fair and wide,
And drank of the stream and nibbled the grass,
And skipped by your mother's side,
And cooled your feet in a bubbling brook
Where your woolly playmates swam,
Suppose, now—don't you suppose you'd be
As happy as—a lamb?

Suppose you swung on a slender stem
Where your sister roses hung,
With a graceful nod for each passing breeze,
But a heart where the dewdrops clung,
And a burning cheek like the crimson streak
That fair in the sunrise glows,
Suppose—ah, yes, I suppose you'd be
As sweet as a blushing rose.

But I suppose your mamma knows
A secret sweeter by half;
If she should hear she'd fold you close
And answer with a laugh.
She'd say: "Why, here's my singing bird,
My precious little lamb,
My sweetest rose"—and you would say:
"I'm nicer as I am." —Ex.

THE CASE OF ARTHUR LANGFORD.

When Arthur Langford, a brakeman on an Eastern road, crawled out of a twisted mass of wood and steel into which a freight had been transformed by a head-end collision with another train, he realized that all of his comrades were dead and that a passenger train which was running close behind them was due to come leaping through the night in twenty minutes. Both of his legs were broken, and the slightest movement gave him pangs of exquisite pain, but this did not deter him from dragging his shattered frame to the spot where lay all that was left of the caboose. Luck favored him to the extent of allowing him to find an unbroken red light amidst the debris. A further search revealed the presence of a single match in his vest pocket. Crouching under the shelter of a huge beam he struck it and watched with fierce anxiety the tiny flame flicker doubtfully. On it depended the salvation of many precious human lives. With trembling hands he applied it to the lantern wick, and gasped with relief as he saw the light burn up.

Slinging the lantern around his neck by means of his handkerchief, he began to crawl on hands and knees back along the track. Yard after yard he traversed in this manner, groaning with agony, yet with but one fixed idea in his mind — to get back as far as possible so as to give the engineer of the express a chance to pull up his train before going headlong into the piled up mass of wreckage. Time and again as a pang sharper than ever convulsed his sorely injured body, a cold sweat broke out on his forehead, and he almost collapsed in a faint. But the Spartan will overcame the weakness of the poor abused flesh. He would die if necessary — but not until his purpose was fulfilled. He had covered nearly a quarter of a mile of his agonizing journey before he heard far off in the woods a deep, hoarse murmur borne on the breeze, growing clearer and more distinct every instant, until it resolved itself into a steady roar of muffled thunder. It was the exhaust from the giant locomotive of the coming express, whirling through the darkness to the impending doom from which he alone could save it.

Soon he caught sight of the headlight, glaring like a monstrous eye in the gloom. Dragging himself to one side of the track, Langford waved the red lantern in the air. A second later there came the two short blasts of the whistle by which the engineer signals that he has observed the warning to stop, followed by the strident hiss of the emergency brakes a sthe train went on at full strength. The train shot by the crippled man at reduced speed, and the grind and clamor of the brake shoes clutching the flying wheels told him that he had not suffered in vain.

When the crew of the passenger train went back to pick up Langford, they found him lying unconscious. His duty done, and the strain removed, he had slipped quietly into the oblivion that brought him relief from pain. When he recovered his senses an hour later, his first remark was:

"Don't let my mother know that I'm badly hurt, she's an old woman and the shock might kill her."

It is pleasant to record that the hero in this instant recovered from his injuries; also that he received a handsome reward from the passengers who owed their lives to his fortitude. — Good Health.

SECOND INVITATION

To Attend Mid. Dist. Conference, Wadsworth, Ohio.

The pastor of the Wadsworth congregation, having sent a personal invitation to attend sessions of our conference here Aug. 27—29th to every congregation, desires to augment those for fear some may have miscarried or failed to receive the attention they should. If you received yours and have complied with its request to urge your people to come, and to give us an approximate idea as to the number of delegates and visitors we may expect from your church or churches, well and good. If not, then do so now; and even though time may be short for you to notify us of your intentions, do so anyway. It will help us still.

It remains with the individual churches and members of same, to say whether our conference shall be a success or failure. Wadsworth solicits your attendance and prayerful interest in the coming session of conference. Won't you give us your co-operation? Of course you can ill afford to spare the time; the distance may be rather greater; and the General Conference a much bigger thing. Listen! A little rest for this trip taken now will give you just the tonic you need for husking corn. Enjoy a real vacation! You expect (or should at least) to go to Bluffton. Well, Wadsworth is just a little further East. Come! Attendance at our Conference will prepare you to enjoy General Conference. Either is incomplete without the other. So come as many as possible. This most emphatically means you, your wife, your children, your mother and father, uncles and aunts, your cousins and sweethearts. In fact it means everybody.

If you make up your mind to come just drop a card indicating your intention to come to Mr. Wm. Gunsaulis or W. S. Shelly, Wadsworth, O. We will greatly appreciate this.

Wadsworth is located on the Erie R. R. It can also be reached over the Penna, lines or B. & O. R. R. by getting off at Barberton or Akron, O., and there taking the interurban cars for Wadsworth, which leave both cities every hour. So your connections in this way will be comparatively good. If convenient transfers from other western roads can be made to Erie R. R. at Lima or Cleveland, O. This suggestion may be helpful. We will cheerfully advise anyone further.

As our Conference is rather short through the General Conference convening immediately afterwards, we desire to urge delegates and visitors to get here on Saturday, Aug. 26th. Do this by all means. You can arrange it if you will. We shall have a committee on hand to meet you and direct all to their respective places.

Hoping to see a large number of your people from the other churches with us at Conference I remain

Yours in His Service
W. S. Shelly.

Aug. 14, 1911,

Deaths.

Fritchman. — On August 2, at Wadsworth, Ohio, Electa May Harper Fritchman, daughter to Mr. and Mrs. Silas Harper, aged 26 years, 2 months and 24 days. She was born at Belden, Lorain Co., O., May 8, 1885. She moved with her parents to Medina, O., in the fall of 1886 and from there to Wadsworth in 1903. She was married to Mr. Milton Fritchman June 14, 1905. Together with her husband she was baptized and received into the fellowship of the local Mennonite church Feb. 14, 1909. From this time until her death she has not only been a loyal and devoted church member, but a developing and growing Christian. Her death was occasioned by an acute attack of indigestion which immediately affected her heart, being only about 36 hours from commencement of attack. Her funeral was held from the Mennonite church, Friday at 1 p. m., Aug. 4.

The Mennonite.

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The Associate Editor has charge of pages 5 and 6.

Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Correspondence.

Richland Centre, Pa., Aug. 7. The Bethel Mennonite church at Perkasie is progressing very nicely. The Lord is indeed blessing us in a special manner. Nearly all the members of our congregation are active. Our efforts put forth for the advancement of our Master's blessed cause have been crowned with success. Oh, may the good Lord give us courage to do more in the future than we have done in the past.

A cordial invitation is extended to our many friends and readers of the Mennonite to be with us on Sunday, August 20th, at 3 p. m. when the corner stone of the Bethel Mennonite church at Perkasie will be laid, with impressive services.

H. W. Shelly, Pastor.

SHOULD CHILDREN GO TO CHURCH?

The announcement board of one of our city churches told the passers-by last week that a special feature of the Sunday morning service would be a five-minute sermon for the children. The church was having a summer supply in the absence of the pastor, one who had made a specialty of that same children's sermonette for years in his own ministry. The congregation was to be congratulated that had a minister supplying its pulpit who had contracted such an excellent habit.

There are others who have formed it as well, though their numbers are not as large as they ought to be. We do not make provision for our children at the ordinary church service as we ought to, with the result that they are not there, and both they and we are sufferers in consequence. For no matter what we may do for our children in the way of the Sunday School and special young people's organizations, nothing will do for them and the church what their regular attendance at the stated church services will do. Giving the Sunday School its rightful place of influence and usefulness in the life of the church, it would be better that we did not have it at all if having it necessitated the absence of our children from the church service and congregations composed of adults alone.

Perhaps the five-minute sermon for the children preceding the regular discourse is not the best way of meeting their wants and giving them a definite place in the service, but something ought to be done to give them that place, and there should be no church service that did not have in it something special and direct in its appeal to the boys and girls. It might be that many sermons that are delivered would be greatly improved if those who deliver them felt under the necessity of making their address more simple and direct, in order that it might appeal more to the little ones. To write for the children demands the highest literary skill and ability; and preaching for the children is not essentially different. And to please and profit the child along either of these lines is, perhaps oftener than we care to admit, to please and profit the adult as well.

Sir Andrew Fraser, now so well known in Canada, and again to visit us in a few weeks, speaking at the United Free Church Assembly on this general theme, said some things that are worth thinking about. "It is to me a perfect horror," he says, "to go to some congregations and see hardly a child present. There are some congregations where great encouragement is given to the children to attend; there are others where their attendance is manifestly not expected. It is a fine thing to have children's services, Sunday Schools, and special means of reaching the young, but surely the children ought to be taught to realize their interest in the church and the claims which it has upon them. It would be a deplorable thing if our children were trained to look for their religious instruction and religious development away from the services of the church, and never to have the duty of attending these services impressed upon them until the time has passed when it would have become an ingraned habit."

An organization, to be known as the League of Worshipping Children, is announced, either as under consideration or as actually started, in the Old Land. Its object will be to see that the children are in the church at its regular services. Organizations that attempt to do for children the work that parents ought to do for them are not to be too warmly encouraged, but there is a very real need that something be done to re-establish and encourage that habit of making the children a part of the regular church congregation, and at least one service of the two regularly held should be a service in which they may have a real interest and take some direct part.

A church service that aims to have something in it for the children stands a very good chance of being vital and interesting to everyone. And a church that aims to keep its hand upon its young people, especially through the regular church services, is a church that is not likely to be afflicted with empty pews. The complaint is made that the people do not attend church as they did. In so far as that is true, the fact that for some time we have not been training our children in the good habit of going to church as they should have been trained is to some extent responsible.

If the old days were too stern in insisting upon regular church attendance on the part of the boys and girls, we have gone to the other extreme and become altogether too easy-going and lax in the matter. A wise insistence will usually result in the fostering of an appreciation and love of church attendance in the after years. The habit of attendance at the stated means of grace is a good habit, and it is learned very much as other habits are learned. — Christian Guardian.

THE WALDENSIANS.

The Waldensians are the Protestants of Italy who stood for the Gospel long centuries before the Reformation, coming down, an unbroken line of evangelical believers, from the earliest times. They are a Christian people who did not need to break away from papal idolatry in the time of Luther and Calvin because they had never yielded to papal influences.

The pure light of the Gospel never went out even in the Dark Ages, cherished as it was in the homes of these chosen people of God whom He preserved as His faithful witnesses through the long centuries. The Waldensians have fitly been called "The Israel of the Alps," and, like the seven thousand of Israel who never bowed the knee to Baal, these never were led into the false worship of the Romish body. Long centuries before the Reformation light began shining in Europe the light of the Gospel had been shining in the valleys of the Waldensians.

Their home or headquarters, after the twelfth century, was among the Cottian Alps, as the fastnesses of the mountains offered them a shelter safer than the plains of Piedmont or Lombardy. It is there, in the northwestern part of Italy, near to France and to Switzerland, they have made their home, and from that region their evangelistic efforts have gone forth for the salvation of Italy. A century ago, nearly, pressed by the hardships of their conditions, some thousands emigrated to South America, and settled in the Argentine Republic and Uruguay. Two colonies went to the United States, and settled at Monett, Mo., and Valdese, North Carolina.

These people have always been tenaciously true to the faith of Jesus Christ, and have been declared by the Roman priesthood "The most dangerous heretics because the most ancient." They have been a Bible-loving people. They have had to bear the brunt of martyrdom, and have been made to suffer as scarcely any other people suffered for their faithfulness to Christ, because Rome has always persecuted with fire and sword those who have stood for the Gospel in its simple truth. They have also been a missionary people, and have been working most diligently in recent times for the evangelization of Italy. Since the power to oppress and destroy them has been taken from Rome, and United Italy is a free and responsible government, these people are protected as good citizens should be instead of being hunted and destroyed as wild beasts.

They accept, as their work, the evangelization of Italy. Millions of men in Italy would not and will not go to the Roman Catholic mass. They are without religion, driven into practical infidelity by the Church which they have repudiated. But the Gospel is the power of God and the wisdom of God unto salvation, and the Waldensians are trying to give it to their fellow men and neighbors.

Before the unification of Italy and the time of freedom, when kept in their narrow limits of their native valleys, they counted only fifteen Alpine parishes and as many pastors. Now they have nearly two hundred missionary churches in all parts of Italy, and they are not only giving the pure Gospel but are an important factor in the life of Italy on the lines of philanthropy, education and worship.

Italy needs an evangelical church life, and if its people are won to a simple faith in Christ they will be a great influence in winning multitudes away from superstition into the true knowledge of the Gospel. The conquest of Italy would hasten the coming of the kingdom of Christ in all the world. These people are worthy of our sympathy, our prayers and our financial help. — Herald & Presbyter.

AN INCIDENT IN CHINESE MISSION WORK.

(Continued from page 3.)

"Suppose we hide our book until all this confusion is over?"

So at midnight, when the opium-smoking husband was fast asleep, the poor woman and her daughter stole out with their precious little "library," and away they went, guided by the light of a little lantern, over the dark mountain. In a wild, lonely part they dug a deep hole, buried their treasure, marked the place with a secret sign, and hurried back to the village, sore and sad at heart that they had left behind their most cherished possession.

During long, weary months of suspense the thought weighing on the heart of these two was the sad refrain—"She and I are the only Christians left in the whole of our land!"

But at length there dawned a brighter day. Once again the peddler brought tidings, but tidings very different to those which had previously given them so much sorrow.

"What do you think?" he said. "The foreign devils are back again!"

How the two pricked up their ears at that! but terror kept them silent, while the peddler gossiped on. "Yes, it is true. The foreigners are back again, only nine miles off."

"But you told us they were all dead!" said one of their neighbors.

"Oh, well, you can't believe all you hear," replied the peddler; but this, at least, is certain. I have myself been there, and they look just as usual. Only as their house was burnt down, they are living in just a little shanty in one corner of the ruins. And now the Government says we must treat them well, and that all the Christians are to be unmolested."

Hope now began to revive within them. Anyway, they would go to the town and see for themselves.

It was very early in the morning when they reached the mission station, and very frightened they both were as they stood quaking at the door of the humble little building. They knocked hurriedly, and the Chinese evangelist, whose face had once been familiar to them, opened to them quickly.

"Is the teacher within?"

"Oh, yes!"

And then they told the pitiful story of their fear and their loneliness, and their conviction that every Christian, save themselves, had been exterminated from China. "But we have kept true," they wound up with honest pride, "we have kept true to our Saviour."

They brought out their Testament, and they told how it had been buried in the ground, and they showed the earthstains plainly visible on its pages. Their English teacher rejoiced in heart as she saw their faith. She pressed them to remain at her home for some days, and when they at last returned to their own village, cheered and inspirited by a happy time in the company of other believers in Christ, they carried with them some new books instead of the old. For the lady missionary had begged them to give her the precious copy of God's Word that had been hidden in the mountain so long. She brought it to England afterwards, and I who tell you the story saw the book with my own eyes.—The Christian.

It is better to grow straight than strong; better still to grow straight and strong.

"The Mennonite" from now until January 1913 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

JAKE.

A Story of Plain People. — By G.

Chapter 12.

(Continued.)

"This," said Solomon, introducing Malinda, "is my boy Solomon's oldest child."

"Delighted," replied the smiling stranger. "Bishop, if you will pardon the word, you are indeed fortunate in having so handsome a grandchild."

A Pennsylvania German is not given to the graceful art of flattering women, especially if he is a Mennonite. He feels that the man who undertakes to flatter a woman generally ends by making a fool of himself. This lack of chivalry among plain people, as some seem to think it is, has been noticed by outside people and commented upon with very little credit to those criticised. A recent investigator of social conditions in the United States has gone so far as to make the assertion that the Mennonites possessed the vices and virtues of the Puritans with this exception, that, while the Puritans refrained from kissing their wives on Sunday, the Mennonites never kissed theirs at all. Of course the writer didn't know what he was talking about.

Malinda was often conscious of the many admiring glances thrown in her direction by members of the other sex, but to hear a stranger actually say aloud that she was beautiful was embarassing and brought crimson to her face. To be sure, she knew that brown wavy hair, which was only permitted to peep bewitchingly from under the white gauze cap added to the charms which luscious eyes and saucy dimples gave her, but she schooled herself into thinking that to think of such things would be an unbecoming task for one of her age. "I am pleased to meet you," was her quiet reply to the stranger who was "delighted".

"I began by telling you of the object of my coming to see you," explained Op den Graff to the Bishop. "During my vacation I am collecting material for an article which I am preparing to write on the quaint sects of Pennsylvania. The subject is one of special interest to me since I find that my ancestors came to America with the first party of Germans settling in Germantown."

"You are not," said Solomon, "the first writer to visit me hunting something to write about us Mennonites. Some years ago a young man staid a few weeks with us. He spent nearly the whole of nights in writing, during the day he would be out in the woods hunting bugs. He told us that he was making a study of them. Sometime later he sent us some of his writings. One of the pamphlets was about bugs, the other about Mennonites. I showed them to Malinda the other day and she suggested that I had better have them bound in one book and call it "Mennonites and other Queer Bugs."

"Well," protested Douglass, "It is not my intention to class you with bugs." "Jake over there is another of our ministers," Solomon continued. "Malinda, Nancy, my wife and myself were born into the church of our fathers. We try to serve the Lord as our fathers taught us to do. If we differ from other people it is because we believe in doing exactly what we think is right. Strangers don't understand us. They have not the blood of our martyrs in their veins; their fathers have not been burned at the stake or driven out of their homes on account of their faith, as were ours; they are not related by blood to us as we are to one another; they get their notions of what the Bible teaches second handed from preachers learned in the church schools for making preachers, and therefore, when they come in touch with us they wonder at our ways."

Op den Graff felt that the Bishop was rather resentful in his opinion of the people who misunderstood him and his brethren, but, if he only knew it, he was one of the few persons who ever heard a Mennonite Bishop resent the many unwarranted conclusions to which writers often come in regard to the ways of his church. Mennonites generally do not bother enough about what the world thinks of them to go to the trouble of finding out what is circulated in print by those who have studied them.

"I do a little German reading. Have you any old books or literature of any kind bearing on your church that you would permit me to examine?" inquired Op den Groff.

"I have several old books. I will be glad to get them for you to examine," cheerfully replied the old man, for he was always glad for the opportunity to talk about the old books he kept carefully stored away in a great chest on the garret.

While Solomon was gone the young writer gave his attention to Jake. He could not understand how one of Jake's make up should be respected as a minister. To him Jake appeared to be nothing more than a rude, uncultured farm-hand. The conversation did not help improve his opinion of Jake. "How does your church stand doctrinally? Are you predestinarians?"

"Hugh!" Jake was bewildered. He did not know how to make a reply to such a question. Predestination was an unfamiliar and unknown thing for him to handle. Again the young Op den Groff asked, "How do you stand doctrinally?"

Just then Jake suddenly saw a great light and was prompt with an answer: "O we let people doctor as they like best, some are for the old school, others aint, but I never heard of any one doctoring Predestinarian. Do they give pills or lectricity?"

Op den Groff shot a keen glance at Jake to make sure that it was not a volcanic eruption of acid sarcasm that was falling upon him, but when he saw the innocent seriousness of the man he decided to pursue the conversation no farther with Jake and get his information on the theological problem of predestination from some other source.

When Solomon appeared he carried several ancient volumes, two were hymn-books. "This,"

he explained, laying one before Op den Groff, "is the Ausbund. It contains the hymns sung originally by our ancestors who were imprisoned in the castle of Passau in Bavaria in 1527. To these hymns a number of others were added and the whole collection was secretly printed in Switzerland in 1571. Many of the hymns are about the martyrs and the persecutions they suffered. Some of the hymns have more than thirty long verses. The first American edition of this book was printed by Sauer in Germantown in 1742. Since then ten other editions have appeared from time to time."

"Of course no one sings hymns of such length now in church service," observed the very much interested Op den Graff.

"This book is still in use," announced Solomon to the surprised young man." The Amish brethren, who are like us in everything except that they wear hooks and eyes on their clothes, still use it. In their meetings they sing from nothing else. I am sure no other church uses a hymnal going so far back as this one does."

"Then," said Op den Groff, "I have before me a copy of the oldest Protestant hymnal in use today."

"I think you have," replied the other as he laid before his companion a large volume beautifully bound and printed. "Here," said he, "is a book that I think has had more to do with making our people loyal to their church than any other piece of literature beside the Bible. It is the "Martyr's Mirror,' edited by a Dutch Mennonite, van Bracht by name, and first printed in its present shape in 1660. It traces the history of our church from the times of the Apostles and shows that we have sprung from churches that at no time were in connection with the Roman Catholic church. It shows how that the faith we now believe was always held and taught by our fathers since the beginning of the Christian church. It proves that the Waldenses were our ancestors and contains two principle Confessions of Faith, one, a lengthy one, drawn up about 1600 and the other, a shorter one, prepared by a convention of Dutch Mennonites in 1632. The book gives accounts of hundreds of martyrs and the sealing of their faith in their blood. There is scarcely a Mennonite congregation in which there are not dozens of persons directly descended from these martyrs and bearing their names. Wherever there are Mennonites you will find families whose names appear in the list of martyrs given in this book. There are large settlements of our brethren in Holland, Germany, Switzerland, Russia, Cheva, Turkestan and the Provinces of Canada, and were you to go to any of these you would find the descendants of martyrs there. Our ancestors who first came to America and settled in Germantown were either German or Dutch. In the company there were some Dutch copies of this book but as the young people grew up the Dutch language was forgotten and a German edition was needed. Our fathers wrote to their rich Dutch brethren to help them out by securing German copies for them, but, only succeeded in getting advices from them, so they determined to work out a translation themselves When the committee in charge of this work completed their task the community at Ephrata, Lancaster county, printed it for them, the first edition appearing in 1749. Soon every family had a copy that young and old might read. In this way the memory of our fathers' sacrifices was kept fresh and the spirit of loyalty in the children did not die. I am told that not all of these books were sold, some of them remained in the store-room of the Cloister until the Revolutionary war broke out and were seized by the Americans, who tore them apart and distributed the leaves among the soldiers for gun-wads. In the battle of Germantown where these leaves are said to have been used, the Mennonite meeting-house stood on one side of the field and the Dunker meeting-house on the other. Don't it seem strange that these two churches and the leaves of the book having so much to do with people opposed to war should be so closely identified with a battle field? The German Mennonites were not slow in appreciating the value of this work translated into German by our American ancestors. A reprint was made of it in Germany in 1780 and as a Mennonite, I am proud it was the first American book thought worthy of being reprinted in Europe."

(To be continued.)

NOTES ON THE C. E. TOPIC.

August 27th.

A Missionary Journey Around the World. VII.

Missions in Turkey and Persia. Acts 4: 13—31.

Beside Morocco, Turkey and Persia are the only countries wholly under Mohammedan rule. Samuel Zwemer, writing of lands where Islam is the dominant power says: "The remnants of Christian churches, where they existed at all, have been worn out by centuries of oppression and though they have not abandoned their faith, they do not preach it to Moslems and almost fear to admit a Moslem convert. . . . . Wherever Moslem rule obtains power there is no liberty to confess Christ and the life of each convert from Islam is daily in jeopardy. Yet educational, medical and literary work for Moslems has proved possible where it has been tried. All these forms of efforts should be pushed, therefore, to their utmost and new centres rapidly occupied."

The recent political changes in Turkey have, on the whole, been favorable to missions. Under a more liberal and modern system of government the rigths of native Christians are better respected and industrial and educational opportunities can be more readily developed. The building of the Damascus-Mecca railroad intended to carry pilgrims to the shrine of Mohammedanism, is certain to open the way for the Gospel. A great highway, no matter what restrictions may be used to hinder the Gospel's passage along it, is sure to furnish an easy means for carrying it abroad. The good work done by the educational institutions established by missionaries in Turkey and Asia Minor is too great to be estimated. Through them the missionary is having a great influence in the building up of a new Turkey.

In Persia political and social conditions are as much, if not more, unsettled as in Turkey. Although Persia has now a constitution it has no national system of education and ninety per cent of the population are illiterate. With a constitution in Persia came a free press and many dailies and weeklies are springing into existence preaching political and social reform. With a free press came to Christianity a powerful instrument for bringing Christ to the masses. "I believe", writes a missionary, "that the world has never seen a greater opportunity to influence a nation at its very centre and help it on the upward path than is presented to us in the Persian Capital. It is one of the world's strategic points. Shall we not occupy it with an institution that will be a source of light and civilization and moral uplift from the whole country?"

NOTES ON THE S.S.LESSON

August 27th.

Judah Carried Captive to Babylon. Jer. 39: 1—10. . . . .

Golden Text: Num. 32: 23.

The End of a City. Jeremiah was persecuted for predicting that the persistent wrongdoing of his people would lead to their ruin. Here we see the predictions fulfilled. The Jews would not be persuaded to turn to God and God let the Babylonians upon them. Nebuchadnezzar, king of Babylon, figures oftener than any other heathen king in the Bible, he also figures as a great character in profane history, having been the ruler of Babylon in its golden age. Though the powers of the world do not regard Him, God uses them as His instruments, Nebuchadnezzar was but a puppet in His hands. It was His purpose to punish Judah and He used Babylon to do it.

The siege of Jerusalem lasted a year and a half and was accompanied with all the horrors of famine, plague and rioting within its walls while the fighting with the enemies continued without interruption. People of modern times can have but a faint notion of what the horrors of so long a siege meant. Read Jer. 4. The people paid an awful price for disregarding God, but the end of wickedness of all kind is terrible; it must come in suffering, defeat and ruin. To save them, all men are called upon to repent.

The end of a wicked king. "Zedekiah was brought into the presence of the great king with his fellow captives. All the chief men were ordered to be instantly put to death. Next came the turn of his own sons who were speared or beheaded in his presence. It was the last sight on which he was ever to look and must have burned into his memory in every horrible detail. His sons all killed a spear or knife presently blinded him forever. But he had only begun the descending stages of humiliation. Chained hand and foot, with eyes bleeding and a ring thrust through his lips he was shut up in a cage and carried off to Babylon to be paraded before its population and then thrust into a dungeon until he died." (Geikie's Hours with the Bible.)

The Poor of the Land had suffered long from the oppression of the rich and the rulers. The rich were carried away, some of them slain. The poor "which had nothing" the king of Babylon left in the land and gave them vineyards and fields. There will be another righting of the poor man's lot some of these days. "Go to now, ye rich men, weep and howl." Jas. 5: 1 (Smith.)

The one **great thought** suggested by this lesson is that "the way of the transgressor is hard." Men should be urged to repent before it is too late.

"The Mennonite" to a new subscriber from now until January 1913 for $1.50.

News of the Week.

SENATORS REPORT ON ARBITRATION TREATIES.

Say They Will Breed War Instead of Peace. Germany Eccepts Outline.

Washington, August 15.—The arbitration treaties with Great Britain and France, recently sent to the senate by President Taft, are characterized by the senate committee on foreign relations as "breeders of war and not of peace," in a written report presented to the senate today. The report was prepared by Senator Lodge, of Massachusetts.

Germany has accepted the general principles for an arbitration treaty with the United States, as laid down in a tentative outline of the convention submitted by Secretary of State Knox to Count von Bernstorff, the German ambassador, several weeks ago. This was definitely learned today at the conclusion of a conference between the secretary and the ambassador.

"To take from the senate in any degree, or by any means, the power of saying whether a given question is one for arbitration or not, is to destroy the power of the senate on the most important point to be decided in connection with differences arising with any other nation," says the senate committee's report.

"The committee recommends to the senate the approval of the enlarged scope for arbitration proposed in Article 1, but if declines to admit that the destruction of the constitutional powers of the senate is necessary to the promotion of peace and arbitration"

LIVERPOOL IN THROES OF PIERCE STRIKE RIOTS.

Liverpool, Aug. 15.—A reign of terror exists here to-night and troops are pouring into the city to put down disorder. A special guard has been detailed to protect the landing stage of the transatlantic steamers, which, it is asserted, the rioters have planned to destroy by fire.

Five prison vans, escorted by fifty hussars, were attacked to-night by 3,000 members of the roughest class in Vaux Hall street in a n attempt to rescue the prisoners. The mob attacked the soldiers with missiles of every discription and in defending themselves the hussars fired.

One man was killed and many persons were severely wounded.

The troops then charged the mob with drawn sabers and cleared the street. So daring were the rioters that one of them tried to unhorse an officers, who was obliged to use his revolver, wounding the man severely in the head.

STATEHOOD VETOED BY THE PRESIDENT.

Washington, August 15.—President Taft, in a special message to the house of representatives, today, vetoed the joint resolution providing for the admission of New Mexico and Arizona to statehood. His reason for exercising the executive power of veto was based on his thorough disapproval of the recall of judges clause in the Arizona Constitution. The fact that New Mexico's statehood was bound up with that of Arizona meted out to her the same fate, and neither territory can come into the Union at this time unless friends of the joint resolution in congress can muster the two-thirds vote necessary to pass the resolution over the President's veto. This may be attempted.

The President did not spare words in condemning the recall feature of the Arizona Constitution, which, he said, would compell judges to make their decisions "under legalized terrorism." The recall provision would operate against all elective officers of Arizona, including both county and state judges. When 25 per cent. of the voters ofthe previous election petitioned for a special election to remove an official such an election would be compulsory.

PRESIDENT IS FIGHTING FOR THE TREATIES.

Ocean Grove, N. J., August 15. — President Taft continued his campaign before the people in behalf of the British and French general arbitration treaty here tonight. Speaking before the Ocean Grove camp meeting association the president reviewed the terms and meanings of the pact; urged the people to use their influence to pass the treaties and declared he did not fear the effect of delay.

The longer the senate holds these treaties—and he does not expect action upon them at the special session, — the president argued, the greater would the opportunity for him to preach the gospel of peace and arbitration and the greater will grow the sentiment for the agreements.

OVERCOME BY VOLCANIC ERUPTION.

Tokio, August 15.—More than thirty persons, half of whom are believed to be foreign tourists, were probably burned to death on the slopes of Mt. Asamasyama, a usually passive volcano, about ninety miles from this city, when it suddenly burst into violent eruption todya.

The volcano has been one of the big points of interest to the visitors to Japan's leading summer resort, Karuizawa, and the tourists who lost their lives today were from that place.

PENNSYLVANIA FLYER WRECKED AT FT. WAYNE.

Ft. Wayne, Aug. 14.—Entering the city at a rate of more than a mile a minute, the Pennsylvania Flyer, eastbound, was wrecked at 6:45 Sunday evening when the engines ran through the switch just east of the St. Mary's bridge and crashed into a freight on the siding.

Engineer William Arick, was pinned in the wreckage while escaping steam scalded his body into an almost unrecognizable mass of cooked flesh.

Engineer Ira G. Berger, is the one member of the engine crews unaccounted for and is believed to be buried under the wrecked engines. The wrecking crew does not expect to reach his body until morning.

Valentine Snyder, baggagemastcr, of Crestline, Ohio, sustained a fracture of the skull and terrible wounds about the head and upper body, dying at St. Joseph's hospital at 10:15.

Thirty-five others, including members of the train crews and passengers aboard the flyer, were injured so severely as to necessitate their removal to the three hospitals of the city.

Scores of passengers received minor injuries which, in the intense excitement of the moment, were not reported. Many were cut by flying glass, scored by splintered woodwork and bruised and strained from the shock of the collision, but being able to continue on their feet, lent what assistance they were able to those less fortunate.

GOVERNMENT CHEMIST WILEY DEFENDS HIMSELF.

Washington, August 16. — Dr. Harvey W. Wiley, chief government chemist, was a witness today before the house committee that is investigating charges of irregularity made against Wiley by Secretary Wilson, Solicitor McCabe and other officials of the department of agriculture Dr. Wiley went on the stand prepared to do some "snake killing" on his own account.

He told how Dr. Dunlap, associate of his bureau, and Solicitor McCabe, of the department, repeatedly voted him down in the food and drug inspection board, of which Wiley was a member.

Dr. Wiley told of his educational training activity in advocating pure food legislation and of opposition to some food manufacturers.

"I took a very active part in all steps leading up to the pure food law," Dr. Wiley said, replying to Chairman Moss. "I began in 1883 an attempt at a scientific investigation of the adulteration of foods."

He explained that the pure food law authorized his bureau to investigate all foods, to determine whether they were misbranded or adulterated.

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VOL. XXVI. BERNE, INDIANA, August 24, 1911. No. 33.

THE DOLLAR GOD.

(By Mattie M. Boteler.)

The heathen man, we glibly say,
Is he who bows, with servile air,
To his god of wood or his god of gold,
And lays his gift on the altar there,
We are shocked to hear of his mumbled prayer;
'Tis a shameful thing indeed we hold,
That one for a noble purpose made,
Should serve and worship a god of gold.

For God has said that the heart shall have
To serve and worship no god but Him;
And His word is as strong and binding now
As back in the ages, remote and dim.
And whether the god be wood or stone—
Whatever the thing may chance to be—
That man loves more than he loves his God,
His sin is the sin of idolatry.

The one who out in the haunts of men,
Has made the world but a market place,
Where his hands may add to his golden store,
Is the slave of a god that is mean and base.
The world grows narrow before his eyes;
He sees for himself, in his brother's need,
Of food and shelter a chance to add
To the gold and silver he hoards with greed.

And he but mocks the name he takes
On his cruel lips in the house of prayer,
Who has filled his place with warmth and cheer,
By making his neighbor's cold and bare.
The heathen man with his idol gods,
Away in the land that is far and dark,
Has a better chance for heaven than he
Who supplants the cross with the dollar mark.

—Christian Standard.

NEWS AND COMMENT.

The Lord's true servants will be vindicated.

The annual Day of Prayer for our colleges will be next Sunday, August 27.

Rev. J. J. Balzer, of Mt. Lake, Minn., will fill an appointment at the Ebenezer church west of Bluffton, O., on Sunday, August 27.

Change of Address. After September 1st our address will be Upland, California.—J.B. Epp.

We are indebted to the Brethren Penner, of India, and Gottschall, of Bluffton, for the illustrations in this issue.

God will not fail to punish sin in the life of individuals and of nations. National ruin and national wickedness are closely linked together. "The way of the transgressor is hard."

A Change. Dr. R. A. Torrey, known the world over as a Bible teacher, author and evangelist, is reported to have accepted an invitation to become Dean of the Bible Institute in Los Angeles, California.

Indian Sowing Machine.

Now is a splendid time to "subscribe" for our church papers MENNONITE and the BUNDESBOTE. Look at the splendid offer.

Plain Advice. A scientist advises all preachers to shave, because whiskers acquire many germs of disease. Why does not this wise "scientist" go farther and advise that the head also be shaved. Germs may skulk around in head-hair as well as in face-hair. And then why not advise that the skin be peeled off, for dirt and "germs" do get a sitting there, too. Wouldn't it do just as well, O wise man, to advise people with beards and hair and skin to keep clean—that would be sensible, anyhow. Does this scientist think that the Creator did not know how to make a man?—The Evangelical.

True Greatness. But let me tell you right here: We are probably the wealthiest nation on all the face of the earth, but that does not constitute our greatness; we perhaps are as educated a people as there is on the face of this earth, but that does not constitute our greatness. Lord Wellington once said: "Educate men without religion and you do but make them clever devils." Education is not our greatness. We have a splendid past, a splendid literature, but that does not constitute our greatness. What does constitute our greatness? An overwhelming faith in God our Father, and in Jesus Christ His only Son—that we may give our minds and hearts and souls to Him, and be led on and on to glory.—Rev. Henry N. Condon.

A hard struggle ahead. The State of Maine is noted for leading in the list of prohibition states for many years. On September next a vote will be taken whether or not she will continue in that list. According to late reports the liquor men are putting forth strong efforts to bring it back to license, which, as estimated, would require the sum of about $2,000,000. Let temperance advocates in Maine have the sympathy and the prayers of the Christian people the wide world over in the ardent fight they are making for their present law.

Announcement. The church at Wayland has added an addition to their building during the summer and this is now completed as well as other improvements made in their church building. The date for the dedication of the new addition and the reconsecration of the building has been set for Sunday, Sept. 10. In the name of the Church Council we invite all who can to be with us at this service. Appropriate services for the occasion are being arranged for. In the name of Congregation, **S. M. Musselman.**

The Ohio State Convention of the National Christian Association held a successful session in the Brethren church on S. Detroit Street, Bellefontaine, Ohio, Aug. 14 and 15. The church was well filled at every session. Inspiring addresses were delivered by Rev. J. E. Hartzler, of Elkhart, Ind., Rev. J. W. Sanderson, Cedarville, Ohio, Rev. Wm. Dilla, D.D., Springfield, O., Chas. A. Blanchard, D. D., Pres. of Wheaton College, Wheaton, Ill., and the chart talk by Rev. W. B. Stoddard, the Eastern Secretary. It is evident that in Ohio there are many who do not wear the mark of the beast. The officers for the ensuing year are: Pres., Rev. W. S. Gottshall, Bluffton, Ohio; V. Pres., Rev. Brunk, Elida, O.; Sec., Mary Cook, Bellefontaine, O.; Treas., Rev. Faris, Bellefontaine, O.

VACATION NOTES.

(By **P.W.** and **Mathilde Penner.**)

According to the resolutions of the Mission Board and the Conference the missionaries of India after several years' labor are permitted to spend for a change and recreation during the hot season three months in some Hill-station. This year we are the ones who gratefully could take advantage of this opportunity.

India has a number of Hill-stations which offer those who are in need of recreation comfortable places. Those most known to Northern India are Darjeeling, Naini-tal, Mussoorie and Simla; South India Ootacamund. To us the most desirable opportunies opened at Simla, the most northern station. It is situated 31 deg. N. lat., 77 deg. E. long., on a ridge

more than 7,000 feet above the sea level; the altitude of our lodging is 7,200 feet.

On account of her beautiful situation, the very suitable climatic conditions prevailing, the stay of the Viceroy and the foremost government officials during the hot and rainy seasons, it has received the title "Queen of the Hills." The last 60 miles of railroad from Kalka are and will remain a miracle. The track is only 36 inches wide, winds itself up on the steep slopes and over shuddering abysses. From some distance the train appears similar to a snake crawling along through the bushes. The slopes and the narrow valleys between are mostly splendidly wooded. The railroad pushes itself through 90 tunnels; these and the viaducts together amount to nearly 7 miles. To pass the longest tunnel requires 4 minutes; it is the only one of such long distance where the road runs straight. Every mile on the average has consumed $83,500. About six years ago the road was opened, prior to this all traffic had to be transacted by means of a well constructed government cartroad, which in fact even now is used rather extensively. The first years the company ran inadequate locomotives, consequently occasionally, while ascending, the machine would fail and the entire train receded the slope causing accidents; however those machines have been replaced by appropriate ones.

Like many other places Simla had to be obtained by bloodshed. The land was acquired in sections from the Gurkhas, an Indian tribe. Her name, "Simla", is derived from a heathen temple the name of whish was Simlasha (the master of Simla) at the same time the name of Mahadev (great God). The first house was erected by Lieut. Ross in 1819. In 1910 the city numbered 1836 occupied dwelling houses, most of them remain unoccupied during the cold season. It has a crescent shape whose extremes lie approximately 6 miles apart, is situated on the western slopes of the Himalayan mountains and commands magnificent sceneries, especially those of the north and east.

The ridge on which the city rests is densely clad with fir, pine, oak and other varieties, which in the environment is excelled by others in height with narrow tapering valleys between. On the slopes and in the valleys the natives till their wee fields of rice, wheat, vegetables etc. midst dense jungles (woods) where the biologist H. Collet discovered over 12,000 varieties of trees, shrubs, flowers etc. While in the neighborhood the partly wooded, partly barren, gray peaks present themselves. They are surpassed in height and beauty at the distance of 80 or 100 miles north and south-east by peaks and ranges covered with perpetual snow. At times when the sky is clear they appear to speak to us by way of their charming splendor: "Will you be found true and faithful in your faith and confession, some future day a studded crown shall decorate your head." As the pen is unable to describe the beauties of nature appropriately, how much less the glory yonder in eternal light!

In spite of Dr. Buck's conclusion that the Englishman is not adapted for a climate at an altitude of from 7,000 to 8,000 ft., because insufficient oxygen exists in the air, Simla enjoys the good reputation on account of her sanitation. Her history points out only four slight touches of cholera, concerning plague the statistics have absolutely nothing to report. June 1, the thermometer registered 81.8 deg. F., a higher temperature very seldom takes

Rickshaw and Coolies.

place. In May 1879 very extraordinarily all records were broken, when the registration was 94 deg. F. Although the temperature, in comparison to our station Janjgir, may be so low, yet a person continually feels the tropical sun, consequently the head must have the same covering as there; the rays anyway beat down vertically. The annual rainfall amounts to 63 in. of which during the monsoon of three months 41 in. fall. In winter much snow appears; the board of health claims, if plenty snow falls and heavy frost comes a more favorable healthy summer follows.

Simla is a city where it appears as if the houses were hung on the slopes, the streets narrow, up and down hill. To prevent accidents no one is permitted to come on any street with a horse vehicle, except the Viceroy, the governor of Punjab and the governor general of India. Neither dare anyone to ride a bicycle or motor car unless special permission be granted. The people are obliged to walk, ride horse-back or be conveyed by a rickshaw (a two-wheeled vehicle holding one or two persons pushed and pulled by four coolies — hand laborers.) Frequently some Europeans make themselves conspicuous by their impatience, ill-temper, and harshness towards the poor over-tired creatures.

Simla's visitors dare not fear that in the invigorating mountain-air only the physical body will be built up, edifying features pertaining to the spiritual body are likewise plentifully available. The church of England has four places of worship, the Union and Scotch church each one, the Catholic a cathedral of St. Michael and Joseph, besides that two convents, the Y. W. C. A. and Y. M. C. A. have each their constituency; in the former every Wednesday night at 6 o'clock a general prayermeeting takes place. Furthermore four missionary societies have their missionaries permanently stationed; the Salvation Army's headquarters for India and Ceylon are located here.

Simla is the last railroad station of the North, therefore numerous people of the vicinity come either on foot or riding on ass to the market' We readily venture to affirm that by far the majority do not leave the precincts before in some way having heard the gospel of the Cross. Sundays in all the churches, missions, bazars, streets services take place. During the evening service in front of the church of England the Baptist missionary J. G. Potter conducts a service with the rickshaw-men. On every weekday the masses in the bazars are recipients of the message; the missionaries even present themselves at the place where the timbermen etc. from the hills are waiting for their turn at the toll-office, and reason with them concerning the salvation of their souls. At times oppostion is raised. In judgment day many visitors will have to admit: "We heard the gospel in the churches, missions, bazars, on the street, at the toll-office etc. but we desired not to accept it, because we esteemed our false religion too highly and loved sin much."

(To Be Continued.)

Correspondence.

Deep Run Cong., Pa. — The annual Sunday-school convention of this Conference district was held in our church on August 15th and was a great success. The various subjects placed on the program were ably handled, we hope with blessed effects to our school and to all present. Mrs. Prieheim, wife of the pastor of the Allentown church, conducted very acceptably a conference on primary work, in the afternoon. In the evening Rev. A. S. Shelly led a conference on general Sunday-school needs, which were followed by Prof. Melchor, of Perkiomen Seminary, with an able address along the line of Bible study. It is proposed that the future conventions be connected with an annual Bible Conference to be instituted by the Eastern Conference, and be held about this time of the year.

The Christian Endeavor Society, lately organized, is in a very prosperous condition and has interesting meetings. Every four weeks, in the absence of the pastor, the endeavorers conduct the morning services in the church, in between they have evening meetings. The pastor is urgently proposing a plan of cottage meetings by them to begin soon, to reach the families of the congregation living in Hilltown, Chalfont, Lansdale and other places distant from the church.

About August 28th our pastor, A. M. Fretz, will leave home to attend the General Conference at Bluffton, Ohio. His brother Francis and wife may accompany him. They expect to be gone about two weeks. In the absence of the pastor, the C. E. society will conduct the services on Sept. 3, and a speaker of the Anti-Saloon League will have charge of the service on Sept. 10. May the General Conference this year be a great blessing to the church.

Never judge a man by what somebody else has told you in regard to him. For if the truth were known, that somebody else may know less than you give him credit for knowing.

There is no limit to the good that may be accomplished through speaking a kind word or doing a kind act, you and I are in a position to do one or both many times daily without any inconvenience or self sacrifice.

Home Circle.

FIVE LITTLE FOXES.

Among my tender vines I spy
A little fox named—By-and-by.

Then set upon him quick, I lay,
The swift young hunter—Rightaway.

Around each tender vine I plant,
I find the little fox—I can't.

Then fast as ever hunter ran
Chase him with bold and brave—I can.

No use in trying—lags and whines
The fox among my tender vines.

Then drive him low, and drive him high,
With this good hunter, named—I'll try.

Among the vines in my small lot
Creeps in the young fox—I forgot.

Then hunt him out and to his den
With—I-will-not-forget-again.

A little fox is hidden there
Among my vines, named—I don't care.

Then let I'm sorry—hunter true—
Chase him afar from vines and you.
—Ex.

THE RIGHT KIND OF OIL.

"I simply can't unlock that chest, Madeline; I've tried every key I could find. The whole bunch is rusty, but three or four of them seemed to fit. They'd spring the lock just a little, and then I'd hear that hateful snap back again." Eunice sat down wearily, her face flushed and perspiring.

Madeline looked up from her book. "Probably it's the rust, Eunice. How did it happen? Oh, I remember! You dropped the keyring out of the window and didn't find it for a week. Suppose you try a little oil. I'm sure the right key is there somewhere."

Eunice carried the bottle of machine oil upstairs, and came back triumphant. "It was the little one, after all; only it needed a lot of coaxing."

"Like old Mrs. Sims?" asked Madeline, roguishly.

"Yes, indeed; I've tried all kinds of keys upon her, until my stock has really given out; but she's just unlockable."

"A little more oil, sister; perhaps you need a special kind in her case," laughed Madeline.

A week later Eunice came in the house triumphant.

"I've found it!" she exclaimed; "the right kind of oil for old Mrs. Sims. I thought of it when I was coming past. I concluded my keys were pretty rusty with self-interest. I'd always been pleasant to Mrs. Sims because it made me feel good to have every one like me. She looked quite cross when I inquired about her rheumatism, so I tried again and complimented her pansy bed. I told her I hadn't seen another like it in town, and that it was perfectly wonderful how she made them grow so large. I meant it, too," added Eunice, seeing the smile on her sister's face. "You know what dreadful luck I have. She asked me to come in the yard, and when I wanted to buy a dozen plants I never saw any one so pleased. She said I could have them, only to wait and take them up, when it was cool. I'm going around there again about sunset; and, say, Madeline, let me take her a glass of your jam. It's the best you ever made."

Madeline looked pleased. "You are certainly finding a good many kinds of oils," she said, brightly; "I shouldn't wonder if you unlocked almost anything after this." — Selected.

PROGRAM

Of the 24th Session of the Middle District Conference to be Held in the Mennonite Church at Wadsworth, Ohio,

AUGUST 27 AND 28, 1911.

Sunday Evening.

Conference sermon by the president.

Monday Morning.

1. Opening exercises.
2. Organization.
   a) Reception of delegates' certificates.
   b) Minutes of the last conference session.
   c) Admission of new churches into the conference.
   d) Reports of churches.
   e) Order of the day.
   f) Granting of complimentary votes to visitors.
   g) Appointment of temporary committees.
3. Report of the treasurer of the conference trustees.
4. Topic: How can we make the distictive principles of the Mennonite church more fruitful in the lives of our members.—A. A. Sommer.—Discussion opened by C. v. d. Smissen.
5. Report of the trustees of C. M. college.
   a) Discussion.
   b) Resolutions.
   c) Election of trustees.

Monday Afternoon.

1. Opening exercises.
2. Topic: How can we supply the urgent need of ministers in our churches. — W. S. Gottshall. — Discussion opened by W. S. Shelly.
3. Report of the evangelization committee.
   a) Discussion.
   b) Resolutions.
   c) Election of one member of the committee.
4. Transaction of necessary business.
   a) Determination of place of meeting of next conference.
   b) Election of the following officers. 1) President, 2) secretary, 3) one trustee, 4) one memeber of program committee.
5. Question box.
6. Report of committee on resolutions.
7) Concluding remarks and adjournment.

Monday Evening.

Preaching services.

Program Committee:

W. W. Miller,
E. J. Hirschler,
Albert Schumaker.

Infancy is beautiful only in its time. To remain an infant is a calamity.

PROGRAM

Of the Ladies Missionary Societies to Be Held at Wadsworth, O., in August 1911.

Music—Wadsworth,O.
Opening—Scripture reading and prayer.
Music—Pandora, O.
Letters and Papers to be read from the Missionaries and Societies.
Music—Berne, Ind.
Paper—Wayland, Ia.
Original poem—Donnellson, Ia.
Music—Bluffton, O.
Paper—Summerfield, Ill.
Paper—Wadsworth, O.
Music—Dalton, O.
Essay—Fortuna, Mo.
Reading—Noble, Ia.

Program Committee:
Anna Gerber,
Barbara Lugibill.
Selma C. Suter.

Marriages.

Lugibihl—Bucher. — On Aug. 5, in Bluffton, O., by Rev. W. S. Gottshall, Elmer Lugibihl, of Bluffton, and Mary Bucher, of Columbus Grove, Ohio.

Amstutz—Hilty. — On Aug. 6 in Pandora, Ohio, by Rev. W. S. Gottshall, Philip Amstutz and Barbara Ellen Hilty, both of Pandora, Ohio.

Luginbuhl—Steiner. — On Aug. 13 in Bluffton, O., by Rev. W. S. Gottshall, William Luginbuhl and Fanny Steiner, both of Bluffton, Ohio.

Deaths.

Myers.—On July 30, 1911, in Dublin, Pa., Frieda S., infant child of Titus M. and Anna Sarah Myers, aged 1 month and 17 days. Interment on August 2, at Deep Run. Services by Pastor A. M. Fretz.

Walz. — On Aug. 5., near Pandora, Ohio, Lillian, wife of Otis Walz and daughter of Mr. and Mrs. David Lichty, aged 23 years and 21 days, from a complication of diseases. Funeral services were held in the Grace Mennonite church, in charge of Rev. W. S. Gottshall, assisted by Rev. J. E. Amstutz.

Statistics of the Middle District Conference 1910

Congregations.	Elders & Preachers	Membership: Increase: Baptism	Increase: Letter	Decrease: Death	Decrease: Removed	Decrease: Withdrawn	Decrease: Expelled	total membership	infant Conservation	Services: Preaching	C. E. Meeting	Prayer Meeting	Missionary Society	Sunday School: How often?	teachers.	Scholars.	Teachers' Meetings.	normal Class.	Contributions: Congregational.	Foreign Mission	Home Mission	Schools.	Sundays-schools	Other Purposes
Berne, Indiana	J. W. Kliewer	31		6		6	4	806		weekly	weekly	weekly	monthly	weekly	35	314	weekly	1	$2356 58	$227 25	$ 314 00	$ 700 00	470 29	*(1)
Clarence Cent. P. N. Y.	Jacob E. ebbiel						5	31		bi-weekly					5	30			25 00	58 00	12 00		18 85	
nalton, Ohio	A. A. Sommer (2)	14	1	2	9	5		150		weekly	"	½ monthly	"	"	15	100	"		580 00	221 00	50 00	150 00	118 00	456 00
Donnel son, Iowa	P. P. Hilty	7		4	4			182			"		"	"	8	100								
Fortuna, Mo	D. D. Kinz (3)	1	2	1	4	1	2	142		twice weekly	"		"	"	18	193			986 54	379 38	73 85	1200 00	36 73	35 56
noble, Iowa	S. M. Musselman	4	5	4	8	2		237		weekly	"		"	"	15	160	"	1	785 96	185 00	"	"	111 38	
Pandora, Ohio	Albert Schumacher(4)	18	9	11	8			265		"	"		"	"	25	364	"	1	1506 98	464 99	373 48	77 30	143 61	220 98
Pulaski, Iowa	W. W. Miller	1		3	7			199		"	"		"	"	16	165			1000 00	63 00	133 00	100 00	60 00	100 00
Sterling, Ohio	W. S Shelly	5			3			38		bi weekly	'monthly			"	4	50			252 69	2 12				
Swiss congr. near	W. S. Gottschall (5)	64	30	16				740		twice weekly	"	"	occ'sion'ly	"	56	900	"		2909 14	927 26			559 71	166 54
bluffton & Pandora O.	and Ben Diller																							
Summerfield, Ill.	C. H. v. d Smissen (6)	6		1	8	1		144	3	weekly	"	"		"	10	70	"		3406 35	200 65	34 00	*	44 40	103 50
Trenton, Ohio	John Augspurger			1				150								63			1000 00	4 60	54 82		58 85	
	J. K. Amstutz									"			"		6									
Wadsworth, Ohio	W. S Shelly (7)	1	3	1		1		158		"	"	weekly	weekly	"	12		"		1020 15	*	*	*	141 05	
Wayland, Iowa	S. M. Musselman			1		1	2	165		weekly	"		monthly	"	14	165	"	1	766 54	133 10	*	*	140 63	

* No report. (1) As our church building is not yet ready, I have not reported it in the above. (2) Every first Sunday in the month is a missionary program instead of preaching. Ladies-Aid Society monthly. Home department 30 (3) The normal Class is now substitute teachers class. Bro. Musselman gave us a series of meetings in Nov. 1910 which was very much appreciated. (4) Prayer meetings with teachers' and c. s. This report covers the period from May 1910 to May 1911. (5) The missionary collections the first Sunday of each month are forwarded to the different treasurers as needs demand. (6) Since New Year 1911 we have English services every two weeks. Girls' missionary society every month. We bought an old church in town and renovated it thoroughly. (7) Every alternate Sunday evening preaching. A union Teachers' Training Class is held by the pastor.

P. S. Stevensville, Ont., near Clarence Center, N. Y., Jacob Krehbiel, preacher, 33 members, preaching monthly, contributions for congregational purposes $18, foreign mission $2.

The Mennonite.

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Rev. I. A. SOMMER, Editor, Berne, Indiana.
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FROM OUR MISSION STATIONS.

Cantoment, Okla. — Missionary Rudolphe Petter writes to the Mission Board, on July 19th, 1911: We have just returned from our Summer Assembly, which was held at Fonda during the past days.

During the early part of the past quarter our Indians were busily engaged in preparing their corn ground and planting their corn. Never before did I see them so diligent in preparing the ground and planting corn than this year. Some of them planted as high as 100 acres after having prepared the ground quite carefully. As we did not have any rain previous to the close of June many despaired of receiving a harvest. But now we have been blest a sufficient amount of rain and the prospects for a good corn crop are favorable.

Our mission work progressed in its usual way, and in spite of various difficulties and the increasing indifference of the Indians it was not without effect. One old Indian was baptized and six made application for baptism. These latter must first be instructed and examined before they can be admitted to the church of Christ by the rite of baptism. One old medicineman has expressed his wish to be baptized the coming winter.

The one baptized is an old Indian who in the past acted a prominent part in their heathen ceremonies. He was a real Indian and perfectly sincere, although he was a heathen. He frequently came to our services and was an attentive hearer. He defended the Christian religion when others, his associate priests, attacked the same. He was a Christian at heart long ago. But he was kept back from an open profession on account of the high position he held among his people. In the beginning of June he became quite sick and sent for me. After I had written his last will for him, we had a long conversation, in which he told me many of the things which he had learned from the Christian religion. But he still hesitated in regard to baptism. I did not urge him, but waited. One morning he sent for me again. When I came there I found him quite weak, surrounded by his family, who are all Christians, the chief priest of the tribe and his wife. The priest told me that the sick, whose name is Lonewolf, desired me to pray for him so that his soul might not be lost in case he should die. I told him that my prayers alone could not save his soul. That Lonewolf had to decide for Christ, only then his soul could be saved. "Why," says he, "for this reason Lonewolf has called thee." I then turned to the sick man, who meanwhile had gained strength to speak, and he expressed his desire to be baptized. After a lengthy conversation with him I found that he really was ready to be baptized. He had already, of his own accord, severed himself from his priesthood by laying aside the insignia thereof. He made a decisive confession of his faith and I could thus baptize him with joy on his bed of sickness in the shade of the trees. This was on June 21. Since then he is gradually growing weaker and the time of his departure will not be far off. But he holds fast to his Savior and rejoices in the hope of soon being able to see Him. He is not afraid of death.

Such a case is a living testimony unto the Indians. If the man whom they honored, and who was one of the principal leaders in their heathen ceremonies, eventually turns to Christianity for the salvation of his soul, why should they any longer continue in their Indian faith and ceremonies?

Birney, Mont. — Missionary P. A. Kliewer prefaces his report to the Board of Missions with Rom 8:31—39 and tells, how the words contained in this passage have been a consolation to them under the many trials and difficulties which they had to encounter. He further writes: Our work is surrounded by both encouraging and discouraging features. The most encouraging feature we experience is with the young men, whose confidence we have won, partly by organizing a "Baseball Team" for them and by playing with them. Frequently after our games they will remain for some time and ask questions pertaining to the Bible and in regard to nature, and also to examine Bible pictures, a thing which they never did before. An old Indian also encouraged us by frequently beginning to speak about the Bible and showing that he is hungering after the Bread of Life. Another encouraging feature were the well attended services.

First Mennonite church in Bluffton, Ohio, where the 19th session of the General Conference will be held, commencing on August 31, 1911.

To the discouraging features belongs first of all the very difficult language, of which we know so very little, and in which we long to proclaim the blessed message to the Indians. Then comes the work connected with the new station, by which we are hindered both in our mission work and the study of the language. Besides this, not all the Indians are like the one mentioned above. On the contrary many of them are hungering and thirsting after the things of the world and not after the Bread of Life. Their desire is that we should care for their bodies and not for their souls. They wish to be supplied with money, with crackers, with meat, with clothing, etc., but there is no desire after Christ. This is especially the case with the older Indians. If I understand their religion right, it has more respect to the wants of the body than to the wants of the soul. It makes one feel sad when he sees how their chief desire is after earthly things and how they unconcernedly approach the judgment without a Savior. How they by their vicious life bring destruction upon themselves, and how they love darkness rather than light. This frequently leads us to the prayer: "Lord, how can we cause a greater hunger and thirst after the Bread of Life among them?" But then comes the encouraging word: "The Lord is for us who can be against us." Thus we commit all into the hands of the Lord and fight on manfully under the guidance of Jesus, knowing that through Him we shall gain the victory — that light will eventually conquer darkness.

W. S. Gottschall,
Pastor of the Swiss Mennonite congregation at Bluffton, O.

We visited Lame Deer once a month. Our Christian sister Nora Ridge Bear, who is a sufferer with sickness, we frequently found without the necessary food for her body. Now her husband has left her. We should have brought her here already but we do not have a place to put her. The last time we were there her health seemed to be considerably better. Mrs. Strong Left Hand, an aged Christian woman, also needs help. We help her as much as we can, but that is very little.

Besides our other work we have tried to visit the Indians in their camps. One half of every day we endeavor to devote to the language, in which, however, we do not always succeed. I need every minute to have my Sunday sermons ready. Brother Petter, who is correcting them for me, has great patience with my miserable Cheyenne. Sister Kinsinger has given herself much pains in examining and correcting the lessons of my dear wife.

"The Mennonite" from now until January 1913 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

JAKE.

A Story of Plain People. — By G.

Chapter 12.

(Continued.)

Op den Graff carefully lifted the book. He had been greatly impressed and caught a spark of the Bishop's enthusiasm. No sacred relic, carefully preserved in a cathedral, could be more reverently handled, than was the book by the young man. He examined the great leather cover, its brass clasps and the clear black print upon the good thick paper. "I would give a great deal of money to own such a book", he said, "now that I know with what pious regard it should be treasured."

Jake and Malinda were as much interested in the old man's story as was the visitor. Both had often heard the story but the grandfather's enthusiasm always carried with it a fascination that held the intense interest of the hearers whenever he spoke of the book. Malinda turned the pages of the book to find the name of Zook, which she knew occurred in several places. Accidentally her eyes fell upon the list of names appearing as subscribers to the confession of Dortrecht and there she noticed the name of Herman Op den Graff. "O see." she exlaimed, "here is the name of an Op den Graff!"

"Sure enough," said the surprised visitor, "probably the name is that of a common ancestor of ours. Well I congratulate myself upon having met his most beautiful descendant today."

As we have observed before, flattery was something to which Malinda was unused. Op den Graff's sudden impulsiveness confused her to the extent of compelling her to show her embarrassment with a blush. This the young man seemed to enjoy much to the disgust of Jake, whose interest in the situation was greatly aroused. No one would have supposed that Jake could show a jealous spirit, but he did. "Don't you think you had better quit making that girl feel bad?" he blurted out.

* * *

"I wish you had not been so hasty with that stranger, Jake", said Malinda reproachingly the next day, "who knows but that he is writing a book about us and may have something to say of the way you acted?"

"Well, he was too harsh to you. I don't think a man, who is what you might call respectable, would take to flattering a woman he don't know very well to her face."

"Oh, he didn't mean it I think. He seemed very much embarrassed about it when you flared up."

"A man who is honest," protested Jake, "has no right to say what he don't mean and besides, I am so sure as anything that he meant to say just what he did say."

"Why Jake," said Malinda teasingly, "you are as much of a flatterer as he was."

"Maybe I am, but just think how much longer I know you," was the hired man's earnest assertion. "Say, Malinda, I want to tell you something. Solomon just told me the other day that I ought to be looking around for a wife and I am looking towards you. Do you remember when you and me was driving and the train came and struck us, I was asking you if you were spoken for yet?"

Of course Malinda had not forgotten the incident. but Jake's bringing it up now led her to expect that he would endeavor to finish the proposal which the accident had so rudely interrupted. Her woman's wit suggested that a skilful turn of the conversation might compel him to change the subject for a time, at least. "Jake" she said, "you want to be thinking about the sermon you must preach very soon; the time is drawing nearer every day and if you have nothing to say, you cannot preach."

"Yes, it does bother me very much," confessed the prospective preacher. I wish I had more book-learning to help me out. I only got as far as the third reader. I think a body ought to get as far as the fifteenth or twentieth reader to make a good preacher."

Jake had a notion that the reader was the mark of advancement. As he had passed from the second to the third so he thought the learned person came to his education simply by passing from reader to reader.

Malinda did not discuss methods of education with him but she certainly used every effort to make him want to advance himself. "Did you ever read a book through from beginning to end?" she asked.

"None but the Bible and I got stuck there," confessed Jake. "If I could only pronounce all of the hard names. Why I started last night where it begins with 'Abraham begat Isaac' but when I got down a piece I came across names that I could not pronounce and so I just had to quit. I wish I had the chance that Abe Lefever had when he studied to be a lawyer. He can read three languages, English, German and Catholic."

"Not Catholic, but Latin," corrected Malinda.

"Well, isn't it the same?" asked the innocent Jake, as he added quickly. "now look here, can't you let up talking about learning and give me a chance to ask you to be my wife? You ain't so dumb as I am and I could learn from you and maybe, by and by, I would get to be a first rate preacher. We could do so much serving the Lord that way".

"I do not want to make you feel badly," was Malinda's sympathetic but positive answer, "but I must tell you that such a thing can never happen. Try and forget that you ever thought of asking such a person as Malinda Zook to become your wife."

"Oh I wish," he said regretfully, "that I could say things that could make you blush like the city chap could say them. Girls don't like men until they know how to say sweet things to them before everybody and make them feel so bad that they turn red all over and I don't know enough to do that."

Chapter 13.

At the suggestion of Deacon Hunsberger there was a meeting of the brethren, that is, the high officials of the congregation came together on business. It was arranged that the meeting should be held at the Zook farm. The first of them to come was the deacon, who found Solomon and Jake busily engaged in dressing chicken for the market. The deacon was not a lazy man, where there was work to be done he liked to do his share ot it and so, in a minute he had removed his coat and was as busy as the rest plucking feathers. He was proud of his ability to dress poultry quickly and liked to say, whenever the occasion presented itself, that he could kill and dress more chickens in a given time than any man in the township. Jake and Solomon had to hear him say it time and again. Jake never liked work of this kind and was quite ready to let those who loved to do it get all the satisfaction they could out of it. It therefore did not take him long to turn over a half-bushel measure and seat himself upon it, his chin supported by his hands and his elbows upon his knees. Solomon noted the willingness with which the deacon took up the work and the equal willingness with which Jake gave it up and, not liking the job too well himself, took advantage of the deacon's vanity and permitted him to finish the job. "Say, Hunsberger," he said patronizingly, "let us see how long it will take you to dress those remaining nine chickens."

"Oh, I can beat the two of you any time. you and Jake just let me alone and you will see nine chickens dressed quicker than you ever saw it before."

Solomon slyly winked to Jake who solemnly returned the wink. They seldom did such things, these two men of God, but their having a little fun at the deacon's expense proved that they were but humans after all and that a joke was not altogether beyond them.

Hunsberger had completed the task before Amos Grater arrived and when at last his rickety old buggy came into the barnyard, the party plunched into business without delay. "I wanted this meeting," Hunsberger explained, "because one of our members is not living up to our old time-honored and scriptural customs. Jacob Leatherman is living a worldly life."

"How so?" inquired the Bishop.

"Why, he is putting our doctrine of peace to shame. It is a great wonder that you did not notice it before and rebuke him, Solomon."

Solomon did not take the deacon's charge very seriously. He knew his man. "I never saw or heard of him laying a violent hand on any one; I never even heard him speak harshly of any one. I am afraid your imagination has been too hard at work, my dear brother."

"Imagination," almost screamed the deacon. "I don't make charges without being sure of my ground. For five years he has been a night-watchman over at the bank already."

"I didn't hear of him killing anybody yet or running away with the bank," dryly observed Jake.

"He carries a revolver when he watches the bank, don't he? Is that non-resistance?" inquired the deacon, who, like many other people, sometimes asked questions when he really meant to state facts.

"I never saw the pistol but," admitted Amos Grater, "I have often heard that a night watchman in a bank is expected to have one and to use it when some one tries to break in."

"Well, aint it against the rule of the church for a Mennonite to own a pistol?" again inquired Hunsberger asking the question, as though he really wanted information when the truth of the matter was that he was making a serious charge against a brother, who was not present to defend himself. "Non-resistant people," he continued, "can't go around armed. And you," printing his long bony finger at Solomon, "have never preached a sermon against him, yet, to quicken his hard conscience."

"Why is it," asked the Bishop, "that after five years you have only thought of it now?"

"Well, my boy Bill told me last week that he would like to

turn plain and join the church. You know he just came up from the city. He said that he was beginning to think that the children of Mennonites ought to keep up the Mennonite Church into which they were born. Of course he can't 'tend meetings, but he thinks there are enough of our children in the cities nearby to have a dozen new meetings. His boss down there is a Quaker and he thinks it would be beautifully edifying sight to see people in the city wearing plain clothes as the Quakers do. You know Bill is pay-master in the mill and carries a revolver when he fetches money from the bank to the mill to pay off the hands. I told him that first of all he must quit carrying that gun. "Well, then make Jake Leatherman throw up his job,' he said. Now for this reason I feel that Jake has not been true to our principles since he has been a night-watchman."

"Yes," agreed Amos Grater," that don't look very Mennonite-ish."

"This whole business savors of selfish things", said the Bishop as he keenly looked into Hunsberger's eyes. "Tell me," he demanded, "who are the directors and who are the stockholders in this bank? Who really are those who employ our brother to do so un-Christly a thing as bear arms? No! You don't need to tell me, I know who they are, at least who the directors are. They are Martin Oberholtzer, Mike Good, Zach Geissinger and you, Hunsberger! All brethren in good standing in the church! Am I right?"

"Yes! Yes!" responded both Jake and Grater.

"Then, if it is wrong to carry a pistol it's just as wrong to hire a man to carry one. I would suggest," continued the Bishop, slowly, as he turned to Jake and Amos, "that we set back Jacob Leatherman for bearing arms and also our Deacon Hunsberger and the other directors and stockholders in our meeting for hiring a man to carry a deadly weapon with intent to kill."

"I agree," said Grater promptly.

"And I too," added Jake: "Leatherman should quit his job and the rest of our people should get out of the bank business before we take them back."

The deacon realized that he had fallen into the pit with the victim for whom he had dug it, moreover, he realized how ridiculous the whole matter would appear in the eyes of the world, should it get out. While he was narrow and delighted in bringing humiliation to others he feared ridicule worse than anything else in the world and it did not require many minutes of thinking to make him anxious to withdraw the charge he had made. "Say, brethren," he pleaded, "let us not go so far as that, everybody will laugh at us if we are set back and if we give up our bank stock we will lose money and weaken the bank's standing. I am willing to drop the whole matter."

"But you started it and you deserve a good deal more than you get," said Jake.

"I know I did, I did not want Jacob Leatherman exommunicated, I love him dearly, that's why I wanted to talk matters over with you. You all very much misunderstand me. My object was only to show how very hard it is in our day for even a watchman to keep our old doctrines. I beg you brethren to drop the whole matter and not say anything about it to the church."

"All right," sneered Jake.

"I am willing," added Amos.

Solomon was silent. A word from him on the matter and Hunsberger and the rest of the moneyed brethren of the church would have been disciplined, but he preferred at that time to permit the majority to rule.

"Say," said Hunsberger softly, "Haven't you any more chickens to be dressed?"

Solomon hadn't; therefore the meeting came to an end.

"That man Hunsberger is a humbug, even if he can dress chickens in two-fourty time and has the biggest interest in the Creamery Bank," said Jake as they were feeding the live-stock.

"Judge not that ye be not judged," was the bishop's only reply.

(To be continued.)

"The Mennonite" to a new subscriber from now until January 1913 for $1.50.

NOTES ON THE C. E. TOPIC.

Sept. 3.

Lessons from Great Lives.

IX. Daniel.

Daniel 6:10—23.

Daniel illustrates determination. How much a man may accomplish if he wholly sets his heart upon doing it is limited only by the perseverance with which he sticks to his determination. True, when we try to do right, difficulties high as mountains and wide as seas stand in the way, but, within the reach of all who use it, there is a faith which can remove mountains and part seas. God permits difficulties and temptations to stand before us, not that they shall hinder us but that we may master them and go on our way to greater accomplishments.

As we read the life of Daniel we are forced to feel that he must have had God-fearing parents, who in the few years they had him with them nobly did a parents' part in teaching him the way of the Lord, notwithstanding the irreligion to which Judah was at that time given.

He, the youth taken away from home and friends by cruel circumstances over which he had no control, never forgot, as he was tempted to ignore, his home training. He stands as a noble example for all, especially the young, who find themselves confronted with trying circumstances. He who reads Daniel and misses the lesson of the power of prayer has, indeed, been reading carelessly. What Daniel knew prayer could do any one who prays may know. For the child of God prayer is both his first duty and his greatest help. With prayer everything God expects us to do is accomplished, without it everything fails.

Separation unto God is thoroughly emphasized in the life of Daniel. With all his brilliancy and all his accomplishments he would simply have been an incidental person in the history of an empire long since forgotten, had he not been a man separated unto God. As such he becomes an influence in the spiritual history of humanity and a factor for good, influencing all time. "He would not defile himself." "An excellent spirit was in him," "He was faithful," "He believed in God," "Stand by your lot" are some of the things in the life of Daniel which we may well make a part of our own.

NOTES ON THE S.S.LESSON

Sept. 3.

Review. Golden Text: Ps. 34:14.

The lessons of the nine Sundays just past introduce us to two great prophets and several kings. One of the kings was devout, the others did evil. One lesson tells us of a Savior, another of the finding of God's book and another of its destruction, then comes the last chapter of the book, it tells of the end of a nation that might have shone for God but preferred the road that leads to ruin. This last chapter shows what may always be expected in such cases: "The way of the transgressor is hard."

If we follow these lessons we see the steps that lead to ruin. First comes sin in the light of better knowledge and in spite of the many warnings God holds out to the wicked and the mercies he offers to those who repent. Then follows defiance of God and defilement of self—sin loved for its very nastiness. Next we see a star in the dark sky, one king loved God, he came into possession of a lost treasure—the Word of God. Soon God is again forgotten and a prophet comes to warn and plead, he is persecuted, his message is burned, then comes the end. The king who would not listen is made to see the terrible end of sin. The nation that forgot God sees its end and God's power at the same time. Ruin—the end of Judah, is the end of all who will sin and will not listen."

Lesson I. Isaiah's Prophecy concerning Sennacherib is a proof that the battle is not always won by the strong and strength to win depends more whether we have God on our side than whether we are mighty.

Lesson II. The suffering servant of Jehovah portrays the great love of Christ. A willingness to endure that we might be happy. All that he did was for us.

Lesson III. Manasseh's wickedness and repentence illustrates how one brought up amid godly associations may fall very low. It also shows that even the worst of men, when they turn to God, may be restored.

Lesson IV. Josiah's devotion to God presents an inspiring example to the young. A life early consecrated to God and His service is destined to accomplish great good for others and secure great blessings for self.

Lesson V. The finding of the book of the law reminds us of how easy it is to lose God's law. We lose it by unbelief, by neglect, by persistent sin, by ignoring public worship.

Lesson VI. Jeremiah tried and acquitted. God protects His workmen until they have completed their work. He who speaks for God has nothing to fear for the powers that be.

Lesson VII. Jehoiakim burns the prophet's book. He forgot that the Word of God stands forever. The word always angers the enemies of God but their opposition is useless no matter to what ends they may go.

Lesson VIII. Jeremiah in prison reminds us of the words of the Lord: "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake."

Lesson IX. The captivity to Babylon is an evidence of how God will keep His word. When He says He will punish those who disobey Him He means it.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

News of the Week.

NO PLACE FOR MOTHER AND SHE IS DEPORTED.

Philadelphia, August 19. — Among passengers who sailed from here today for Liverpool was a mother-in-law who had been literally turned out by her son-in-law and daughter, and was being deported by the national government because she was likely to become a public charge.

The mother-in-law is an English woman and her son-in-law is a resident of this city. When the woman arrived here last Monday on the Merion to make her home with her daughter, her son-in-law protested to the immigration authorities against her being landed.

In his formal protest he declared the mother-in-law, who had visited him before, to be a perpetual trouble maker objectionable in many ways, and that it was impossible for him to live under the same roof with her. His wife joined him in the formal objection to her mother.

The mother-in-law, being well up in years and the son-in-law refusing to receive her, there was nothing left for the immigration officials to do than deport her.

TAFT VETOES WOOL TARIFF BILL.

Washington, Aug. 17. — Republican applause which greeted President Taft's veto of the wool tariff bill as it was read in the house late to-day was followed by an outburst of democratic cheers when Majority Leader Underwood announced that he would call up the bill to-morrow and move its passage over the veto.

Washington, Aug. 18. — In a succession of dramatic events, the democratic house of representatives today met defeat in its supreme effort to pass the wool and free list bills over the president's vetoes and virtually fixed upon adjournment of congress early next week.

ARIZONA AND NEW MEXICO AGAIN ADMITTED.

Washington, Aug. 19. — Statehood for Arizona and New Mexico now only awaits the perfunctory approval of President Taft. The resolution admitting these territories into the union with the judiciary recall feature of the Arizona constitution eliminated to meet the objection which caused President Taft to veto the original statehood bill, was passed by the house today without the formality of a roll call. It had been passed by the senate.

The resolution provides for Arizona's admission upon "fundamental condition" that article eight, of the constitution, relating to the recall of public officers shall be held and construed not to apply to judical officers and that the Arizona people shall give their assent to that construction.

PUTS CURB ON CANDIDATES.

Washington, Aust 19. — President Taft today signed the campaign publicity bill, making the measure a law.

The new statute provides for complete publicity of campaign expenditures of candidates for the house and senate before election and limits the amount that each can spend in a single campaign to $5,000 for a candidate for the house and $10,000 for a candidate for the senate.

Candidates are also required to make public all pledges of political appointments.

GREAT BRITAIN RAILROAD STRIKE OFF.

London, Aug. 19.—A tremendous wave of relief swept over England tonight when, at 11 o'clock announcement was made from the board of trade that the railway strike had been settled and that the men would return to work immediately.

Telegrams were dispatched to all important railroad towns bearing the information and these crossed in transit messages to London describing strike riots in Llanelly and smaller points in the kingdom.

A joint committee of seven members, composed of two representatives of the railway companies, two of the workmen and a non-partisan chairman, will be appointed Tuesday to investigate the workings of the conciliation act of 1907, which, the men claim, is the reason of all their grievances.

GOOD-BY, TOGO!

Niagara Falls, Ont., Aug. 20. — Admiral Togo closed his official tour of the United States. He entered Canada unofficially, being received by Japanese Consul General Nokomura, of Ottawa. After a rest here to-morrow the admiral will continue to Vancouver from which point he will re-enter the United States by rail for a private visit to Seattle, embarking there for Japan.

EIGHT ARE KNOWN TO BE DEAD IN DAKOTA STORM.

Fargo, N. D., August 21. — Estimates received here today from the tornadoswept districts of North Dakota indicate that while only eight bodies have been found, more people were killed in the windstorm of yesterday. Wire service is paralyzed, but it is feared when communication is restored it will be learned that perhaps a score of lives were lost. The known list of injured is forty.

The property loss, it is believed, will exceed the original estimate of $1,000,000.

IT'S ALL OVER NOW; BIG CAPITAL IS DARK.

Washington, August 22. — What is described as the most strenuous session of a national legislative body that has been held in many years, went into political history at 3 o'clock this afternoon, officially known as the final day of the extra session of the Sixty-second congress.

The closing hours were marked by the receipt of the President's veto of the cotton tariff revision bill, which was the final attempt of the Democrats to adjust the tariff without waiting for the report and recommendations of the President's tariff board.

Representative John J. Fitzgerald, chairman of the house committee on appropriations, today announced that the appropriations for this session of the congress total only $301,052.20, of wh'ch $141,000 went to pay the cost of the session itself. No session of congress has ever run so long a period on such a small appropriation as the present congress.

In his statement, Mr. Fitzgerald notes that sixty-five salaried places in the house organization have been abolished, effecting a saving of $111,443.28, and that the custom of granting employes an extra month's pay, saving an additional $140,795.59 for each session, was also abolished.

This congress has also corrected appropriation bills passed by the last congress in the amount of $347,650, so that Mr.Fitzgerald declares the session itself has actually placed $308,836.67 in the treasury instead of costing the government money. He also announced that the policy of retrenchment practiced by the present congress will be pursued in the next when the executive departments will ask appropriations aggregating nearly two million dollars for the present fiscal year.

FAMOUS PICTURE STOLEN.

Paris, August 22. — One of the most sensational robberies in years took place at the Louvre today, when the noted Mona Lisa of Leonardo da Vinci was stolen from the wall. The picture was seen in its place at noon and shortly afterward it was noted that its place was vacant. Little attention was paid to this for a while, as the officials believed that it had been taken to be photographed. Search proved that no one in authority had ordered its removal and then a hurried canvass of the galleries showed that the picture and frame were gone. At 3 o'clock the prefect of police closed the Louvre and a thorough search began.

Search revealed the glass and frame of the picture hidden on the stairway. When the doors were closed the muscum was packed, many of those present being American tourists. Every one was compelled to file out through a double line of detectives, who closely scrutinized each.

It was rumored several weeks ago that a number of American picture thieves were in Paris planning to operate in the Louvre, and orders were given that the attendants should be more watchful. The stolen painting was said to be virtually priceless and that an offer of $5,000,000 had recently been rejected.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, August 31, 1911. No. 34.

THE MISSIONARY CALL.

The Church of Christ united
In spirit and in aim
Is one in faith and teaching,
With hope and zeal the same.
The nations, too, are longing
For universal peace,
When right and truth shall triumph,
And war and strife shall cease.

The Spirit without measure
Is poured upon all lands,
And people long in fetters
Are stretching out their hands;
Imploring us to hasten
With truth which makes men free,
Which brings them peace and pardon—
Life, light and liberty.

For this the hosts are marshaled,
With banners all unfurled,
In serried ranks united
For conquest of the world.
The men of rank and fortune
Are leading in the fray,
Which gives to every creature
The gospel of to-day.

Shall we, so richly dowered
In this broad Christian land,
Keep back the gospel message,
Withhold the liberal hand?
Nay; we, our sons and daughters,
All gladly heed the call,
And lay upon the altar
Ourselves, our gifts, our all.

—George L. Gleason, in The Christian Work.

NEWS AND COMMENT.

Look for programs on page 3.

A positive, explicit conviction of right will at last win the favor of men. Dare to be right.

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Central Mennonite College extends cordial welcome to the delegates of the Gen. Conference, which convenes at Bluffton, O., on August 31, 1911.

A denomination or people that loves the Bible and obeys its teachings will be abundantly blessed. Negligence towards God's precepts is sure to be followed by ruin.

Brother L. A. Beer, for many years representative or colporter of the Mennonite Book Concern, is attending the General Conference. He will be pleased to show you a selection of helpful, timely books, and to take your subscription for our church periodicals, the MENNONITE and the BUNDESBOTE. Do not wait for a better opportunity.

Sister Anna P. Braun, of India, sent fine specimens of "Himalaya Mountain Ferns" which were forwarded to the "C. M. College Collection" where they probably can be seen during the session of the Gen. Conference.

Latest News from India.—Missionary P. A. Penner informs us that there is now a lack of rain. "I do not want to sound a false alarm, at least say nothing definite until the government does, but unless God sends us rain, we are facing a partial famine. The grain rice is dying for want of rain. The outlook is everything but hopeful. Prices of grain are rising. It costs a lot of money to feed our 158 lepers."

Water Carrier in India.

The American Board, the Mission Board of the Congregational Church, has received a donation of one million dollars, which is to be used for educational work in foreign lands in any way the Board deems best. And the giver insists that he remain anonymous. After all, it speaks well for the reputation of Mission Boards when shrewd business men are quite ready to trust their wealth to them to be used in any way found necessary, and without any tag attached to the gift.—Christian Guardian.

COMMITTEE REPORT.

The Emergency Relief Committee reports that the churches have responded very liberally to the appeal that came from Chinese Famine Sufferers. From every section of our General Conference field, individuals and congregations have responded and have by their gifts extended a helping hand to the suffering Chinese. Surely these gifts from Christian communities have preached the Christ Spirit to heathen China and the Lord, who loveth a cheerful giver, will reward every gift made in His name. The Relief Commission was privileged to forward in all $3901.57 and we believe that other gifts from our people may have flowed through other channels. The Commission hereby expresses its gratitude to the church.

In the name of the Emergency Relief Commission,

S. M. Musselman, Sec'y.

VACATION NOTES.

(By **P.W.** and **Mathilde Penner.**)

(Concluded.)

Since quite a number of missionaries retreat annually from the intense, overwhelming heat of the plains, take refuge here during the months of April to September, the residing ministers and missionaries of Simla proposed some years ago the annual missionary convention, which this year accompanied by the Master's choicest blessings assembled in the townhall June 6 to 8. Immediately after two well-experienced missionaries for ten days delivered able lectures on the fake religions, Islam and Hinduism, India's havoc. Remarkable, the more we study our Bible, the more precious it becomes, one learns continually more profoundly that it is the real gift of God; but these false religions prove radically the contrary. One stands in awe how Satan does manage it in the present era when the Scriptures are printed and preached in 438 different languages and dialects, to keep the millions and millions under such entirely fake conceptions.

On June 10th the missionaries and many of the friends accepted the kind invitation of the experienced, towards missions and charities favorably inclined government officer Mc. Pherson for a missionary meeting on his premises. 87 missionaries representing 21 different societies were present. Several delivered brief addresses relating helpful incidents out of their career. SuchChristian government officers in word and action in many places are extremely few. Would they be more numerous, certainly missionary work would enjoy a more speedy progress; often, however, they put hindrances in the path; yet they are serving in the name of a Christian government.

The first Tuesday of each summer month all missionaries staying in Simla assemble for edification and prayer in the home of one of the residing ministers or missionaries, at which time also experiences out of the mission life are communicated. At every such gathering the proverb: "To give is better than to receive" is practically reversed by the attendant because the giving for some time has been practiced in small circles incessantly, now the soul abstains from giving and rejoices to gather in as much as possible.

The motto of the convention and every above named gathering is: "All one in Christ." In every meeting one perceives from the remarks the absolute necessity to practice the motto and the unity in the great work among the hundreds of millions of non-Christians about us; furthermore every one appreciates profoundly that the labor of the missionaries

belonging to various denominations is practically one in nature. "The world for Christ." The reality manifests itself annually more visibly in the general conferences, larger territories to which all missionaries of that respective area are cordially invited. Such endeavors undoubtedly will not remain unblessed in the field, neither at home among the different denominations. Lord, draw the bands of unity continually tighter.

The Hillstates surrounding Simla number little more than 1,000-000 inhabitants; 28 stand under this municipality. The eastern division of these 28 is partially worked by five different missionary societies; the western is almost completely unattended, where the Baptist mission has found a favorable site for a station. Now it is still a serious question whether it can be attained for this purpose, if the rajah (king) or his minister rumors an ill future in his dealings with his subjects then he steadfastly refuses every invasion of that sort, entreaties of every description prove absolutely fruitless. In such instances the English government remains neutral, not to enrage the people at large.

Some 40 years ago the Moravian Brethren planned to find a way through India to Mongolia. As Columbus' plan was cancelled by intervening America, so it happened here by the huge Himalayan mountains obstructing their passage, therefore they settled at the entrance of Tibet near the Sutlej river. At present they occupy the most northern station of India and work in perfect solitude, where on account of the long winter and deep snow they are often 6 months out of the year entirely cut off from the outer world, even mail and telegrams remain undelivered. The road from Simla to their stations leading exclusively through mountains, steep valleys and gorges, offers many difficulties. In their memory certainly abides Henry Ward Beecher's word: "In this world is not what we take up, but what we give up, that makes us rich." Furthermore the soil is extremely trying, because after such long self-sacrificing labor only comparatively few have been won; God alone knows why the work there must becarried on where the soil is so coarse and the success apparently meagre. T. De Witt Talmage remarks in one of his sermons: "That which we do for ourselves is forgotten; that which we do for Christ is immortal." Such are very wholesome encouragements in trying occupations.

Everywhere a person looks vast unattended fields, waiting impatiently for workers present themselves. Although there are in India alone about 4,500 missionaries daily heralding the tidings in the churches, missions, on the streets, in the villages, bazars etc. etc. through preaching, literature, individual interviews etc. and little more than 3,000,000 Christians as the last census shows, yet more than 300,000,000 have their lives enveloped by the false religions Islam and Hinduism. Consequently the Christians for a long while yet will have to cling firmly in word and action to the summoning words: "There is much to do for Jesus." Not through broken will, not through a crucified will, but through a consecrated will, through a consecrated heart, through a consecrated Christian church surely can and will the hundreds of millions by the never failing help of God be gathered into Christ's glorious kingdom.

Shakespeare says: "The love of heaven makes one heavenly." That's the very thing these multitudes are in great need of, i. e. the love to our Redeemer, Master Jesus Christ the "only Savior of this world, and eternity would change abruptly the entire condition, because nowadays the heathen loves his idols and his unwholesome religion. Could this love by some means be altered undoubtedly a wide spread revival throughout India and other heathen countries would take place immediately. Therefore: —

Women Spinning.

"Hark the voice of Jesus crying,
Who will go and work today?
Fields are white and harvest waiting;
Who will bear the sheaves away?
Loud and strong the Master calleth,
Rich reward He offers thee:
Who will answer, gladly saying,
'Here am I, send me, send me!'

"Let none hear you idly saying,
'There is nothing I can do,
While the souls of men are dying
And the Master calls for you,'
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
'Here am I, send me, send me!'"

P. W. and **Mathilde Penner.**
Janjgir, C. P. India.

CONFERENCES AND UNITY

Within the last twenty-five years of American Mennonite life numerous conference bodies have sprung into existence. None of us, if we truly see what has been accomplished by the coming together and the effecting of these conference bodies are regretting the fact that there are so many bodies at work. But to all sober minded Christians the fact that there exists so little co-operation between these various bodies, makes the situation one of regret and even pain. This, then, is the keynote of this editorial. What are Mennonites to do in order to reach the desired end—a united church?

First of all I think we must throw away the old idea that we are the only chosen ones and that those who differ from us do so only because of an unwillingness to obey the teaching of God's word. I unhesitatingly make the statement that the various leaders of the various conferences consider their own work nearest in line with the plain teaching of God's word. I know full well that when I make these statements, they apply to people in all conference bodies. None need be excepted. In this respect we Mennonites are very much alike. And the message that will be needed for the one will be just as much needed for the others. We must stop accusing one another of insincerity and dishonesty.

In the second place there has been ample room for a diversity of opinions on the various scriptures that have helped religious leaders in drawing distinct lines of demarkation between the various bodies at work. But in every case the interpretation has been taken for the word. However, much we desire the word and the interpretation to be one and the same thing it is not always thus. "Thy word is truth." This, however, is not always true of the interpretation of the word. There always will be disputed portions of Scripture none of us, however certain we are of the truth of our interpretation can be absolutely sure. We must await the coming of the King. My second point in favor of unity is charity in the interpretation of the word. And even in our exercise of charity it must be reasonably interpreted. There is a kind of charity that would except no fundamental principles to govern one's interpretation of the word. Such charity would result in disaster. One can not call everything good and well, simply because there are a few other souls in the world that would have it thus.

Again, I am convinced if ever there is to be greater united effort in the American Mennonite church, we shall have to keep on diligently cultivating that disposition of heart and mind that will make God's word authoritative. Our profoundest reverence for the Word ceases when we lose sight of it as an authoritative book. Thus far without exception the various bodies at work have inculcated in the minds of their people a most remarkable disposition for the authority of the written Word. This I speak with reference to the Mennonites of America. I am not well enough acquainted with facts on European Mennonite life to warrant any kind of a statement in this respect.

In the fourth place I am certain we are not placing enough of emphasis on the great evangelical truths which the Mennonites of earlier days stood for. I feel as though we have been magnifying our differences until we can see no longer the great unity that still exists among us. There would be little trouble in attaining united effort, in becoming one great united American church if we would all return to the matters of faith which were emphasized by our forefathers. The confession of faith that has been in vogue ever since 1632 when it was adopted by the churches and ministers of Holland, no doubt would serve our American Mennonite life for the same end as it did the churches of Holland—unity. It might be well for some of us to again read the things mentioned in this document and carefully note the various other things our conferences are emphasizing that are not included in this document at all. This is no argument in placing the articles of faith ahead of the written Word. It is only a proof that in

their minds unity was more essential than emphasis or the things of less importance.

In the last place I am quite sure that we must get a larger and broader and fuller vision of Jesus' prayer for a united body of believers. In Him we shall be one. His prayer is made on that basis. Whatever plans and visions we may have of a day of united effort we must bear in mind if it is to be permanent and effectual, it must be in Him. Not until we can pray earnestly and longingly for such unity as is found in Him, can we hope greatly for more united effort in the Mennonite church of America.—The Christian Evangel.

PROGRAM MENNONITE GENERAL CONFERENCE,

19th Meeting to be Held in Bluffton, Ohio, Opening August 31, 1911.

I. Conference Services.
Thursday, Aug. 31, 10 a. m. Sermon by the President — A. S. Shelly.

II. Introductory Business.
1. Enrollment of congregations and delegates.
2. Appointment of assistant secretary.
3. Appointment of special committees.
a) On applications for the admission of new congregations into conference.
b) On privileges.
c) Resolution Com.
d) Election Com.
e) Revision Com. and such other committees as may be deemed necessary.
4. Adoption of time schedule for the different sessions.
5. Receiving of propositions and petitions to conference.
6. Miscellaneous business.
7. Reading of minutes of last conference.
8. Election of officers.
9. Call attention to Res. 46 last session.

III. Regular Conference Work.
1. Consideration of Heathen Missions Home Missions, City Missions and Publications.
2. Reports of our Schools, Colleges, Deaconess Homes, S. Schools, Young Peoples Society, and other important church work.
3. Special Reports.
a) Education, Res. 22 I. C.
b) Relation of our Indian congregations to our Conference, Res. 42, I. C.
c) Ordination of women as ministers.

The order in which these subjects and reports shall be presented to conference is optional with the conference and the program committee. — Under each of the named subjects the order of procedure will be about as follows:
1. Report of the work of the past three years, including financial report.
2. Reading of papers on subjects under consideration.
3. Presenting of plans for future work.
4. Discussion and adoption of desirable plans for work.
5. Election to fill vacancies.

NOTE—The financial report and the statistical report should according to Res. 12 I. C. be printed and placed into the hands of the delegates before the subjects are discussed.

Under point 3 in the above order of proceeure the following topics are assigned:
1. The relation of our Indian congregations to the General Conference. — R. Petter.
2. Education. — Special Committee.
3. City Mission Work need, plan, prospects. — E. F. Grubb.
4. What place should our church papers have in our congregations, and what can we do that they may have that place? — H. J. Krehbiel.
5. Deaconess work among us,—purpose and attainments. What can we do to reach them? — Frieda Kaufman.
6. Can the Sunday-school work be made to attain its great purpose among us?—P. H. Richert.
7. Can our Young People's Societies be helpful to our congregations and do the work needed for the Christian development of the young and how? — H. D. Penner
8. Is the ordination of women to the ministry scriptural?—J. W. Kliewer.
9. What arrangement can our Conference make by which an intelligent interest can be awakened in our congregations, that the gifts may be made to flow less periodical, and more systematically and regularly for our missions?—S. F. Sprunger.

IV. Special Work:
1. A motion to amend the Constitution:
a) To B. 5, paragraph f this addition: The business committee shall also name for each conference a nomination committee consisting of at least seven members. This committee shall be selected from the different district conferences according to their numerical strength as near as possible. The names of the members of this committee shall be published with the program. The committee shall nominate two persons for each place to be filled in conference election.
b) To B 5, paragraph a, this addition: The officers of Conference, the Trustees, the members of standing Committees and Boards shall be elected from these persons nominated by the nomination committee, provided however that conference shall have the righ tto supplement such nominations by a one-third vote of all the delegates.
2. Reports of standing committees —discussion, resolutions, election.
a) Conference trustees.
b) Emergency Relief Commission
c) Statistician.
3. Report of delegates representing Gen. Conference at Church Federation Conference held in Philadelphia, December 1908. Res. 39, 40.
4. Report of Conference Officers concerning a General Assembly of all Mennonites, Res. 41.
5. Discussion of important questions and topics not on program.

V. Closing Business.
1. Report of Special Committees:
a) On Revision of Constitution.
b) Resolution Committee.
2. Election of member of Business Committee.
3. Other business remaining over.
4. Selection of place for next conference.
5. Adjournment.

NOTE—Through the time of conference there will be various religious services in the different churches on Sunday and on evenings where no sessions are held. The program committee suggests that one evening be given the mission sewing societies and one the Bluffton Oratorium, for rendition of special music; also one session to the Sunday-school and Young People's Society cause. Special periods of the sessions might also be set apart for prayer and the study of the word. The arrangements for these special services will be arranged for by the pastors of the churches and the Program Committee. If desired, services should also be arranged for in Pandora. The choirs of the different churches will arrange for special music.

Let us make this not only a business but above all a highly spiritual gathering of our beloved church, and a mighty uplift for her continued work.

Committee:—
A. M. FRETZ.
J. S. HIRSCHLER.
P. D. AMSTUTZ.

PROGRAM

Of the Ladies' Missionary Societies To be held at the General Conference, Bluffton, Ohio, Sept. —, 1911.

Song—by the choir of the Swiss Congregation Society, Bluffton, O.
Song by the audience.
Opening—by the Chairman, prayer.
Declamation—Dalton, O., Society.
Essay, by Bertha Kinsinger, Cantonment, Okla.
Music—Pandora, O., Society.
Declamation—Wayland, Ia., Society.
Deaconess Work in Missions—by Susie Quiring, Alexanderwohl Congregation, Kan.
Music—Swiss Cong. Society.
Address—by Missionary G. A. Linscheid.
Music—Berne, Ind., Society.
Remarks.
Song by the audience, collection.
Prayer. — Benediction.
Committee:
Priscilla Shelly,
Martha Gilliom,
Hillegonda v. d. Smissen.

Marriages.

Fretz—Eisenhart, Mohr—Fretz. — On August 26, 1911, at the Springfield Mennonite parsonage, Pa., by Rev. F. F. Gabel, J. Warren Fretz, of Passer, Pa., and Miss Helen I. Eisenhart, of Hellertown, Pa. — Milton D. Mohr, of Coopersburg, Pa., and Miss Nellie M. Fretz, of Passer, Pa.

Deaths.

Bechtel. — On Aug. 9th, 1911, near Congo, Pa., Rosanna, wife of John E. Bechtel, aged 59 years, 1 month and 19 days. Deceased was the daughter of Nicholas and Mary Johnson, and the mother of one daughter, Mary, the wife of Edwin Bechtel. She was a member of the Hereford congregation at Bally. The funeral took place on Monday Aug. 14 with services conducted by the Pastor, A. S. Shelly, assisted by Rev. Kauffman, a relative of the deceased.

Shelly. — On Aug. 13, 1911, near Vera Cruz, Pa., Susanna, wife of Henry A. Shelly, aged 74 years, 9 months, 24 days. Deceased was a daughter of Peter and Susan Zetty. Her bereaved husband, and three children and seven grand-children are left to mourn their loss in her death. She was a member of the Upper Milford congregation at Zionsville. The funeral took place on Friday, Aug. 18, with services conducter by the Pastor S. P. Preheim and the former Pastor A. S. Shelly, assisted by J. W. Schantz.

Graber.—On August 10, 1911, near Milford Square, Pa., Henry Graber, aged 65 years, 11 months, 25 days. Funeral services were conducted at the house of mourning by A. B. Shelly, and at the Trinity Reformed church, where interment was made by Thomas Bachman, on Aug. 14.

Shelly.—On August 16, 1911, at Quakertown, Pa., Anna Maria, nee Johnson, widow of the late Louis N. Shelly, aged 72 years, 5 months, 10 days. Funeral services were held and burial made at the East Swamp Mennonite church on August 21. W. H. Grubb spoke at the house of mourning from 11 Thes. 4, 13 and A. B. Shelly at the church from Phil. 1, 21. The deceased was a member of Bethany Mennonite church, Quakertown. She leaves one daughter and two brothers. One son and one daughter preceded her to eternity.

Contributions.

For India.

Sewing Society, Mt. Lake, Minn., for fence in Champa, $30; H. P. Rempel, for general treasury $10.
Gratefully acknowledged,
P. A. Penner.

For Foreign Mission.

In August the following gifts were received:

GENERAL TREASURY:— From Suderman & Harms, Hillsboro, Kan., mission albums, $2.35; Hoffnungsau church, Buhler, Kan. $20.10; Tabor church, Goessel, Kan. $34.63; Mennoville church, Okla. $5.35; Christian church, Moundridge, Kan. $28.40; Swiss church, Whitewater, Kan. $212.13; Menn. church, Hillsboro, Kan. $26.50; S. S., Steinbach, Goessel, Kan. $1.65; Alexanderwohl church, Goessel, Kan., $57.31; Y. P. S., Meno, Okla. $23.10; Mission Soc., Pulaski, Ia. $85; Mission friend, Altona, Man. $5; Gnadenberg church, Whitewater, Kan. $28.68; First Men. church, Reedley, Cal. $30; Deep Run church, Bedminster, Pa., $24.20; Women's Mission Soc., Zion church, Donnellson, Ia., $22; Zion church, Donnellson, Ia. $22; S. S. Brudertal church, Hillsboro, Kan. $29.34; from Berne, Ind., by S. F. Sprunger:—Mennonite church $357.38, mission box $7.16, birthday gift 12c, Mission Soc. $50, legacy by C. J. Lichty $25;— Y. P. S., Tabor church, Goessel, Kan., $10; from Berne, Ind., by J. W. Kliewer: birthday gifts $1.20, mission box $25.57, mission friend $10, ditto $2, Jacob Steiner $1, H. Reusser $2, Samuel Zuercher $5, Noah Wulliman $2;—J. A. Ruth, Hesston, Kan. $50; S.S. Grace church, Pandora, O. $75; mission friend, Newton, Kan., birthday gift, $100; Hereford church, Bally, Pa. $74.65; Bowmansville church, Pa. $4.60; First Men. church, Newton, Kan. $299.95; Friedenstal church, Tampa, Kan. $30; Paso Robles ch., Cal. $14.53.

FOR LEPERS:—Christ Ummel, Normal, Ill., $5.

FOR ORPHANS:—Christ Ummel, Normal, Ill., $5.

Gratefully acknowledged,
Gustav Harder, Treasurer.
John. G. Regier, Asst. Treas.

The Mennonite.

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The Associate Editor has charge of pages 5 and 6.

Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Zoar Mennonite Church at Langham, Sask., Canada, dedicated August 6, 1911.

Correspondence.

Berne, Aug. 29. — Over last Sunday we were favored with the visit of ministerial brethren, who were enroute to the General Conference. In the forenoon Rev. John Lichti, of Lucien, Oklahoma, preached the Word to us, and in the evening the Brethren Abr. and Franz Albrecht, of Beatrice, Nebraska. We thank these brethren for their kind services.

During the vacancy of a regular pastor, our former pastor, Rev. S. F. Sprunger, is serving us faithfully every Sunday.

At present quite a number of our congregation are attending General Conference at Bluffton, O. We hope to be favored by several visitors from that conference.

A CHURCH MEETING OF AN UNUSUAL NATURE.

On a Thursday evening in June, a date mutually agreed upon and fixed between the First and Second Mennonite churches of Philadelphia a service of a rather unusual nature and of considerable importance to the congregations directly involved was held in the Second church.

Some twelve years ago a special feeling of the need of City Mission work in some form, came into the hearts of some of the active workers of the First church. After much thought and planning and prayer a Mission Sunday-school was started in the Kensington district and for a while looked liked a promising field; as time went on the workers, however, became convinced that the location was not the best to permanently locate with a view of establishing a Sabbath-school and ultimately a church.

With the conviction that a move was for the best the Mission S. S. was moved to 6th St. and Indiana Ave., at which place the Sabbath-school made steady progress until finally a lot was bought on a near-by corner and a church building erected at Franklin St. and Indiana Ave., where to-day there is a flourishing Sabbath-school and indeed a promising congregation. Until this special meeting the material end of the work was looked after by the First church and in fact the First church were the owners of the church property, which at this time had involved about $10,000.

The Second Church had just become an incorporated body under the laws of Pennsylvania, thus giving them a legal right to own the property. The object of this joint public meeting was to formally turn over the property to the Second Church. Rev. N. B. Grubb, Pastor and representing the First Church, presided the fore part of the meeting, and Rev. S. M. Grubb, Pastor of the Second Church, presided for the closing part.

One of the members of the second Church, Mr. Maxwell H. Kratz, Esq. publicly presented the Charter to the newly incorporated body with some well chosen words of encouragement. After this the Pastor of the First Church addressed the meeting reviewing briefly the part that the First Church had in the establishing of the Second, at the close of his address the trustees of the First Church formally transferred the property to the trustees of the Second Church by publicly handing over the property deed. with a small first mortgage debt and a small promisory note to the Eastern District Conference. The transfer being made the Pastor of the Second Church addressed the meeting.

An opportunity was also given for general participation in giving expression to experiences and blessings enjoyed in the work of the mission, which has now become a self sustaining church and Sunday-school. The general trend of all remarks and addresses was along the line of harmony between the two churches like as that of parent and child.

It is to be earnestly hoped that this same spirit of good feeling may continue and that both churches may be richly blessed in their efforts to do the Master's bidding while we still tarry here below.

Philadelphia. —J. B. B.

"The Mennonite" from now until January 1913 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

THE BLOOD OF JESUS.

Three people sat in a car. A motherly woman, a wealthy young man, and a poor widow. They were strangers. Presently the young man noticed that the widow was ill and unconscious. The car stopped and the two with help took her into the drug store. While applying restoratives her purse dropped, and the young lady, opening it to see if any clue to her identify could be found, saw only a bit of change and a faded paper on which was written the words, "The blood of Christ . . . cleanseth from all sin" (I John 1:7).

When the woman recovered they hired a cab and took her home, and on the way she told the story of her sorrow and widowhood, and how she had gone one night into a Moody meeting, partly to rest and partly from curiosity. She only remained a few moments, but as she was passing out Mr. Moody repeated those words. They clung to her until she reached home. She wrote them upon a bit of paper and read them over and over until she knew that she, a sinner, was washed in the blood of the Lamb. She had no Bible and no friend to teach her, but God met her and saved her, and that bit of paper was her treasure "I will give you gold for the bit of paper," the young man said. She thought she could not sell it, and told him so. "Do not refuse him," the lady said. "It may do for him what it has done for you." Her face grew bright. "Take it, sir," she said, "without the gold." He slipped it sarelessly into his vest pocket. He had shown all the tenderness of a woman as they had cared for the poor widow, but now his face resumed its old skeptical, cynical expression.

After he had gone they found on the table a twenty-dollar gold piece. Through the kindness of the lady the widow found work and her health was largely restored.

Two years went by and, as the lady was walking down Broadway, a gentleman suddenly extended his hand. Embarrassed, she said, "Your face is familiar, but I can not name you." "Did we not act together the part of a good Samaritan to a poor creature in distress?" Then he inquired for the one they had befriended, saying, "I left New York that night and have not been back until today. I consider my meeting with you a happy coincidence. Shall you see the poor woman again?" Being told that she would, he said, "Then give her this slip of paper, please, and tell her it proved a blessing, as she prayed it might. I was devoted to the world and tired of life. I longed for something, I knew not what. The paper was a live thing in my pocket, and haunted me day and night until I became thoroughly convicted and converted."—Selected.

"The Mennonite" to a new subscriber from now until January 1913 for $1.50.

A rotten apple lying beside a good one will cause it to also become rotten. Same way with men. An evil companion is contaminating in his influence. Now is the time to look yourself over and if you find any rotten specks, cut 'em out. Get your determinations into shape and begin to live right right now. No use to wait for another new year.

TEMPERANCE IN THE SUNDAY-SCHOOL.

Titus 2:12, "We should live soberly, righteously and godly in this present world."

Men and women are the only animals who do not know how to live. They are the authors of their own misfortunes and not always they alone, but their relatives and their fellow men. Titus was conscious of this fact, that is why he admonishes us to live soberly, righteously and godly in order that we conquer real true happiness, enjoy the Christian life.

The temperance cause has brought about one thing, it has tried to teach all to think. The fact is we do not learn to think. We imitate very largely. Sunday schools impart to the young, ever more zealously, knowledge of which we can only use the smallest part. It burdens our memory and only tempers our intelligence with a common place logic, which one would think ought to equip us for the struggle of life. This hot-house culture does not form our judgment. On the contrary it troubles it by giving us ready-made opinions to digest, without teaching us to appreciate their accuracy. George Eliot says: "We are born in a state of moral stupidity." Judgment is just what we need in life — a clear view of things enabling us to foresee the future consequences of our acts.

We have the foresight when it is a question of protecting our material interests. What ingenuity do we not display in the pursuit of these benefits in reaching our goal. But when it is a question of our moral and spiritual life, we lose our power of judgment.

Two jolly college men returned from the country recently and described with great enthusiasm the pleasures they had. One of them smiled as if he had a good joke to tell. He said: "In the forest we came to a pond in the middle of which was a small island. 'I am sure you can't jump that ditch,' said one of my sly companions, and the other urged me on with an eagerness. I ought to have suspected. Sure of my ability, I accepted the challenge. I jumped boldly and landed in the middle of the island and turned triumphantly to my companions. To my surprise I saw them doubled up with laughter and when I asked the cause, they shouted in chorus: 'now come back.' I hadn't noticed that the island was too small to allow me to get a start and so I was obliged to wade ashore." Is not this a picture of life, of the thoughtless conduct we so often see? We throw ourselves into adventures, carried away by pleasures, by pride, in a word by our intemperate passion and we do not realize that if we get out at all it will only be with a splashing.

Temperance is defined as habitual moderation in regard to the indulgence of natural appetites, not only pertaining to drink, but also to eating, pleasures, dress, passion, in short it tells us to be temperate in thought, word and action, in order that our bodies may be helpful to our souls. The laws of our body are just as unrelenting as are the other laws of nature as seen in geology, or in botany. Any abuse of the body, any sin against the laws of health is going to wreak its vengeance upon the body just as surely as a burn is to make a scar. Whether that was committed long ago or yesterday, whether it is unknown to others or not, whether the effects conceal themselves for years or not, the fact stands that the scar is there. Nature has been violated and nature will reassert itself. I do not know that the scientific habit of mind has any greater lesson to teach us, especially those who are young, than that fact. We know how easily it is thrown aside. The young are strong and vigorous and their physiques will endure many violations of the laws of selfrestraint and temperance without showing the result. Thus they are led to think that the results are not there. What they want to weigh in their minds is that violation of nature's laws is a sin.

I. The Sunday school can best promote the habitual moderation of natural appetites by teaching the young that **body and soul are partners in life.** The soul, full of sweetness, gentleness, purity and delicacy looks up, and like an astronomer culls treasures from among the stars beyond. The coarse animal body, full of coarse passions, looks down and searches the ground for its delights. The soul thinks and feels and reaches far away to some higher life, whose need it feels. The body eats and drinks, it lives in the world and for the world and with the world.

II. Teach Mutual Sympathy of Body and Soul. Being in present conjunction they must sympathize. As two things that are in unison, if one be touched and moved, the other untouched yet moves and troubles. The cause is from the vibration the sound makes in the air, and impresses on solid bodies moving them, according to the harmonious proportion between them. Thus the soul and body are two strings tempered to such a correspondence that if one be moved the other resents by an impression from it.

III. Teach Influence of the Body on the Soul. The operations of the soul do much fall on the disposition and temper of the body. There is a near connection and sympathy between these two. There can scarcely be grief and pleasure in one but the other partakes. Pleasure! It melts the soul through the body, as lightning does the sword through the scabbord. Can the body be prinked and the soul not grow wanton? Can the carnal objects of sense be received without leaving a tincture upon the mind? When the body is filled and feasted the soul is not in so fit a posture, to hunger and thirst after righteousness. Herod after his feast is fit to be head, but not to hear John the Baptist.

IV. Teach How the Body is to Be Made Helpful to the Soul. Polidorus, a heathen youth, had abandoned the crooked path of idolatry and received with a faithful heart the words of truth as he condemned the lusts of paganism and repented of his former life. He retired into a solitary place and renounced every pleasure of nature and life, for he said: "The flesh striveth against the spirit, therefore I will deaden the strength of the senses and shut up all the path of temptation."

Then Justus, his master, who had converted him, went to the youth and took him to a tree planted by a brook bearing flowers and fruit and said to him: "Polidorus, observe this tree. The Lord has given it to us for an example, that we may be rich in good fruit." The youth looked at the tree and said: "The tree is happy without temptations and the war against the flesh. It fulfils its destiny in silence, bearing flowers and fruit in its season."

Then the old man smiled and said: "Would not the tree be more perfect without the low root creeping along the dark soil, and drinking the slimy nourishment from the brook?" "But," answered the youth, "it supports the stem of the tree and provides it with sap to bring forth flowers and fruit."

The old man lifted up his voice and said: "Go thou and do likewise. Despise not the senses, nor their influence for they are the low root of life but let them always be low. Form what this root conveys to thee into spiritual flowers and fruit. Like the branches and twigs of the tree all thy thoughts and doings will then be directed towards heaven and the light of truth will silently lead thee to perfection. Polydorus left the wilderness, lived with nature and mankind and taught many by his word and example.

In order that the Sunday school best promote the essentials just named it must instruct the young the law of good habits pertaining to the body and soul. It must teach that which has been done once is easier done the second time. It must teach that repetition is the only basis of perfection. It must teach that patient continuance in well doing conducts by a straight path to glory, honor and immortality. From the raw material of truth set forth in these three sentences the temperance cause is manufactured, and if I were able I would emblazon them on the mirror of every youth and maiden.

The Sunday school should insist upon each scholar understanding, taking and keeping the following pledge: "Resolved, with God's help, I will utter no word, convey no thought, do no act, form no habit, unworthy of a Christian disciple." To fully realize the best results from the pledge just stated, each Sunday school should have a temperance or conduct committee of three persons, one of which should be a leading officer of the spiritual body of the church. These three persons should exercise patience and tolerance in the performance of the pledge. Their prayer should ever be:

Come, my Way, my Truth, my Life,
Such a Way as gives us breath,
Such a Truth as ends all strife,
Such a Life as killeth death.

Come, my Light, my Feast, my Strength,
Such a Light as shows a feast,
Such a Feast as mends in length,
Such a strength as makes his guest.

Come, my Joy, my Love, my Heart,
Such a Joy as none can move,
Such a Love as none can part,
Such a Heart as joys in love.

Rev. Ann J. Allebach,
533 W. 158th St., New York.

JAKE.

A Story of Plain People. — By G.

Chapter 13.

(Continued.)

The next day was Saturday. It was the only day remaining for Jake to get his thoughts collected for the sermon he was to preach. He arose that morning with a dry throat and shaky hands and a heart that thumped as it never did before. The appetizing breakfast of fried home-cured ham and fresh eggs did not appeal to him, neither did he eat dinner although Nancy set before him his favorite dish of schnitz and knep. At Nancy's suggestion he retired to "the room" to rest himself. "You are troubled about to morrow," she said. "Trust in God, we are all praying that He may use you to bring a message to those who need it. Think of those who are in trouble, Jake, and those who have had deaths in their families and those who are not at peace with God or with themselves or with their neighbors. It will be your duty to speak to them as God directs you. He will give you the words."

Nancy's words did not give him much strength just then. He remained brooding in the great arm chair in the sacred front room. In her tactful way, Nancy returned every few minutes to encourage him with that motherly sympathy which a woman can bring to a man when he hungers for it above everything else. Her efforts were directed toward making him feel that there was nothing to worry about while Heaven was using him in a high and holy calling. Whenever she left the room he would sink into deepest despair. He saw the dreadful vision of row after row of faces before whom he knew he must stand and speak on the morrow. He tried closing his eyes but the tighter he closed them the more real they became to him. As the figures became real, one after the other assumed the likeness of some person whom he knew would be before him on the morrow. Mose Lightcap was there and his squint never made him appear half so terrible as it did in the vision. Jake had often watched Ike Shaddaker nod his approval or disapproval of what the preachers had to say. It never then occurred to him that the honest old man could so effectively haunt him. Even Manda Zeigler's baby-boy was before him contributing a part to the nightmare with his innocent baby-prattle. He tightened his fists and pinched his lips together in an effort to resist the scare that had hold of him but failed miserably. The vision continued. One after the other of the brethren or sisters caught his eye. "Oh Lord," he prayed "how am I to speak to all these? What am I to say? How are my words to help those who have trouble? What am I to say to the parents whose hearts are breaking over wayward boys and girls? There is the widow Metzler and her six fatherless little children, what will be my words to help them? Oh Lord! think of those whose names are not in the Lamb's book of life, what am I to say that will waken them up? Oh why didn't I die the time I was hurt?"

Men and women who love God often get the blessing of tears when they unburden themselves to Him and the release of a copious flow of them was the blessing that came to the relief of the great strong man Jake as he sat there alone.

Nancy soon came to the door and spoke to him again but he did not notice her; then Solomon came in and laying a fatherly hand upon him whispered cheerfully, "God help you and bless you, my son."

Malinda, at the suggestion of Solomon and his wife, came into the room to say a cheerful word to him. As she approached Jake brightened. "Perhaps," he thought, "God may have sent her to help me."

She pitied him, — this strong man in his helpless misery. It is a woman's nature to pity, but pity may become a dangerous passion when she is resisting the love of another. Pity has lured more souls to sacrifice themselves in unhappy marriage than most of us suspect. Jake was in trouble. He had failed in his previous efforts to win the object of his affection, it seemed now Malinda was changing heart and that his opportunity was coming.

"Jake," she said, "remember you are a man. What others have done you can try to do."

"Oh, but it's too hard, I can't!"

"But you can try. No one is expected to do more than his best."

There came a shade of joy into Jake's tone as he exclaimed, "Oh, you really want me to try! How kind you are!"

"Certainly I want you to try," she said positively.

"Then you think something of me, don't you?" he asked.

Malinda's show of interest brought him the brightest ray of sunshine Jake knew that day. He thought he saw in it the beginning of a change on her part that might in the end lead to his being able to call her his own.

Poor Jake! Poor Jake!

(To be concluded.)

NOTES ON THE S.S.LESSON.

September 10.

Daniel and His Companions.

(Temperance Lesson.)

Daniel 1: 8—20.

Golden Text: Rom. 14: 21.

With those who were carried captive from Jerusalem to Babylon, B. C. 605, were a number of promising sons of noble families. These were placed in charge of a high officer of the court who was to train them for the king's service. In their training they were brought into contact with heathen practices against which their Jewish training compelled them to recoil. Under the lead of Daniel and in face of winning disfavor and punishment these youths made a firm stand for the faith of their fathers.

Many people think there is nothing to do but what they see others do or what appears to them must be done. Daniel did not excuse wrongdoing because he saw others doing wrong or because it appeared that there was no getting out of doing what others expected him to do. He made up his mind to do right and upon doing right he staked his whole future. The future proved that he did the right thing at the right time. Daniel purposed. Here is the secret of a successful life. We do wrong, not because we make up our minds to do wrong but because we do not make up our minds at all. The man with a purpose is an influence no matter where he is. We must not, however, make the mistake of thinking that making resolutions will save us; they say that the way to hell is paved with good resolutions. We can never do right by our own strength, but if we determine with God's help to do right, we will succeed. The resolution that lets God out always spells failure.

A writer on the subject beautifully illustrates the temperance application of our lesson: "Men tell us that they drink because they are free to do as they please. That is seldom true. When a young fellow takes his first glass it is not because he is free: it is because he is a slave to the other boys: he is afraid not to do as they do. He does not drink because it is a pleasure to do so: he drinks because he is urged and has not the manhood to resist. By and by he drinks not because his companions compel him but because his appetite compels him. He is now a slave to appetite because he once was a slave to "What will people say." The history of drink is a history of human slavery. If this world is ever to be emancipated from drink our young people must be emancipated from the slavery of "what will people say."

NOTES ON THE C. E. TOPIC.

September 10.

My Denomination: Root, Trunk, Branches, Fruit.

Acts 20: 17—35.

To be a member of a denomination involves, if one is sincere in his professions, that one stands for the truth for which one's church stands, and that one's support belongs to it and that its interests and institutions should be supported as a matter of duty. A denomination may reasonably demand the loyalty of its membership. If they are as familiar as they should be with its ideas, its ideals, its past, present and future, they will cheerfully and lovingly give their whole hearted support to it without question.

We believe our denomination is "rooted and built up and established in the faith." The foundation is Jesus Christ. 1. Cor. 3: 11. The root is that which gives nourishment to the plant. The life of our church must come from the giver of all life. The soil upon which it first flourished was watered by the blood of martyrs and that upon which alone it can prosper as a separate church to day is the pious and consistent lives of its self-sacrificing members. Unless we are giving for it and to it that which costs sacrifice on our part we are not likely to value it very highly and it is very likely to do us little good.

We might speak of the doctrine of our church as its trunk. As the trunk is the real tree so the teachings of the church are the real church. Our principles, summing them up in a sentence, are, literally doing what Jesus would have us do. It is because we believe that our Lord meant exactly what He said when believers' baptism was commanded and oaths and violence were forbidden that we hold and teach these things as the duty of every one who becomes a member of our church.

Where are the branches? We have them reaching into many lands. Let us name them: Holland, Germany, Russia, and its Asiatic possessions, Switzerland, the United States and Canada. Surely it is a mighty tree which under the providence of God has been permitted to send its branches into so many different directions.

"By their fruits ye shall know them." Preaching the Gospel, establishing missions, living the Christ-like life, doing benevolent and educational work should be the efforts used for bringing forth fruit. The proof of fruit-bearing is the fruit. Souls won for Christ are the only true fruit. Have we done our best and all we can do in winning souls?

News of the Week.

RELIGIOUS SECT STRANDED LOOKING FOR SACRED RIVER

Toledo, August 26.—Members of the Revised Spiritualists, who left Findlay, O., last spring for California, where they were to seek the banks of a sacred stream or spring, are stranded, according to word received here from those in the party. Their money has run low and twenty-six men, women and children are now facing starvation.

To finance the trip valuable homes and farm lands were sold and other holdings turned into cash. It is estimated that the party had nearly $10,000 when it left Findlay. All the money was turned into a common fund and disbursed by a leader of the party, who, it is said, is now somewhere in Pennsylvania. A second party had been organized to follow the first, but the money so far acquired will be used in assisting the stranded ones in California.

MOVING PICTURE PANIC COSTS 25 LIVES.

Canonburg, Pa., Aug. 26.—Twenty-five persons were killed and more than sixty injured to-night when a moving picture film exploded in the Canonsburg opera house. Immediately following the flash of the film some person shouted "Fire". There was a rush for the exit and in a moment there was a writhing, screaming mass of humanity, ten feet high, in the narrow stairway leading to the entrance of the theatre.

The panic, it is said, was inexcusable. Most of the dead were smothered. A majority of the crowd was composed of women and children. In the fierce rush for the exit they were knocked from their feet and trampled upon. Others were thrown upon them and those at the bottom of the human pile were suffocated.

When two volunteer fire companies reached the theatre the sight staggered them. Those of the assemblage who had escaped from the building and other spectators drawn to the scene were rushing about the front of the building. No person, it seemed, was making any effort to aid the struggling mass in the theatre.

"MONA LISA" IS COMING TO THE UNITED STATES.

Cherbourg, Aug. 27. — In connection with the search for the painting, "Mona Lisa", which disappeared last Monday from the Louvre at Paris, the port police here have reported to the Paris headquarters that on Wednesday last two persons, one of them small and dark, carrying two framed canvases, separated by a wooden panel, sailed aboard the Kaiser Wilhelm II. for New York. They think that possibly the panel was the painting, "Mona Lisa". The New York police have been advised.

NEW COMET SEEN.

Geneva, N. Y., August 24.—The new comet recently discovered by Dr. William P. Brooks, of Hobart college, and named by him the Brooks comet, has become so bright as to be seen with opera glasses or small telescope and will soon be visible to the naked eye.

The comet is now in constellation Cygnus about three degrees north of Alpha, the top star in the northern cross, directly overhead, in the early evening. Motion is northwest. Dr. Brooks says the comet is coming nearer and will continue to grew brighter for several weeks.

27 KILLED AND 60 INJURED IN THE G.A.R. TRAIN WRECK

Manchester, N. Y., Aug. 25.—Speeding eastward behind time, Lehigh Valley passenger train No. 4 ran into a spread rail on a trestle near here today and two day coaches from the mid-section of the train plunged down forty feet, striking the east embankment like a pair of projectiles.

In the awful plunge and crash at least 27 persons are tonight believed to have been killed and more than sixty injured. The injures of several are so serious that it is feared they will die.

Crowded with passengers, many of whom were war veterans and excursionists from the G. A. R. encampment at Rochester, the train, made up of four cars drawn by two big Mogul engines, was forty minutes late when it reached Rochester Junction, and from there sped eastward to make up time before reaching Geneva. The engines and two day coaches had just passed the center of a 400-foot trestle over Canandagua outlet, 150 yards east of the station at Manchester, at 12:35 o'clock when the Pullman car Austin, the third of the long train, left the rails. It dragged the dining car with it, and two day coaches and two Pullmans, in this order, followed. All jumped over the ties a short distance when the coupling between the day coach and the rear end of the diner broke. The forward end of the train dragged the derailed Pullman and the diner over the trestle safely, after which both plunged down the south embankment and rolled over.

BRYAN PLEADS FOR THAT OLD-TIME RELIGION.

Winona Lake, Ind., Aug. 27. — Appearing as one of the principal speakers on to-day's program for the Winona assembly, William Jennings Bryan defiantly defended the old-time religion and the men who preached about heaven, hell and the life hereafter. Mr. Bryan's subject was "The Old Fashioned Religion." He spoke on the subject from a layman's viewpoint and declared that the modern day criticism is entirely out of place and uncalled for.

Mr. Bryan was introduced to the assembly by H. J. Heinz, of Pittsburg, the widely-known pickle man. A gigantic audience attended the service and expressed unbounded enthusiasm over the presence and address of the well-known commoner.

Among others who occupied prominent places on to-day's program were Dr. J. Wilbur Chapman, the evangelist; Dr. Ira Landrith, of Nashville, Tenn.; Dr. J. T. Stone, of Chicago; Dr. D. Johnson Ross, of Toronto; J. Balcomb Shaw, of Chicago, and Cornelius Woelfkin, of Rochester, N. Y.

Dr. Landrith, of Nashville, delivered a particularly forceful and brilliant address on the subject, "The Pulpit and Its Relation to Morals."

RECORD WORLD TOUR.

Paris, August 26. — Andre Jaeger-Schmidt completed his round-the-world dash, ending his trip in the office of Excelsior, the newspaper he represents, at two minutes, nineteen and two-fifths seconds after 9 o'clock this morning, setting a record for globe circling of 39 days, 19 hours, 43 minutes, 37 and four fifths seconds.

He landed from the liner Olympic at Cherbourg at 11:15 last night; was taken ashore in a speedy motor boat and dashed for a waiting automobile in which he made the final lap. He started July 17 at 1:18 p. m. Jaeger-Schmidt had agreed to finish the journey within forty days. Until his arrival at Vancouver, B. C., he was four days ahead of his schedule.

MOB SHOUTS AS FLAMES LICK UP BLACK FIEND.

Purcell, Okla., Aug. 25.—While three thousand men, women and children stood by shouting their approval, Peter Carter, a negro, who had previously been captured by three members of his own race and identified as the man who last night attacked Mrs. Minnie Spraggins, wife of a farmer, was burned to death on a brush pile in the main street of Purcell at 5 o'clock this afternoon. Deputy Sheriff Hayes and Under Sheriff Farris, who attempted to rescue the negro from the crowd were overpowered and locked in the court house.

YOUNG LEE CONFESSES TO MURDER OF FAMILY.

Evansville, Ind., Aug. 26.—William Lee, 22 years old, confessed late today that he murdered his father, Richard Lee, his mother and younger brother, Clarence, and then set fire to the house in the hope of concealing the crime at Boonville early Thursday morning. In verbal and written statement to Sheriff Davis in the jail here, Lee said that his motive was anger because his parents would not consent to his marriage with Mina Taylor, of Newburg, which he had planned for Thursday evening, and would not give him money with which to set up housekeeping. When the confession was made public, officers started with Lee in an automobile for the state reformatory at Jeffersonville to prevent possible mob violence here.

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VOL. XXVI. BERNE, INDIANA, September 7, 1911. No. 35.

IF WE KNEW.

By Ellen M. H. Gates.

If we knew, when walking thoughtless,
Through the crowded, dusty way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause when now we hasten,
We would oftener look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what forms were fainting
For the shade which we should fling,
If we guessed what lips were parching
For the water we should bring;
We would haste with eager footsteps,
We would work in storm and calm,
Bearing cups of cooling water,
Planting rows of shading palm.

If we knew where genius struggled,
Through the weary nights and days,
Sighing still amid their toiling,
For some word of hope and praise;
Buds of balm and leaves of laurel
We would place in every hand,
Little deeds with pleasant meanings
Hungry hearts can understand.

If we knew what feet were weary,
Climbing up the hills of pain,
By the world cast out as evil,
Like old Judah's Magdalene;
We no more would dare to scorn them
With our foolish fear and pride,
Wrapping close our robes around us,
Passing on the other side.

If we knew when friends around us
Closely press to say "Good-bye,"
Which among the lips that kiss us
First beneath the flowers would lie;
While like rain upon their faces
Fell our bitter, blinding tears,
Tender words of love eternal
We would whisper in their ears.

If we knew what hands were rearing
Massive structures on the sand,
Planting Upas for a shade-tree,
To protect their palace grand;
We would point to many a venture,
Fair and stately as their own,
Shining fragments—dome and turret—
Which the winds had overblown.

—Sel.

NEWS AND COMMENT.

God's favor and blessing is all to a Christian.

Things fashionable are often improper and misleading.

Those who establish and maintain right purposes will be victors in spite of adversity.

An interested audience attended the song recital held in Deep Run church, Pa., given by the singing class conducted by Prof. M. G. Oberholtzer.

"I will not drink," is a good and timely resolution that should be practiced before strong drink gets hold on a person.

A fine song recital will be given at the West Swamp Mennonite church, Pa., on next Saturday evening, Sept. 9th, by the singing class under the direction of Prof. M. G. Oberholtzer.

Rev. J. C. Peters, of Moundridge, Kan., who is attending the General Conference at Bluffton, Ohio, went to Berne, Indiana, over last Sunday and filled the pulpit of the Mennonite church there, and also addressed the Sunday-school and Young People's meeting.

Dr. Parley E. Zartman, of Jamaica, N. Y., so long associated with Dr. J. Wilbur Chapman and the Evangelistic Committee, of the Presbyterian Church, has accepted a call to the Moody Bible Institute, of Chicago. His nominal position at first is that of assistant to the dean, Dr. James M. Gray, but it is understood that ultimately he will become the executive head of the Extension Department of the Institute.

REPORT

Of the 24th Session of the Middle District Conference, Held at Wadsworth, O., August 27 and 28, 1911.

The Conference sermon was delivered by the president, Rev. S. M. Musselman, Sunday evening, Aug. 27. Text: 2 Cor. 2:16.

The session Monday morning was opened by singing: "Higher Ground", followed by reading the 8th Psalm and prayer by the president.

D. D. King was appointed English secretary, pro. tem.

Minutes of the 23rd session were read and approved.

Reading of the delegates' certificates showed that the churches were represented as follows:

1. Berne, Ind., 806 members, 27 votes. Delegates: S. F. Sprunger, C. A. Neuenschwander, J. F. Lehman.

2. Wayland, Ia, 165 members, 6 votes. Delegate: S. M. Musselman.

3. Trenton, O., 150 members, 5 votes. Delegate: John J. Kennel.

4. Summerfield, Ill., 144 members, 5 votes. Delegate: C. H. A. van der Smissen.

5. Sterling, O., 38 members, 2 votes. Delegates: Peter Krabill, P. E. Geiser.

6. Swiss Mennonite, Bluffton and Pandora, O., 790 members, 27 votes. Delegates: W. S. Gottshall, John Schneck.

7. Pulaski, Ia., 199 members, 7 votes. Delegate: W. W. Miller.

8. Grace Church, Pandora, O., 284 members, 10 votes. Delegates: Albert Schumaker, Willis Neuenschwander, P. C. Suter.

9. Immanuel Church, Noble, Ia., 235 members, 8 votes. Delegates: S. M. Musselman, Jacob Sommer, C. C. Sommer, S. C. Wittwer.

10. Zions Church, Donnellson, Ia., 183 members, 7 votes. Delegate: P. P. Hilty.

11. Salem Church, Dalton, O., 150 members, 5 votes. Delegates: Peter Schneck, J. H. Tschantz, J. L. Amstutz, John Badertscher, A. A. Sommer.

12. Bethel Church, Fortuna, Mo., 142 members, 5 votes. Delegates: S. J. Moser, D. D. King.

13. Clarence Center, New York, 31 members, 2 votes. Delegate: Jacob Krehbiel.

14. Wadsworth, O., 159 members, 6 votes. Delegates: Chas. Rickart, Noah Sprunger, Anthony Overholt, Wm. Gunsaulis, Jacob Gunsaulis, W. S. Shelly.

15. Stevensville, Ontario, Can., 33 members, 2 votes. Delegates Jacob Krehbiel.

The order of the day was resolved to be as follows: 8:30 a. m. to 12 M. and 1:30 to 4:00 P.M.

Complimentary votes were extended the following visiting brethren: T.J. Simpson, J. J. Balzer, Franz Albrecht, Abraham Albrecht, G. A. Lincheid.

P. P. Hilty, E.A. Lugibill, Willis Neuenschwander were appointed as Committee on resolutions.

Report of the Evangelization Committee was read, discussed and adopted. (II.)

W. S. Shelly was elected as new member of the Evangelization committee.

The topic: How can we supply the urgent need of ministers in our churches? was ably presented. A good discussion followed, which was opened by W. S. Shelly.

The topic: How can we make the distinctive principles of the Mennonite church more fruitful in the lives of our members was presented in a carefully prepared paper by A. A. Sommer. Discussed by C. van der Smissen and others.

The session closed with prayer by W. S. Gottshall.

The afternoon session was opened by a song service and devotion, led by A. A. Sommer.

The discussion of the last topic of the morning session was continued a short time.

The report of the trustees of Central Mennonite College was read, discussed and adopted. (III.)

The financial report of C. M. College was submitted, discussed and adopted. (IV.)

The constitution of the Middle District Conference was amended, increasing the Board of Trustees of C. M. College to 10 members (instead of 9 as heretofore). The additional member to be elected by the alumni and the election to be confirmed by the Board of Trustees.

The election of 3 mebers of the Board of Trustees of C. M. College resulted as follows: W. S. Gottshall, P. C. Suter, Abel J. Krabill. Albert Schumaker having been elected by the alumni was received into full membership by the Board.

The place for holding the next session of the Middle District Conference will be Donnellson, Iowa.

The result of the election of officers is as follows:

Pres., S. M. Musselman.

Sec'y, C. H. A. van der Smissen.

Member of the Program Committee, W. W. Miller.

The question box contained several questions which received brief answers.

The Committee on Resolutions reported and it was resolved,

First: That we, as a Conference realizing the great need for workers in our churches, resolve that we will use all our influence, in the schools. the pulpit and the home to encourage workers to enter the Christian ministry.

Second: We are glad that the distinctive features of the Mennonites have been ably presented and discussed; and therefore be it resolved that the paper of Rev. A. A. Sommer prepared on this subject be printed in our church papers—the "Bundesbote and "Mennonite".

Third: Be it further resolved, that since we have so richly experienced the Spirit's presence and the Christian fellowship of all present and the kind hospitality on the part of the church of Wadsworth and the community we express our gratitude by rising.

Committee:—

P. P. Hilty,
E. A. Luginbill,
W. L. Neuenschwander.

Albert Schumaker brought greetings from Rev. Henry Ummel of Switzerland and it was therefore resolved: That the Middle District Conference acknowledge with gratitude the fraternal greeting of Bro. Henry Ummel of Switzerland, and that our Secretary be instructed to return the compliment.

The visiting Brethren, J. J. Balzer, Franz Albrecht and G. A. Linscheid and others made appropriate closing remarks. The session closed with prayer and benediction by Rev. Jacob Krehbiel.

S. M. MUSSELMAN,
President.
D. D. KING,
English Sec'y pro. tem.

Report of Treasurer of Conference Trustees:

1. Middle Dist. Conf. Fund.

Balance in treasury from 1910, $11.71	
Paid the Berne Witness Co. for 500 Delegate Certificates	2.25
Balance in treasury	$ 9.46

2. Report of the Charity Fund.

Balance in cash from 1910..	$ 61.73
Balance of Notes of the bequest of Gerhard Vogt....	2900.00
Received as interest on above notes	102.50
Received as part payment on one note	100.00
Total	$3164.23
Paid annuity to Br. Vogt....	90.00
Balance, Aug. 25, 1911....	$3074.23

Namely $2900 in notes and $174.23 in cash.

Respectfully submitted,
C. A. Neuenschwander.

Above Report was adopted.

Report of the Evangelization Committee.

Dear Brethren in Christ:—The work that the Committee through God's grace was permitted to do this year is along similar lines as was the work of last year, namely that of filling vacancies and doing instruction work. In September of this year Bro. M. S. Amstutz, who had been serving the Sterling church for a year, resigned to continue his theological studies in Berea; this left the above named congregation without a regular pastor. The Brethren W. S. Shelly and Willis Niswander served the congregation alternately, Brother Shelly going there every two weeks on Sunday evening and Bro. Niswander, who was a student at Oberlin, preached every two weeks. We have reasons to be grateful for the work the brethren have been doing there. Brother Shelly still is serving this congregation as he has done heretofore. We commend this field to the prayerful considerations of our conference churches and hope that it will continue to grow.

The committee has only been able in an indirect way, possibly, to secure brethren to fill vacancies of shorter or longer duration.

Some of the larger congregations of our district have for several years held a series of meetings during the late fall and winter in which evangelistic services and expositions on some epistle or other portion of God's Word were offered. These meetings we have reasons to believe, were a means to quicken the spiritual lives of those, who availed themselves of the opportunities thus offered. During this year also several of the congregations had made arrangements for such services. In November Bro. S. M. Musselman, of Wayland, Ia., did this kind of work in the Bethel congregation of Fortuna, Mo. In the spring Bro. Allen M. Fretz, of Souderton, ministered to the Silverstreet congregation of Goshen, Ind., and Bro. S. F. Sprunger conducted a series of services at the Dalton, Ohio, congregation. In other churches the pastors took up the work themselves or secured the services of some experienced worker or workers with encouraging results. The seed thus sown, while possibly lying dormant for a season, will through the power of the Holy Spirit bring new life and zeal to the individual members of our Conference and our congregations.

The Committee.

Report of the Trustees of Central Mennonite College

It is with gratitude unto God that we come with our report this year. The Lord has led us in a wonderful way, so that we are not only able to report the college as growing; but we were permitted to write a new record in the number of students attending. Every year adds to the influence and power our college is exerting in the Conference, and we need but to become acquainted with its work to realize the significance of this influence on our future development as a Conference.

The work at the college was done by a splendid corps of seven teachers during the past year. The Board feels indebted to this faculty for their self-sacrificing work, their loyal devotion to the interests of the college and the denomination. The success and spirit of our college work is due to this loyal devotion the teachers in our college have always shown.

The number of students that attended college and received instruction during this year reached the grand total of 148. We can well pause long enough to feel that this number, while not very large, is gratifying. It shows a healthy growth. We trust that the Lord will grant, that we may continue to grow in numbers as well as influence. Of these 148 students, 6 were graduated from the various departments of the school.

One of the best investments the college has ever made is in the Ladies' Hall. We do not mean as a financial investment only, but as bringing real returns for the college. The hall has already proved itself a real home for the young ladies attending the college and under the splendid management of Miss Kinsinger this will become even more so as time goes by.

The gathering of the Endowment Fund is going forward, and while there has not been put forth so much special effort during this last year as the year before, several thousands have been added to the Endowment Fund.

The College is reaching out in every direction. During the last year ten acres have been added to the college campus, which will be used for demonstration purposes in agricultural work. A teacher has been added to the faculty, a part of whose work shall be the teaching of these branches fundamental to the agricultural course. This is one of the ways in which the college is reaching out and we believe trying to answer the demands of our church. A department for the study of Art has also been arranged for the coming year. In these and others the attempt is made to widen out and broaden the work of the college, so as to meet the demands and needs of our young people. The congregations and communities composing our conference should give to the school their hearty support. The getting of an Endowment Fund should occupy our attention, and all friends of the college should keep on agitating the matter as well as remembering the work in their prayers.

IV. FINANCIAL STATEMENT FOR THE YEAR 1910-1911.

Receipts.

Balance	$ 4.15
Books	25.55
Notes paid	1,979.25
Donation and Special Subscriptions	374.15
Interest paid	1,194.98
Tuition and other Fees	1,681.13
Endowment Fund paid into current ex.	370.02
Ladies' Hall account	1,331.00
Library Fund	70.00
Lecture Course	44.04
J. H. Tschantz	3,500.00
Bills payable	975.00
Total	$11,549.27

Disbursements.

Books	$ 33.21
Light	38.25
Water	20.00
Telephone	13.85
Chemical Supplies	88.45
Zoological Supplies	24.10
General Expense	239.45
Instructors' Salaries	4,291.27
Employees' Salaries	403.33
Traveling Expenses	294.59
Library Account	27.92
Stationery and Postage	27.50
Coal	168.29
Sidewalk Account	44.90
Ladies' Hall Account	570.99
Advertising	38.28
College Record	106.00
Bills Receivable — Loaned from Endowment Fund..	5,000.00
Total	$11,430.38
Balance	118.89
	$11,549.27

Assets.

Cash		$ 118 89
College Building		10,000.00
Furniture and Fixtures		2,100.00
Heating Plant		1,500.00
College Campus		4,139.79
College Library		1,123.83
Physical Laboratory		235.57
Botanical and Zoological Laboratory		323.31
Bills Receivable:		
Endowment Fund Note	$33,282.09	
Current Expense	873.25	
Other Notes ..	5,020.24	39,175.57
Chemical Laboratory		826.88
Ladies' Hall		2,001.81
Book Account		8.55
Mortgage Account		1,000.00
Total		$62,554.73

Liabilities.

General Building Fund	$13,035.90
Current Expense Fund	873.25
Endowment Fund	37,972.43
Library Fund	2,363.26
Bills Payable	4,574.39
J. H. Tschantz	3,500.00
Surplus Account	535.50
Total	$62,554.73

Correspondence.

Pretty Prairie, Kan., Sept. 1.—Dear Readers:—After a series of hot days the temperature is lower considerably which makes it more comfortable for both man and beast.

The harvest, which on account of the drought was at some places light, is in general satisfactory; corn has suffered much fromthe heat. Much of the corn is cut for fodder. The general outlook is by far more favorable than it had been last year. There is no need for murmuring, for the blessings

exceed by far our merits.

The health condition is fair at present. Mr. Joseph Waltner, who underwent a serious operation at Bethel hospital, has returned and is improving day by day. At this writing he is able to leave his bed.

Today is a great day for our town. The old settlers are having their picnic. On this occasion Governor Stubbs is to deliver an address. Such an affair is a rare thing for this community. No doubt this address will not only be appreciated by the old settlers, but by the future generation just as well.

The District S. S. Convention is to be held Sept. 3 in the United Presbyterian church. The different Sunday-schools have prepared an interesting and instructive joint program. Some of the best speakers of the neighborhood have been employed. Indeed we expect great blessings. Would we as Christians more often unite our forces against the power of the evil one, our results would often be more striking.

Rev. Flickner and Chr. Voran from Murdock have gone to the General Conference. It is most certain that they will return with higher ideals and greater zeal to work in the vineyard of our Lord and at the same time, our congregation will stand in closer fellowship in the great organization of the Mennonite General Conference of North America. May the Lord add His blessing to every worker and his undertaking is my ardent wish.

Your humble servant,
P. J. Albrecht.

FROM THE PHILIPPINES.

By Kenneth P. Macdonald.

The following article on missionary work taken from The Herald and Presbyter, a Presbyterian paper, will undoubtedly be of interest to our readers, as it throws some light on the fact that the spirit of the Catholic Church has "not changed" in the least though it may practice different tactics to re-gain the much coveted power.

I have just returned from a two-weeks' trip through new territory, so far as our mission work is concerned. It was a most interesting trip from a number of points of view.

I left Nueva Caceras one Wednesday morning and rode on my bicycle to the town of Calabanga. There I stopped at the house of the supervising teacher, Dr. Ritchey. Before I got away from there the next morning, Mr. Ritchey decided that, as the water was smooth, he would improve the opportunity to visit some of his village schools across the bay, and invited me to go with him. We struck across for the town of Tinambao and arrived at that place about 2 in the afternoon. We spent about an hour and a half in this little town, then cut across the bay to a little village called Buena Vista, leaving there just before sunset. It was about 7 o'clock when we reached Gaglilio. We at once hunted up the teacher, but found that his house was full to overflowing with relatives, who were showing their appreciation of his industry by living off him, but he did all he could to make us comfortable.

The next morning we were up by 5 and had breakfast, and were off for Daligan by 6. The air actually was chilly and made us think of the mornings of early autumn at home. We only stopped there long enough to have a few words with the teacher, as we wanted to get to San Vicente that morning, and in order to do so it was necessary to take advantage of the high tide.

We first went to the schoolhouse to visit the school and to make inquiries about the road from there on to my destination. The teacher was a very nice young fellow, but sadly in need of some more schooling himself. He had only finished the fifth grade, about the same as the eighth grade at home. Next year all teachers who have not completed the seventh grade will be sent back to school. This will be rather hard on some of them, for a good many get married as soon as they get a job as teacher. In this school there were something over half a hundred scholars ranging in age from four to fifteen or sixteen. These were all packed into a little bamboo building about twenty feet square. We listened to some recitations and singing.

While Mr. Ritchie hurried back to his boat to get out of the river before the receding tide left her stranded in the mud, I began talking to my host. He was the head of village government, and was perhaps the most intelligent man in town, with the exception of the teacher. It was not long before his inquisitiveness prompted him to inquire after my business, and I thereupon had the opening I desired and took advantage of it to speak about true Christianity and the Bible. I handed him a couple of simple catechisms in Bicol, and he at once began to read one eagerly, and the other was soon in use by another member ofthe household. He inquired about some of the references after some of the answers, and I showed him a Spanish New Testament. It was the first Bible he had ever seen and the first that had ever been in the town. He appeared intensely interested in it and sat there reading it for a couple of hours or more. As he was the only one of the household that could read Spanish, he had a monopoly of it, but translated a verse now and then to the others. I regretted very much that I had not brought along a supply of Bicol Bibles, but I was only spying out the land, and in consequence was traveling light.

I spent some five days in and around Pambuan. Our native evangelist, Cesario David, had been working there and in the neighboring villages. Although there was little in the way of numerical gains, yet there seemed to be a growing interest in the gospel, which was disarming much of the open opposition. The priest in the vicinity is a bigoted, dissolute fellow, who has done all he could, secretly and openly, to injure our work. For a time he had the people terrorized, but he is fast losing his power over them. The chapel had been hit with a few stones every Sabbath evening for several months, but nothing more than this has been attempted. The evangelist was told to make no fuss about it, but to quietly gather all first-class evidence he could and send it into headquarters, and then if an occasion should ever arise that demanded severe measures, we would be prepared to act, and to act quickly and surely. However, we are hoping that it may never be necessary to resort to legal measures.

There is a fine little chapel in Pambuhan, which was dedicated about six months ago. The people themselves furnished all the material and did all the work. Although it compares favorably with its surroundings, it is not an imposing edifice, and would be little more than a curio in an American city or village. Yet it is a place where this people worship the same God who is worshiped in some of the magnificent structures of our own favored land. Services are conducted every Sabbath by this evangelist and a Sabbath-school is held in the morning. During the week, when the weather permits, the evangelist takes part of the Pambuhan congregation and goes to some of the neighboring villages and there conducts services in the house of some friend.

In the outlying districts especially the Americans are very highly esteemed, and anything to which they give their support is sure to be investigated by the natives. But everywhere the Filipino thinks that our Government is back of Protestantism, just as the Government of Spain was back of Catholicism. It seems incredible to them that people in America should voluntarily send out missionaries to teach them. The priest has so threatened and frightened them that they are still, as a rule, afraid to enter a house where Protestant services are being held. However, many gather around the house and listen from the outside. From all sides there is continually heard exclamations of surprise that the Protestants have not proven to be such scoundrels and blasphemers as the priests said they were.

Our next stop was at Malindogon, on an island of the same name. It is a fishing village of about a dozen houses. Some of the members of our party happened to know one of the men who lived there, so we all, according to Filipino custom, piled into his house and made ourselves at home. He gave us permission to hold a service, and this was done while breakfast was being prepared. About half a hundred men, women and children gathered in and around the house and listened to the singing, praying, and a short exposition of Scripture. The greater part of them, while giving the best of attention, did not look as if they really caught the meaning of the message.

At the town of Caramoan we found the houses to be of better construction and better cared for than those of most Filipino towns. The town has always been more or less cut off from intercourse with other parts of the island.

We took up our abode with the mayor, who received us most cordially. As it was growing dark that evening we began a little service in front of a shop on the main street. The people were attracted by the singing and soon there were about seventy-five gathered around. In the audience was the mayor of the town, his secretary, and several more prominent people. The evangelist spoke on the story of the Prodigal Son, and after the service many stopped to discuss the sermon and the Protestant faith, in general. The discussion was carried back to the house and lasted through supper and far into the night. Every one was anxious that they might be given an opportunity to buy Bibles in their own language. Since returning home from there I have received an anonymous letter saying that the priest had threatened to excommunicate every one who had anything to do with those who entertained the Protestants from Pambuhan. His threats will frighten some, but others, and of the better class, will only be spurred on to investigate the cause of so great a commotion, and all we want is an investigation; the Spirit of God and common sense will do the rest.

HEATHENS IN INDIA PRAYING FOR RAIN.

Two clippings from papers in India forwarded for publication, showing the "superstition" of these people in times of need. They resort totheir gods (idols) by earnest prayer.

United Prayer for Rain.

Bombay, India, July 22.

The long continued absence of rain in the Bombay Presidency and elsewhere in India, as already reported, has caused considerable amount of anxiety among the mercantile and other classes of the community in Bombay, and preparations are now being made on a large scale by the leading communities of the city to offer public prayer to avert the threatening calamity. The Hindus intend to go in procession to Chowpaty Sea face on Monday afternoon to offer prayers. A fund amounting to Rs. 6,500 ($2,165) has already been subscribed, and ceremonies preliminary to the proposed public prayers commenced on Wednesday. The ceremony, which is accompanied by elaborate rituals, mainly consists of the worship of Shrungi Rishi, a holy man of Ramayan fame.

The ceremony at the cloth market is being performed by 90 Brahmins within a rectangular enclosure at the rear of the market. The idol of Shrungi Rishi has been placed on a small platform and exactly opposite to it is a large underground furnace. Priests sit round the idol and mutter certain prayers, and at intervals throw into the furnace "ghee" (clarified butter), sweetmeats, sandalwood, incense, etc., as a sacrifice. Another part of the ceremony consists in ten Brahmins standing in a well neck-deep in water, and offering prayers continually for four or five hours. The ceremony will be concluded on Monday when the idols will be taken to Chowpaty Sea face in procession. It is intended to close the shops on that day in order to enable the people to join in the prayers. A movement has also been set on foot by the leaders of the different Mahomedan Jamats to offer public prayers. At present their intention is to assemble on the maidan for the purpose. Meanwhile, in almost all Mahomedan quarters of the city, groups of children go about in procession in the evening, bareheaded, and praying to God to send down rain. The prayer is to this effect—"O God, show mercy, and direct rains to come down. Now we have lost our patience and the world is crying for rains."

Supplication to the Rain God.

Bombay, July 24.

Except for one or two showers in the early morning no rain fell in Bombay on Monday and a similar tale falls to be told from all parts of the presidency. The anxiety each day becomes more acute among all classes of the community. Public prayers are being daily offered in the city by Hindus, Mahomedans and Parsis to avert the calamity which overhangs this side of India.

The Yagna ceremony, which commenced on Wednesday at the Mu ji Jetha cloth market, came to an end on Monday when the idol of Shringi Rushi was taken in procession to the sea at Chowpati and there lowered into the water according to the rites laid down in the sacred scriptures of the Hindus. As Monday was the last and most sacred day for the ceremony the place was visited by devout Hindus in large numbers. Crowds of Hindus, both male and female, streamed during the whole day into the rear of the compound of the market, where was placed the sacred fire with the clay figure of Shringi Rushi installed in state near by to make obeisance. About one hundred Brahmins took part in the ceremony. Sacrifices were made on a larger scale than on any of the previous days. On this day twenty-one instead of ten Brahmins went into the well and said prayers while standing in the water neck-deep. The sacrifice consisted chiefly of the continuous pouring of "ghee" or clarified butter into the "yagna kund" (furnace) from the morning till 4 o'clock in the afternoon.

All this time the aid of Satchandi Devi was invoked by the Brahmins who continuously recited prayers from the Gita and other sacred books for the bringing down to earth of the expected rains. The service ceased, and then an interesting ceremony took place. It is considered an act of the greatest piety to offer the last sacrifice at the conclusion of such a great ceremony as the one that has been held during the past few days in Bombay, and the like of which, by the way, has not taken place for many years—and there is always a great rush of candidates to undertake the pious task. The right of making the last sacrifice on this occasion was offered to any one who made the highest bid, and as Jethabhoy Govindji, a cloth merchant, offered Rs. 751 ($250), the highest amount, he was accorded the privilege. Accordingly, as the priests chanted the last portion of the service, Jethabhoy threw large quantities of cocoanuts, ghee, incence and various other articles into the furnace. A group of Ghatis meanwhile danced a circular dance near the blazzing fire shouting for the much-needed rain and making the air hideous with some description of rattle.

The ceremony over preparations were made to carry the idol to the sea. A large bullock cart, gaily decorated and filled with young native tom-tom players, attired in yellow robes, drove up to the entrance of the market, followed by a flower-festooned palanquin, and amid the deafening noise of the band the officiating priests reverently brought out the idol, garlanded with flowers and with the auspicious mark of red paint, and placed it gently in the palanquin. The Brahmins swarmed round the sacred vehicle and formed the vanguard of the procession. Behind them walked a party of Ghatis, about 200 in number, singing hymns and playing cymbals. Dealers in cloth and other petty traders who had closed their business in the afternoon brought up the rear. The procession was fairly large, being well over three thousand in number, but it was not nearly so large as was looked for, though it swelled considerably as the people wended their way through the native quarter to the seashore. Care had been taken to avoid any disturbance and everything passed off quietly.

One of the most interesting features of the program was that at one point two hundred children of the Lady Northcote Orphanage and other Hindu orphanages joined the procession and sang a hymn specially composed, invoking the gods to help in this time of trouble. As the procession wended its way through different localities, particularly through the Marwari Bazar, crowds of devout Hindus joined it and followed the palaquin, which was covered with a scarlet umbrella, to its destination.

The sea was reached after seven o'clock, an hour much later than was anticipated. The last rites were then performed. The last salute to the idol was given by those present. A party of Brahmins then put the idol in a country craft which was steered out till deep water was reached, not without considerable risk to the occupants, owing to the heavy swell, which several times threatened to overturn the boat. The idol was then lowered into the sea amid the shouts of the people, who lined the shore. Many of the processionists stayed behind to take a sea bath, a piece of religious duty generally performed after such a ceremony as this.

A SUCCESSFUL SUNDAY SCHOOL.

We concede that the Sunday-school is practically the only organization existing for the religious instruction and education of the young. The S. S. should be a rich source upon which the church can draw for the increase of its membership and for substantial support. But unless the S.S. has an appreciable enrollment which is being replenished continually by the acquisition of new pupils, the two afore mentioned aims of the S. S can not be satisfactorily realized. A S. S., to be successful, must, then, do three things well. It must procure new pupils steadily, teach its members effectively and hold them securely for the church. To the attainment of these ends, some things are absolutely essential; others more or less so.

In the case of some of our Sunday-schools, little special effort is put forth in getting new pupils. They apparently depend upon the children of the church members as the sole source from which the S. S. ranks shall be filled with recruits. These are expected to come floating in of their own accord upon the assumption that the religious enthusiasm and desire of parents to have their children instructed in the Bible is so intense as to move them at least to send, if not to bring, them to S. S. Sometimes it is; sometimes it is not. The establishing of a cradle roll would undoubtedly be greatly instrumental in securing the presence of many a child who otherwise would go unnoticed. An ardent worker in charge of the cradle roll, conducted as best suited to the conditions of the community, could correct the negligence or dispel the indifference of many a parent or guardian who fails to send his children. The instituting of a Home Department would still further help to keep mothers and older members of the family interested in S .S. work. Through the operation of these two departments, which I hope will be treated thoroughly in detail in the following discussion, the officers of the S. S. would always be informed as to the location, condition, circumstances and influences surrounding the lives of children who ought to be in S. S .while, on the other hand, interest in S.S. would be aroused and sustained among persons, who are negligent or indifferent to S. S. attendance.

In most parish districts there are, as a rule, quite a few boys and girls, even young men and young women, who are not associated with any S. S. in particular—persons who are not necessarily averse to attending S. S., but who simply find a more convenient way of spending the Sabbath. By an urgent appeal from the right person they could, without much difficulty, be persuaded to array themselves in the S. S. ranks. Occasionally a

strange family moves into the neighborhood and it is often only a question as to who gives them the heartiest welcome and the warmest invitation that determines which S. S. they will join. Some regular officer or a special officer who is a good **canvasser** should be entrusted with this important work. All the higher institutions of learning do systematic and insistent canvassing for students, but the S. S., it seems, does the least canvassing, and that in a desultory way.

In considering the management of S. S. affairs and the supervision of the instruction for the pupils, it goes without saying that the importance of the superintendent and his associate officers can not be overdrawn. They must be men who are deeply impressed by the nobility and seriousness of their work; who keenly realize that it is well worth all the time, strength and sacrifice it demands; who are willing to give it precedence over all other engagements and who reinforce their exalted position by consistent, upright Christian lives. They must be active and more — they must be **progressives** of the Christ party. Stand-patters who find satisfaction in clinging to the "good old ways" when new ones might be helpful in stimulating dwindling enthusiasm and in awakening dormant interest; who consider every innovation as a thing sinful and proceeding from the Devil; who consider changes as revolutionary, have not much to boast about the impetus they are imparting to the progress of the S. S. Progress is generally the thing by which we measure success.

"Order is heaven's first law", but not always the Sunday-school's and this element which, when lacking, is so demoralizing to the welfare of the S. S. and a serious obstacle to successful teaching, deserves more than passing notice. Lack of reverence and absence of seriousness on the part of some pupils are only too evident. This can indeed, in part, be attributed to lack of order. How to treat the conduct of irreverents is quite a perplexing problem to the teacher, but unless a youth can be kept orderly, his influence is disastrous to good teaching and to the spirit of reverence of the whole school. Order must be had no matter what the consequences.

The matter of promotions seems trivial and is consequently given correspondingly slight attention. Yet it has fallen to my notice that a considerable number of pupils have dropped out of S. S. just at the time when their services began to be especially valuable, merely because they were dissatisfied at not being promoted. There should be a regular system and a definite time for promotions. Order and system in the activities of business are given paramount importance — it should be so in the activities of the S. S. business.

System is almost wholly ignored, in many cases, in the training and the preparation of future teachers. In fact, hardly any attempt is made with this end in view. The result is incompetent teachers and much fruitless teaching worse than useless to the S. S. "Anybody can teach a S. S. class." So when three or four half-hearted "regulars" fail to appear because a fleecy cloud or an imaginary head-ache foil their good intentions, the distracted superintendent, in despair, extracts the most promising-looking from the members of the Bible Class and sets them to teaching even sometimes amidst protests that they have not seen the lesson. The consequence can be surmised if not frequently noticed. Reverence, conscientiousness, sincerity, seriousness, regularity and punctuality are qualities which go far in constituting a good teacher but they are not sufficient. He must love his pupils, be tactful in handling them, know what to teach and how to teach interestingly and impressively.

For the training and preparation of teachers, a Teachers' Training Class should be conducted in the S. S. It should be in charge of an enthusiastic, experienced teacher; a regular textbook written and published for this express purpose should be studied in detail and examinations might or might not be given as desired. Some definite and decided effort is necessary to furnish prepared teachers, and this will serve as an excellent way.

The S. S. is called an auxiliary of the church but it depends enormously upon the pastor whether it really is a substantial aid to the church or not. The pastor must help the S. S. to hold all the members it possibly can for the church, yet, as it is, the S. S. is "of church too much a thing apart." The relation of church and S. S. is not close enough and the church is probably the greater loser by it. She does not derive her due assistance from the S. S. Next to the lack of consistent, efficient pastoral work, the failure of some pastors to use the opportunity of the S. S. to its utmost possibilities prevents a more rapid growth of our congregations. A pastor **has** business in the S. S. The church services reach but a small percentage of the children and youths and it is only through the influence of the S. S. that he can reach them. His strong co-operation with and profound interest in the S. S. is absolutely imperative. It is his duty to come into personal touch with as many as possible and, as a teacher of his teachers and of the school as a whole, to correct errors —to supplement the weaknesses and deficiencies of the incompetent. But his presence in the S. S. at odd intervals only, is not sufficient for that, while in his habitual absence one of the very most important essentials is lacking to the S. S.

Wilmer Landis.

JAKE.

A Story of Plain People. — By G.

(Concluded.)

Chapter 14.

The procession that wound its way along the road to the meeting house next day, was even larger than the one on the day of the lot. At every cross-road it grew in length. Wives, children and friends filled every carriage to its limit. It is a mistake to suppose that the weekly drive to meeting in a rural community is without interest. It is, really, one of the interesting events of the week into which many interesting things are crowded. Something was to be noticed at every turn. The new bridge over an ugly ditch which the road-master had constructed during the week was critically inspected by every one driving over it. There was a new cow in James Latshaw's barn-yard which every one noticed and discussed. The wagon shed at Kindig's surprised the passers-by with its new coat of red paint. Sam Wagner's little pigs were doing well. The scales were doing great damage to Ed. Schrader's orchard. Ike Slemmer's little acre and a half along the road again showed up in the best condition. That little plot was the joke of the community. It was so located that every one must notice it and, whenever there was to be a funeral, a harvest home service, a conference or anything that brought an unusually large number of persons that way Ike hurriedly brought it into the best possible shape in order to create a favorable impression of his ability as a farmer upon those who would pass by. It was his ambition to be regarded the best farmer along the road to the meeting-house and every one knew it. There was a good-natured understanding among the people that Ike should be congratulated upon the splendid appearance of his acre-and-a-half along the road whenever opportunity presented itself. This day the freshly ploughed and well harrowed field was an indication to the neighbors that Ike thought the event to be one of importance and anticipated the passing of more than the usual number of teams.

Ike was not mistaken. The whole membership was turning out to hear Jake preach. A minister's first sermon is a thing not to be lightly regarded by a people who expect the Lord to take up a man from the ordinary walks of life and give him a message as he did the prophets of old. There were also many members of other churches on the way to the meeting-house for they, too, were interested in the new prophet and what he might say. Of course, Lowrey Rhotwick and his hangers-on were on the way. As they passed along on foot they hailed one after another of the passing carriages exchanging opinions concerning the weather and occasionally asking some one if Jake was coming. These tormentors were going to get all the fun out of the event they possibly could. Nothing would have pleased them better than a good chance to guy him. But Jake was not to be seen along the highway. He preferred following the lonesome path across the fields and through the woods where the thickets offered a friendly protection from even a distant gaze. Once he threw himself upon the sod and prayed to be delivered from the trial through which he soon must pass; then, like a flash, the words of the Saviour came to him, "Not My will but Thine be done." They made him brave in the face of what to him was worse than a thousand ferocious beasts.

"Hello Jake," greeted him everywhere as he climbed over the fence and approached the meeting-house.

"Hello," he answered, as he immediately passed into the sacred building to exchange the kiss of peace with the ministers and the deacons. Then the many little groups of men from about the sheds and their wives from the grave yard began to move into the house. It seemed to him as though they would never cease coming. Hundreds of eyes from both sides of the house were fixed upon him. "O, would they only look somewhere else,—to the Bishop or to the wall," he thought. Shivers passed up and down his spine in rapid succession. He was continually opening and closing his left hand while with his right he held a hymn book in a vise-like grip. Lowrey and his friends filed in during the reading of the hymn. Jake could see that they regarded the whole thing as a huge joke and his discomfort increased.

"Why didn't they stay outside, they only wanted to make a fool of him by coming here," wispered Rose Moyer to Nancy. Nancy had no reply to make but the hot blush of anger that clouded her face showed that she too was annoyed by the presence of Lowrey and his crowd. A second later the congregation was singing Christopher Dock's old hymn.

"Mein Lebensfaden laeuft zu Ende, — Mein' Pilgerfahrt ist bald getan," read the Bishop.

"Mein Lebensfaden," began the forsinger and the people joined in "laeuft zu Ende, mein' Pilgerfahrt ist bald getan."

"Ach Gott, mir ein' Geleitsmann sende,—Der mich erhaelt auf rechter Bahn!" they continued. Solomon read the next couplet:

"Der bei mir an dem Ruder steh,—Wann ich den letzten Sturm aussteh," and all but Jake sang it.

As they were singing it seemed to Jake that some mighty unseen hands were reaching up from the floor and slowly pulling him through. Then came the prayer and all knelt. This gave him a respite from the merciless staring eyes. Although the Bishop's supplications continued for a half an hour, it seemed to the poor misplaced hired-man but a few minutes. Never before was the "Amen" more unwelcome to Jake than just at that time. He had wished that the prayer might continue forever.

When the time for the sermon came at last, Jake rose from his place and stumbled rather than stepped to the middle of the counter-like pulpit where lay the open Bible. For a second his eyes were turned from the congregation to the book. Not seeing the people gave him a little confidence. The place of the text was easily found and in a low voice he mumbled: "Not My will but Thine be done." Then he raised his eyes. Every face was tensely drawn, every eye was wide open. A silence that thundered engulfed him. With one horny hand he rested heavily on the book, with the other he grasped the pulpit.

"My fellow-travelers on the road to eternity," he began, then, suddenly his breath shortened, his eye became glassy, his great frame reeled and tottered and a deep groan escaped his lips. Solomon quickly rose to support him. Amos Grater jumped to his feet, but, before they could touch him, Jake had collapsed. Many of the sisters screamed, all of them became deathly pale. The men sprang to their feet but made no move foreward, as though some strange powers were frightening them but preventing them from making a move. Amos Grater and the Bishop were the only ones who seemed to have the power of motion. The fatherly Solomon knelt beside the prostrate form which Amos was vainly trying to raise to his feet, and imploringly called, "Speak, Jake, Speak!" but there was no answer. Then he placed his hand over Jake's heart for a few moments, it seemed months, and waited for signs of life. There were none.

There was but one thing to be said. It was the most impressive sentence Solomon ever had uttered. "He is dead," he said.

They carried Jake to the home of the Bishop, all the worshipers following slowly behind. Jake had preached but one sermon, but that was a short one of one sentence, every syllable of it burned itself lastingly into the memory of those who were present. "Not My will, but Thine be done" was all there was to that sermon, but how much, dear readers, is there in that simple sentence of seven words?

* * *

There is little more to be said. An extract from Dr. Wedin's diary might be interesting to our readers.

"..... Being curious to know more of the strange cause of Malinda's fright I immediately drove to the burial plot after finishing my work at the Bishop's house. Apparently, no one had been along that way since I picked up the girl. In the middle of the road I found the skull of a calf, probably thrown away by the butcher and found and gnawed upon by some animal,—a dog, most likely, by the toothmarks. There were many footprints made by this same animal and in following them I came to the Harr place. I am satisfied that Harr's dog was the animal. He appears to have followed Malinda but did not show himself to her until he came to the grave yard. I suppose he took Malinda's scream and her running down the road to be an invitation to play. Had he been a brute of some sense he would have remained with her and barked for help, but, being only a playful cur she ceased to interest him when she quit running, and so, having nothing more to do he must have made straight for home."

* * *

An extract from "The Gospel News" might also interest our readers. It reads:

"Married. — Landis, Zook, at the home of Bishop Solomon Zook, Bro. Menno Landis to Sister Malinda Zook, June 19; all of Stetler's Corner, Pa."

— The End. —

NOTES ON THE S.S.LESSON

Sept. 17.

Daniel's Companions in the Fiery Furnace.

Dan. 3:13—28.

Golden Text: Hebr. 13:6.

"In the pride of his heart Nebuchadnezzar set up in the plain of Dura an image of gold and issued a proclamation commanding the people to assemble and worship this image in the hour of its dedication. A study of the dream of Nebuchadnezzar, which Daniel had interpreted for him, may throw some light on this image of gold, erected in the plain of Dura. In the image of his dream the head was of gold and Daniel had told him that referred to Babylon. It may be his creation of this image of gold was an expression of his sense of the power of Babylon and perhaps there lurked within it something of the nature of a protest against the suggestion that that power could pass away. To this image, as we have seen, Nebuchadnezzar commanded all the people to bow down and worship."—Morgan.

Notice the trust of the three young men. "They were no match for Nebuchadnezzar, but their God was more than a match for him. God is able to deliver and will deliver those who serve and trust Him. He may not keep us out of the fiery furnace, but He will be with us in it and bring us triumphantly out of it, whether through the same door by which we entered or by the door on the other side that opens up into eternal glory. What these brave men said is very significant, they were not sure that they would come out of the furnace alive, but they were sure to be delivered somehow from Nebuchadnezzar's rage and power."—Torrey.

The three young men did not hesitate to decide when it came to whether they should obey their concience or the king's orders. Many today have to choose between their conscience and matters that are a great deal less than death and they decide against conscience.

They were but three out of many thousands but they stood for a principle and they stood firmly. It brought them to know how near indeed God was to them and how much mightier with Him by their side they were than the most powerful man the world knew at that time.

Out of the fires of persecution they walked to freedom. It is always the way. Persecution's fires set men free. Every civil and religious liberty we possess comes to us through the agonies of those who were brave enough and had faith enough in God to face the flames for them.

NOTES ON THE C. E. TOPIC.

Sept. 17.

Living Christ in the Home.

Eph. 6:1—18.

The true portrait of any one's character is tobe seen in his relation to those who are most intimately associated with him. A man may be liberal, patient, self-sacrificing, pious, consistent and loving in the eyes of the world, but he may be deceiving the whole world as to his true character. It is a weakness with most people to want to appear in their best light before strangers. It is always a weakness with very many to show themselves at their worst to those most closely associated with them; especially is this true in their home relations. Those whom the world knows as saints sometimes show themselves to be devils to those who must live under the same roof with them.

There is no better way by which the Christian may fittingly and effectively set light of Christ before the world than for him to see to it that his family relations are ideal. The scripture for our topic imposes certain definite duties for every member ofthe household, the parents, the children and the hired servants. Each has the right to expect just and thoughtful consideration from the rest but upon every one of them is imposed the necessity of likewise being considerate and right-acting. Too many of us in our home relations are given to demand all and more than we may justly expect from the others while we withold the part that they may expect from us. Love must rule in the home if it is to be a home where Christ is honored, but love can only rule in the home when it rules in the heart of every one who is a member of that household.

It has been pointed out that Napoleon became a great soldier because in the home life of his family stories and books that had to do with wars were popular. One might wonder what connection Eph. 6:10—17 has with the foregoing verses which have to do with home problems. But the preparation for the holy war in which every child of God must fight gets its best inspiration in the Christian home. Truth, righteousness, peace, the word of God are fosterered in the godly home. It is there that they are first revealed. Notice that the lesson emphasizes prayer as a duty. The home without family prayer is most likely to be made up of those who do not pray at all and the prayerless Christian is no Christian at all.

News of the Week.

SEVEN DROWNED IN THE MAUMEE RIVER.

Well-Known Toledo Men Are Victims of Early Morning Water Collision at Toledo.

Toledo, O., September 2.—Seven men were drowned in the Maumee river about one-half mile north of the Red Can buoy this morning at 1:30 o'clock, when the 35-foot launch, Nemo, owned by Michael Mayer, 1056 Norwood, was struck by the 500-foot freighter, Philip Minch, inbound for the C. H. & D. docks.

Among the drowned are:

Harry Batch, city councilman.

James Wisler, superintendent of water works.

Thomas Purcell, master mechanic at the water works plant, Summer street.

Fred Shane, secretary of service director Cowell.

William Blatt, water works inspector.

The party was bound for Kelly's island to fish over Labor day. With the exception of Michael Mayer, owner of the launch, all were drowned. Mayer was saved by members of the crew of the Minch.

Captain Cummings says that the wheelsman was throwing the searchlight across the river channel looking for channel stakes when they first espied the launch, which he thought was about a mile and a half distant. The launch was then 150 feet out of the course of the channel to the westward. The steamer blew the danger signals but before the launch could change its course the freighter crashed into the small boat, capsizing it and throwing the occupants into the water.

DEATH CONQUERS AIR.

Forty-three aviators and aeronauts killed so far in 1911, is the unenviable record of a short three-quarters of a year's efforts to conquer the air. But thirty-five were killed in 1910, although that year had the record for an appalling loss of life in the air. The death angel, so avenging in 1911, has caught up the harvest chiefly in the old world. Where the majority of deaths in 1910 occurred in the United States, the result of daring and foolhardy efforts which the aviators set out for themselves for vain glory rather than to really master the art of flying, most of the deaths to the birdmen this year have occurred abroad. Of the forty-three deaths in the nine months this year, but eight were in this country and two of these were balloonists. This leaves but six American aviators who have expiated the death angel this year.

RAN PAST RED LIGHT?

Erie, Pa., September 5.—Four are dead an at least forty injured, the result of the wreck of Erie and Pittsburg passenger train No. 201. The wreck occurred at Dock Junction, four miles west of this city, and came as the result of a collision between the Erie and Pittsburg train and a Lake Shore freight train that was blacking into a switch to allow the passenger train to get through. The passenger train was running thirty minutes behind its schedule. The wreckage took fire.

According to reports in railroad circles engineer Jones, who was in charge of the passenger train, disregarded a red light and this was the cause of the collision.

STANDARD OIL IN OLD FORM IS ABSOLUTE.

The Standard Oil Company of New Jersey, the corporation which has been the storm center of anti-trust legislation throughout the country for years, finally passed out of existence, so far as its present forms and functions are concerned.

Since the first of this month this famous corporation ceases officially to carry on its operations as the head of a vast organization whose activities extend into almost every part of the world. In obedience to the decree of dissolution it will relinquish its control of the subsidiary concerns, and Aug. 31 was the date set for the ending of the old regime.

With the end of the business day the company's transfer books, containing the list of stockholders closed and the stock of its subsidiaries will be distributed among the stockholders in the parent organization as on record at that time. The work of apportioning the company's holdings of the stock of more than thirty subsidiaries affected will occupy at least three months, it is expected so that the readjustment will not be complete prior to December 1.

Standard Oil stock was trated in lately at about $625 per share, transactions being restricted to cash dealings.

MINERS MEET A HORRIBLE DEATH IN CAGE.

Butte, Mont., Sept. 3.—Caught in a vertex of whirling steel drills while being hoisted to the surface in a mine cage, five miners met instant death in the shaft of the Black Rock mine of the Butte-Superior company at 3:15 o'clock this morning, while a sixth, James Lee, died a few hours later in the hospital from injuries he received. In their anxiety to reach the surface, the workmen jumped on the cage upon which dull steel was being taken to the surface. It is presumed that in their crowding they disloged the steel shafts from the box in which they were held and they caught in the wall plates on the sides, the ends whirling with terrific force along the men on the cage, clearing the deck of mines, fairly mincing their bodies as the steel bounded back and forth and sweeping them on the dump, 1,400 feet below.

Charles Green, station tender, finally was hurled from the upper deck of the cage to the lower level by the impact when the brakes were applied and was decapitated, as well as all the other miners with the exception of Lee, whose head was mashed to a pulp.

MINISTER ABANDONS ALL.

Columbia, Mo., September 5. — Members ofthe Missouri Methodist conference departed for their homes today stunned by the sudden disappearance of the Rev. H. H. Johnson, of Clarence, Mo., secretary of the board of church extension and one of the leading Southern Methodist ministers in Missouri. The Rev. Dr. Johnson left here Saturday and Monday a message was received from him in Mexico, Mo. The minister tendered his resignation from the board, from the conference and from the ministry. He ended his message with the sentence:

"God knows my sin."

DYNAMITE CASE EXHIBITS.

Los Angeles, September 5. — For the first time since the arrest of John J. and James McNamara on the charge of blowing up the plant of the Los Angeles Times, Clarence S. Darrow and his associates in the defense of the two men today viewed the exhibits that will be presented in evidence by the state when the trial begins. These consisted of clocks, bombs and receipts alleged to have been given by Ortie McManigal to John J. McNamara for cash given by the latter.

The forces of District Attorney Fredericks today took possession of thirty rooms in the hall of records which they will use during the trial next month.

ANOTHER AVIATOR FLIES TO DEATH.

Norton, Kas., Sept. 1.—J. F. Frisbie, the Curtiss aviator, was killed by a fall at the Norton county fair. Frisbie met with an accident yesterday and only went into the air again today when driven to do so by the taunts and jeers of the crowd.

Frisbie fell about one hundred feet and the engine of his machine came down on him, crushing his left side and chest. He lingered an hour before he died.

Frisbie's wife, son and little girl were witnesses of the accident, Mrs. Fribie being prostrated when she saw her husband fall. To-night she bitterly denounced the action of the spectators in forcing her husband to make the flight with a disabled machine.

1000,000 FLOOD VICTIMS IN CHINA.

Hankow, China, September 4.—The American mission at Wuhu has received a report that 100,000 persons have been drowned by the floods caused by the water flowing over the banks of the Yang-tse-Kiang river.

The floods are the worst that have been experienced in many years.

It is estimated that over 95 per cent. of the crop have been destroyed.

Thousands were drowned in their homes without opportunity to escape. Others fled and tried to reach the high ground, only to be cut off by the waters which, with incredible swiftness, covered the ground, sweeping everything before them. In many cases persons who tried to escape on horseback were overtaken and drowned.

All year the valley of the Yang-tse has been filled with water. The rainfall has been greater than ever in the history of this ill-fated river, but the worst was thought to be over and many of the people, driven from their homes weeks ago, returned only to meet their death.

From Shanghai one thousand miles up the river all is desolation. Thousands of square miles of what is usually a prosperous country is now a great lake, all vestige of human habitation having disappeared.

The refugees who managed to escape the flood are suffering severely. Many are reduced to eating bark stripped from the trees. Kiu-kiang is completely under water and many houses have been demolished.

AMERICAN MISSIONARY IS SLAIN IN BRITISH GUIANA.

Washington , September 5. — A cablegram received at the headquarters of the Seventh Day Adventists here today says the Rev. O. E. Davis was murdered during the second or third week in July. The message was from the Rev. E. C. Roger, of Calif., who had been sent to succeed Mr. Davis. Early in May, according to the church officials, Mr. Davis wrote that he had received a call to visit some Indians, about a two months' journey up the Demerara river, where no white man had ever been. This was the last heard from the minister. At the conclusion of this trip he expected to return to the United States to study medicine, and it was for this reason that Mr. Roger had been sent to succed him.

Mr. Davis was about thirty-two years old and married. His wife accompanied him to British Guiana. He is from Washington state and had been in charge of the British Guiana mission for about five years.

LOST ON MT. RAINIER.

Tacoma, September 5.—Far above the snow line on Mt. Rainier, in a terrific snowstorm which is raging on the mountain, Leigh Garrett, age twenty-five, of Boston, Mass., is lost and cut off from all aid. A rescuing party, which has already climbed eight thousand feet in search of the young man, has been stopped at the snow line by the storm. The mountain guards do not believe Garrett will be able to survive the intense cold.

Garrett has been interested for years in mountain climbing and last Saturday started out to reach the peak of Mt. Rainier. Nothing has been heard of him since.

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VOL. XXVI. BERNE, INDIANA, September 14, 1911. No. 36.

MY KINGDOM.

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard I find the task
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads.
And selfishness its shadow casts
On all my words and deeds.

How can I learn to rule myself,
To be the child I should,
Honest and brave, nor ever tire
Of trying to be good?
How can I keep a sunny soul
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, help me with the love
That casteth out my fear,
Teach me to lean on Thee, and feel
That Thou art very near,
That no temptation is unseen,
Nor childish grief too small,
Since Thou, with patience infinite,
Doth soothe and comfort all.

I do not ask for any crown
But that which all may win,
Nor seek to conquer any world,
Except the one within.
Be Thou my guide until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command.

—Selected.

NEWS AND COMMENT.

Trust in God frees from fear and anxiety.

Whom will you serve, the true and living God, or the god of dollars and cents?

On August 13 at the Bergtal congregation at Korn, Okla., the chosen two Brethren J. G. Bergen and J. H. Ediger were ordained as evangelists, by Elder John Flaming.

Brother Andrew Wiebe, of Beatrice, Nebr., recently made his fifth trip to Colorado. He being an active correspondent to the "Bundesbote", our German church periodical, forwarded a very interesting correspondence.

Daniel's three godly companions, urged by King Nebuchadnezzar to serve his gods and to worship the golden image, preferred "to die right than to live wrong". God was able to save them miraculously.

The following three brethren from Beatrice, Nebr., after attending the General Conference at Bluffton, started on a trip to Europe, John and William Andres, and Henry G. von Steen. Thirty-four years ago they left Germany and came to this country. Now they have the pleasure and satisfaction to meet once more some of their old, intimate friends.

Odd Happenings. Recently a notorious person died in Indiana, whose records are worth noting. "From April 17, 1882, to May 8, 1910, the records show that this man was arrested 290 times. Altogether during this period of his incarcerations, he spent 2,085 days in the Kosciusko County jail. That cost the county, for boarding the prisoner, about $1000. Almost all of his arrests were for drunkenness." And in spite of this the Indiana county local option law was repealed.

The following is a list of Mennonite ministers who recently attended the General Conference and made a short call at the Berne, Ind., congregation, breaking the Bread of life: John Lichti, Lucien, Okla., Abram and Franz Albrecht, Beatrice, Nebr., J. C. Peters, Moundridge, Kan., C. Mueller, Marion, S. D., P. J. Friesen, Mt. Lake, Minn., H. H. Epp, Henderson, Nebr., Jacob Quiring, Chicago, Ill., G. A. Linscheid, Busby, Mont, J.S. Hirschler, Upland, Cal., and next Sunday, Sept. 17, Christian Hege, who will take charge of the Salem congregation, S. D., is expected.

Friendly Relations. — The International Union of Students, recently founded at Leipzig, Germany, to promote friendly relations between students of all nations, to strengthen interest in questions of international progress, etc., held its first meeting on July 24 at the Hotel de Pologne. The speakers were Professor Hugo Muensterberg, of Harvard University of Berlin, and Professor Lamprecht, rector of the University of Leizig.

STEADY STROKES.

In this brief article the editor of The Inglenook points out some noteworthy facts that are frequently overlooked.

The worth of a man can never be fairly estimated by a knowledge of his efforts when he is under a high tension. A minister's first sermon may capture an audience and carry it away with enthusiasm. The members may decide on the spur of the moment they would like to trade their home minister for him. But that one sermon may be all he has in store. After a brief trial he may wear out. A teacher may be wonderfully popular the first week of school but after that no one likes him. A new family may move into a community and at once become the most renowned people of the community, but in a short time no one may pay any attention to them. A new deacon may be at the head of everything that comes along for a while but in a short time he may not be trusted with anything. Always keep an eye on the man who is wonderfully popular right from the start. He is extremely likely to fall with his first reverses, and lose the good opinion of the entire neighborhood. Never measure a man by your first impressions but rather by the seventy times seventh. It is always more satisfying to have one's opinions changed for the better about a promising stranger than to have them entirely shattered when we thought he was going to be a wonderfully brilliant man. The man who never wears out is the man whom you like better the closer you become acquainted with him. Such men usually become permanent members of a community and if for some cause they are obliged to go to some other place every neighbor regrets to see them leave. The man who makes a striking impression right from the first is the man who is continually moving from one place to another. He moves because he seeks popularity and that he can only find among strangers.

A PROTEST.

The action of James Wilson, Secretary of Agriculture and a member of the Cabinet, in accepting the honorary presidency of the International Brewers' Congress to be held in Chicago next October should stir the manhood of every respectable citizen, Mr. Wilson is at present a servant of the public and as such has no right to ally his influence with an unconstitutional institution which is openly defying all law and order. By his action he has given the liquor interests a long stride toward victory. He has openly defied the demands of respectable citizenship from every section of the land, and given the saloon men his approval in making their fight. Mr. Wilson represents us in the department of agriculture. How are we pleased with his attitude toward the saloon men? Would we do the same if we were in his position? If he is not representing us fairly it becomes our duty as Christian citizens to raise our protest against his action. If we fail to do this we become a party to the crime and by our silence give consent to the work of the saloon men. Every Sunday-school superintendent, president of Christian Workers' Meeting and official head of a local church should see that a protest is sent in to Secretary Wilson voicing the disapproval of our people toward such conduct on the part of a public official. The following protest was sent by the First Methodist Church of Chicago:

"We, the members ofthe First Methodist Protestant Church of Chicago, do hereby enter our most earnest protest against the Honorable James Wilson, Secretary of Agriculture, and a member of the Cabinet of the President of the United States, acting as honorary president of the International Brewers' Congress, to be held in the city of Chicago, Oct. 12 to 22, next, and we furthermore record our disapproval of the action of Secretary Hon. P. C. Knox in the issuing of an official letter to the diplomatic and consular officers of the United States calling their attention to the aforesaid congress and advising them to express to the countries to which they are accredited the satisfaction it will afford the government of the United States if they will contribute to the success of said brewers' congress, by sending delegates to the same."

Such a protest should be sent to President Taft, Secretary Wilson, and Secretary Knox.

LODGES AND THE LAW OF THE LAND.

President Blanchard, of Wheaton College, has called attention to the fact that membership in a secret society naturally tends to lead men into crime because of the hope that lodge brethren would help them to avoid the results of their wrongdoing. He says in the Christian Cynosure:

In Peoria, Illinois, where so recently a very prominent Freemason and member of other secret societies was found to have been robbing the city for about twenty years, another lodgeman has just been detected in the same sort of work. There was however a difference. The lodgeman not only robbed the city, he stole from the lodge as well. The exact sum taken is not known, but amounted to many thousands of dollars. It is supposed that he used at least twenty thousand dollars of secret order money, besides all that he got from the people.

When we mention facts like these we are told that there are also ministers and church members who steal. This is true, but it is not true that churches swear their members to conceal the lawless deeds of their church brothers, or to recognize their signs of distress, if they should be on trial for their crimes.

A discussion recently arose in Philadephia on the subjects of the salaries of policemen. In the course of this discussion a policeman's wife wrote one of the papers an article in which were found the following words: "The raise in salary that he got last August we have not felt yet. Why don't they get up something that will protect the police while sick? Between keeping up lodges and his assessments we are kept poor." The entire letter is most pathetic. The poor wife says that she has no children and that she herself goes to work, and yet that the constant drain of political assessments, and lodge expenses keeps them poor. If the husband should take sick and die, and the lodges should pay the insurance which they have agreed to pay, the fact would be trumpeted abroad as an example of lodge benevolence.

In this connection we should always remember that the moral and spiritual cost of these lodges is far greater than the expense in dollars and cents. The man must swear away his freedom as a man and as a Christian. He must take on all the members of the order, good, bad and indifferent, as his friends and confidents. He must agree to have more intimate relations with godless and wicked men, than he can have with the members of his own family or church. The wretched results of these false social relations are well known to all who have studied the secret society question.

When we are criticising the lodges for their Christless prayers and their mock solemnities we are often told that the lodge is not a religious, but a moral institution. It is said that the order does not profess to save men, but to make them decent. All who have become informed on the subject know that this is not true, but suppose we accept it at face value for a moment, let us then inquire what sort of a moral institution secretism is likely to produce.

A few weeks ago I was in the city of Mexico. While there an excursion of Odd Fellows came down from Texas and the members were very hospitably entertained by their brethren. On the Lord's day there was a supper and dance for them at the Country Club. While many of them were at the dance, a Methodist minister was preaching to others of the visiting company on the excellencies of the order. How perfectly this fills out the picture of a false religion? There is the supper and dance for the majority, and a sermon for the rest, and all are equally brethren.

Probably no one will accuse President Jordan of Leland Stanford University of being fanatical or extreme. Yet in a recent address he made the following statements:

"Sooner or later the heads of colleges and universities will be forced to prohibit absolutely the use of liquors on the campus. A continuance of conditions as they exist now in some places means the death of the fraternities.

"One time we celebrated a great football victory. Two hundred students from the University of California spent the night on the campus. The fraternity houses were open all night. Two hundred drunken rowdies marched through the library, a thing the library was not accustomed to. Beer kegs were carried over to the steps of the sorority house and some of the boys made a night of it there.

"Later one student went to a saloon down-town, got drunk, came back, and got into the wrong house. Some one shot him. That decided the authorities. We suspended the ringleaders of the gang that invaded the library. Then 130 other students said they were just as guilty; what were we going to do about it? We let them go, too."

It will be observed that President Jordan is not discussing the secret society question, he is talking about liquor drinking and other vices. As soon however as he gets to the heart of the question he finds himself in the secret order vicinity. How did this happen? Naturally enough. The secret orders are the places where they practice these vices, and, therefore, when he spoke of the one he was compelled to mention the other. It is most strange that any community which had any regard for its homes should ever have tolerated such societies for an hour. There are hundreds of broken-hearted wives and forsaken children who may justly charge their miseries to the lodges of our land. It is obvious that the younger men are, when they become connected with such orders, the more rapid will be their moral deterioration.

At the present time there is evident a decided reaction against the college orders in the faculties of our schools for higher education. I received the other day a copy of the Indianapolis News which contained the opinions of eleven college and university presidents on the fraternity question.

It is apparent that the eleven college officers, whose opinions are given, feel either that fraternities are evil or that they are believed by others to be evil. A majority of the writers say without hesitation that the secret orders are harmful. One or two think them beneficial. One says that the influence of the orders on those who live in chapter houses is much more harmful than on those who do not so live. It is easy to see the reason for this. When the student lives in a chapter house the lodge gets a far better chance to do its work on him than when he is in another sort of dwelling.

There is one remark made by the editor which is very significant, he says: "as a rule students, especially those at the universities, desire more freedom and less oversight. 'Dorm' rule is too strict for them, and they prefer fraternity chapter houses, clubs or boarding houses even if the cost of living is somewhat greater."

THE INSPIRATION IN SACRED SONG.

One of the greatest soul-winning and soul-uplifting forces in the world to-day, is the singing of sacred and inspired songs or hymns. Hymns have and always will have a power over men's minds that brings out their inner thoughts and ideals, as it were, and if you know a man's favorite hymns you have almost invariably gained a glimpse of his inner life and its longings.

How often (I dare say in countless cases) has the touching thought and sweet melody of some gospel hymn been the means of bringing some erring soul to the Saviour, or again how often has some care-worn, weary pilgrim gathered new hope and a new inspiration to cheerfully face the battles and storms of life all because of the help and inspiration of some helpful, hallowed song.

Almost invariably in religious gatherings of any kind among Christian people, much time is given to singing, and rightly so, it is a part of the worship, the praise part, a part in which all can and should take an active interest and if we do so in the right spirit; that is if we as individuals sing from the heart and with reverence and an earnest desire to praise God, then we will find the singing of sacred songs a wonderful inspiration and a source of many blessings.

To sing rightly and acceptably praise God in song, does not depend so much on our ability to sing by note or time, (although there is also a great help in that too) as it is that we sing, as I said before, from the heart, and with the understanding, knowing and feeling and believing what we sing.

That is the most essential point if we would sing to the praise and glory of God and to our own edification and inspiration. In other words we must catch the inspiration in our own souls of each separate hymn, we must feel that its scenes are passing before us, that its experiences are ours, that its thoughts are our thoughts, in fact we must as near as possible feel just as the writer must have felt as he or she was inspired to write the hymn, then alone can the hymn be of true value and deep blessing to us.

I believe we can safely say that the Christian almost invariably loves to sing, it is in his heart, he cannot help it if he would, when God gave him a new heart it seems it was a heart that longs ever to praise Him, ever to sing of His blessings, of His goodness and of His grace, and this longing to praise and to glorify the Redeemer and Saviour for this wonderful love causes the heart to express itself in songs of praise.

Who is there among men and women of today who have not at some time or other experienced the strange and subtle but blessed influence of sacred song in their lives? Hymns have rung in the ears of many who at one time were wondering carelessly along the paths to destruction, and stern and shrill as the bugle blast that rouses the sleeping sentinel to meet the foe, so has the sweet melody of some consecrated song arrested many a wanderer on the pathway of sin and brought him to realize the error of his ways.

Such songs have been, as it were, the voices of God's angels calling men to forsake the path of destruction and to seek the path of light and of love.

The singing of sacred songs is a source of great blessing to the Christian, and who being a true lover of the Lord Jesus Christ has not felt, as it were, overwhelmed at the wonderful love of Jesus, as he sang that beautiful hymn, "Jesus, lover of my soul", the love of Him to whose bosom we can fly when the storms of life are great and the tempest high. He alone can hide us, He alone can safely guide, He alone is our refuge, our all in all.

Or then again, who has not felt in his or her heart an irrepressible longing to draw still nearer to God as he sang the words of that ageless hymn, "Nearer, my God, to Thee", the hymn that alike is the favorite of high and low and whose solemn thoughts and touching spirit of consecration makes it ever dear to the heart of the Christian.

Or who has not been inspired to a new courage, a new enthusiasm to fight life's battles in God's own way as he is stirred by the thrilling words of the battle hymn "Onward, Christian soldiers"; or who has not been filled with a deep sense of safety and security as he sang "Rock of Ages, cleft for me" or that other beautiful hymn which Fanny Crosby wrote, "He hideth my soul in the cleft of the rock"?

Then again who has not felt the blessed in-dwelling and guidance of God's Holy Spirit as he sings that blessed hymn that expresses so beautifully the desire of every Christian heart:

"Dear Spirit, lead me to the Savior's side,
Where my poor soul I may in safety hide;
I place my hand in Thine,
O take this soul of mine,
Lead on till I behold my Lord crucified."

And so as we go on we might take hymn by hymn all through the countless numbers that have been written and by going deep into their history and their meaning find a separate blessing in every one. But the object of this article is only in its weakness, if possible, to direct our thoughts a little deeper on the subject of sacred songs, the singing of which we almost all engage in to some extent.

And may we as we sing these songs always think of what we sing and pray that God will put our hearts into the spirit of the song that we may feel and believe the thoughts that we express in this manner and may ever live and walk accordingly, because only as we do so will our lives and our song be acceptable in His sight.

And as we sing "More about Jesus would I know", let us really feel from the depths of our heart that we really want to know more about Him, else we can hardly be anything more than hypocrites if such is not our earnest desire.

And so in conclusion let us hope and pray that the blessed songs of praise that are dear to the hearts of all Christian people may go on doing their good work, and let us ever try sincerely to get at the kernel of every song we sing and to catch its inspiration and then we will surely reap the blessings these sacred songs and hymns contain and have in store for us.

G. P. Shaw.

Home Circle.

A BRAVE LITTLE WOMAN.

Brave little woman, trudging along
Patiently, day by day,
Weaving a garment of shining light
Out of the clouds of gray;
Bearing the burdens and vexing cares
Like one of the saints of old;
Making the best of a dull, hard life,
With its miseries all untold!

Long have I watched her with wondering eyes—
Faithful and sweet and strong,
Doing the work that the Master sends,
Making of sorrow, song
Questioning never the wisdom that asks
Self-abnegation complete,
Willingly treading the pathway of thorns
That lead to the Master's feet.

I see not the dull gray cotton gown
That is faded and worn and old,
But the shining gleam of a raiment white
That glistens in every fold.
I see not the brow that is worn and lined
From the anxious toiling years,
But the halo divine that glorifies,
Giving beauty for ashes and tears;

Somewhere is waiting a fair, dear day,
Meet for such infinite grace—
Somewhere, O somewhere, fruition shall be
When the angel shall find her place
Close to the Father, and hear Him say,
As He tenderly bids her come,
"Out of the valley of darkness and toil,
My child, thou art welcome home."

—Selected.

HERE IS A RECORD.

It is customary for the brewers, whenever fighting restraint of the liquor traffic, to misrepresent facts and figures from States that are under a prohibitory or county option law.

During the past year 48 of the 105 Kansas counties, with a population of 430,274, did not send a single prisoner to the State penitentiary.

Fifty-seven of the 105 counties had not a single pauper.

Eighty-seven of the 105 counties did not send a single insane patient to an institution.

Kansas' death rate is the lowest in the world, 7½ in 1000 persons.

The State still boasts of the lowest percentage of illiteracy.

Kansas bank deposits have increased from $70,000,000 to $190,000,000.

All of this has happened under ten years of prohibition.

Not being compelled to use their money for taxes to support prisons, poorhouses and insane asylums, which are largely filled by victims of liquor, the people of Kansas are able to put their money in the banks or to buy automobiles, and to use their taxes in building school houses and improving health conditions.

Prohibition has been a success in Kansas because that State has elected officials who enforce the law. — Omaha News.

LITTLE THINGS TELL.

A painter painting the picture of a laughing child in the presence of a king, said: "Perhaps your majesty would like to see the child cry;" and adding two or three lines to the drawing, the work was done, and the child seemed as full of grief as it had been full of mirth.

An aritist looking at a statue, youthful in form and face, wished to change its appearance from youth to age. Raising his hammer and striking a single tooth he broke it off, and the work was done. That blow changed the whole aspect of the statue.

Do we notice the power of little things, and their influence upon our character and standing? Just as one broken tooth turned youth to old age, so one single flaw in a man's character, often sinks him in contempt. No matter how many excellences he may have, the moment we find him guilty of some petty fault, some paltry trick, some little meanness, at once he is sunk in our estimation, and perhaps may never regain his previous standing.

It may be unjust so to judge, but yet men do it, and perhaps we ourselves have done it also. We may be sure others are judging us daily in this way. One lie makes a man a liar; one theft makes him a thief; one profane word makes him a blasphemer, and however unjust the verdict may be, it may require years of well-doing to reverse it. When a person has once injured us in the smallest degree, it is natural to recoil from him and say: "I know all I want to of that man," and leave him to his fate. It may not be right, it may not be just; but this is the world's way, and if we would walk unscathed amid its snares we should watch and pray and seek to be without guile; we should keep our garments **always white**; and if for a moment we are led astray, our tears should be as bitter as those of the wandering disciple, and our confession of our fault and of our love to Christ should be as open and as earnest as was his.—The Safeguard.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

TREASURER'S REPORT

Of the Evangelization Committee of the Middle Conference.

RECEIVED:

Balance on hand, Sept. 15, 1910	$376.56
Nov. 24, Pulaski Cong.	5.00
Nov. 28, Fortuna, Mo.	24.00
Dec. 15, Noble, Ia., Cong.	20.37
Dec. 15, Wayland, Ia., Cong.,	9.10
Dec. 28, Berne; Ind., Cong.	13.55
Jan. 10, 1911, Summerfield, Ill., Cong.	5.00
Dalton, Ohio, Cong.	30.00
Total	$483.58

PAID OUT:

Dec. 7, 1910, S. M. Musselman	$ 47.10
July 11, S. F. Sprunger	30.00
July 11, W.L. Neuenschwander	50.00
Total	$127.10
Balance	$356.48

W. W. Miller, Treas.

Marriages.

Albright—Freed. — On August 16, in the Zion Mennonite church, Souderton, Pa., by the bride's pastor, Robert Albright and Miss Katie Clemmer Freed. A pretty home reception was tendered by the bride's parents, Mr. and Mrs. Elias Freed after the wedding. Only the nearest relatives of both families were present.

Deaths.

Weand. — On August 27, Allan B., infant son of Mr. and Mrs. W. J. Weand, of Lansdale, Pa., of a complication of diseases. The funeral services were held at the home of the parents, 127 East 3rd St., on Aug. 31, conducted by the family pastor, Rev. J. W. Schantz. Interment at the Lansdale cemetery.

Contributions.

For City Mission.

Young People's Society, Goessel, Kan., $5 A. S. S. class of girls, Freeman, S. D., $1.50; Carl Bergman 10c; a little friend 11c.

With thanks for interest in the work, E. F. GRUBB.

The Mennonite.

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The Associate Editor has charge of pages 5 and 6.

Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

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BIBLE READING IN PUBLIC SCHOOLS.

In view of the agitation in many states for the exclusion of the Bible from the public schools, we believe the following account of conditions in other countries, and especially the other English-speaking countries of the world will be of interest. The information is furnished by S. Pearson, of Wellington, New Zealand.

The New South Wales (Australian) System of Bible Instruction in State Schools.

The New South Wales Act, Clauses 7, 17 and 18, provides:

7. In all schools under this Act the teaching shall be strictly non-sectarian, but the words "secular instruction" shall be held to include general religious teaching and distinguished from dogmatical or polemical theology. Under this clause the school-teacher in school hours gives selected Bible lessons from a book provided for the purpose, but is not allowed to give sectarian teaching.

17. Any minister of religion is entitled in school hours, on days to be arranged with the School Committee, to give children of his own denomination, separated from others, an hour's religious instruction.

18. Any parent may withdraw his child from all religious teaching if he objects to such religious instruction being given.

The Scripture lesson text-books have been given in New South Wales schools since 1848. There are a series of set questions in the end of each lesson.

Sample copies of above can be obtained from Messrs. Collins Bros. & Co., Clarence Street, Sydney, or from the Minister of Public Instruction, McQuarrie Street, Sydney, New South Wales. The Government pay 10 cents for each book, which are in sets of four.

The principles of the New South Wales system of Bible instruction, have been adopted by the State of West Australia since 1893, Tasmania 1868, Queensland (by a State Referendum) in 1910, Norfolk Island 1906, and now the leaders of the Bible-in-School Parties in Victoria (Australia) and New Zealand wish to adopt same, and desire the Government to take a Referendum on the question.

The rule for Bible reading in New York City is that the schools of the city shall be opened with a reading of the Holy Scriptures, without note or comment.

For 278 years the Bible has been read in the schools of Massachusetts, the State law providing for the reading of a portion of the Bible daily, without note or oral comment. Many schools repeat the Lord's Prayer.

President Stanley Hall, of Clark University, whose work on the Psychology of Adolescence has greatly influenced the educational thought of our time, records his conviction that there should be religious instruction in American schools.

Dr. Nicholas Murray Butler, President Columbia University, New York, at the National Education Association of the United States, 1902, said: "I contend that we are not only impoverishing life and literature by the neglect of the English Bible, but that we have already impoverished life and literature. Knowledge of the English Bible is passing out of the life of the rising generation, and with this knowledge of the Bible there is fast disappearing any acquaintance with the religious element which has shaped our civilization from the beginning."

The following is from the Committee's report of the International Enquiry on "Moral Instruction in Schools", held in London, 1908, and attended by Educationists from France, Belgium, Germany, United States, Scandinavia, Switzerland, Australia, New Zealand, and Japan. Professor Sadler, University of Manchester, has edited a report of the Conference. The extract reads:

"But so far as Great Britain is concerned, the Committee are impressed by the earnest conviction with which so large a number of the teachers, both in our elementary and our secondary schools, speak of the power of the religious lessons to inspire a high moral ideal, and to touch the springs of conduct. We are assured by our investigators, and by some who have given oral evidence, that the withdrawal of the religious lessons from the schools (and in still a higher degree the prohibition of acts of common worship) would be regarded by multitudes of teachers as a calamity hurtful (as they believe) to the children, injurious (as they know) to their own spiritual life."

Presidents of the United States on the Bible.

In view of the fact that Thomas Jefferson has been claimed by infidels as a sympathizer the following quotation from his is of interest.

Thomas Jefferson: The studious perusal of the sacred volume will make better citizens.

John Quincy Adams: So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society.

Abraham Lincoln: In regard to the Great Book, I have only to say that it is the best gift which God has given to men.

The great convention of the National Educational Association, in session July 11th, 1902, at Minneapolis, Minn., unanimously adopted the following as part of their Declaration of Principles:

"It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some States as a subject of reading and study. We hope for such a change of public sentimen in this regard as will permit and encourage the reading and study of the English Bible, as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed.

"We do not urge this in the interest of sectarian instruction of any kind, but that this great book may ever be the teacher's aid in the interpretation of history, of literature, law and life—an unrivalled agency in the development of true citizenship, as well as in the formation of pure literary style."

Religious Requirements of Leading Communities.

Glasgow and Edinburgh.—The Bible is read daily.

Austria.—Two hours per week are devoted to religious instruction.

Belgium.—Two hours are given to moral instruction per week.

Prussia. — Four hours per week.

Germany.—Banished the Bible from her schools, but has now restored it.

France.—Moral instruction is given for three hours per week.

Cape Colony. — The Bible is read daily.

Orange River.—Bible history is taught.

Egypt. — The Koran is read daily, and scholars are taught the necessity of religion to man.

Japan. — Morals and industry are taught.

Canada.—In Ontario the Bible is read daily, the Ten Commandments to be repeated once a week. In Saskatchewan the Board may permit religious instruction in schools. In New Brunswick the Bible is read in schools.

New South Wales.—The Irish National Board Scripture Lesson books are used.

Tasmania. — Instruction in sacred history is imparted.

West Australia — Scripture lessons are given orally to impress the value of the Scriptures as a basis of moral instruction.

South Australia. — Religious instruction is optional.

England.—The Bible is read.

Ireland. — Either Douay or Authorized Version read, and each school furnished with a "Ten Commandments Tablet" to be hung on the wall.

—Armory.

REPORT

Of the S. S. and Y. P. Society Convention, Held at Wadsworth, O., Aug. 29, 1911.

The convention was opened by song, Scripture reading and prayer. — The president appointed the following committees: committee on resolutions—S. J. Moser, J. L. Amstutz and W. L. Neuenschwander; nominating committee — Albert Schumacher, A. J. Welty and A. E. Luginbill.

The speakers to open the different subjects for discussion were limited to three minutes. The following topics were discussed:

1. How should the S. S. Supt. be elected? — Opened for discussion by P. P. Hilty.

2. The value of organized classes.—By Judith Liechty.

3. How can we lead the pupils into a more prayerful life? — W. W. Miller.

4. What relationship should exist between pastor and superintendent?—Jacob Krehbiel.

5. Teachers' meeting — its phase and importance in S. S. work. — J. F. Lehman.

6. What attitude S. S. have toword our state associations? — J. H. Tschantz.

7. Graded lessons—advantages and disadvantages.—S. F.Sprunger.

8. Punctuality and regularity of attendance at the S. S.; its value to teachers and pupils. — Ida Basinger.

9. What constitutes the real S. S. teacher? — S. K. Mosiman.

S. M. Musselman gave an interesting report of the International S. S. Convention held at San Francisco.

The Afternoon Session

was opened by W. L. Neuenschwander, after which the following topics were discussed:

C. E. meeting; Need of young lives; Christ in our lives; The real Endeavor.

The following report of the nominating committee for the next convention to be held at Donnellson, Ia., was adopted:

President, Christian Loewenberg, Donnellson, Ia.; English Secretary, Elizabeth Eicher, Wayland; Ia.; German Secretary, Lizzie Krehbiel, Donnellson, Ia.

Program committee: F.J. Conrad, Wayland, Ia., Willis Neuenschwander, Pandora, Ohio., Charles Diffenbach, Pulaski, Ia.

Also the following report of the committee on resolutions was adopted:

1. We as a S. S. and C. E. Convention although not having a previously prepared program, yet enjoyed a very profitable session, and therefore be it resolved, that we apply in our lives the good suggestions given in regard to punctuality and regularity in the S. S., and also encourage Teachers' meeting and Training classes, and more earnest work in the C. E.

2. Be it further resolved that we give a vote of thanks to Bro. Musselman for the instructive and inspiring report of the International S. S. Convention.

3. Be it resolved, that we, as delegates and friends express our thanks for the hospitality and kindness shown to us on part of the congregation of Wadsworth and community, by a rising vote.

4. Whereas Providence has favored us with beautiful weather and rich spiritual blessing let us thank Him by singing to His praise the 2nd and 4th stanzas of No. 97 (New Songs of the Gospel).

At this convention we had good music — by the audience, solos and quartets—to enhance the interest and blessing.

Brief closing remarks were made by S. F. Sprunger, A. B. Shelly and A. S. Shelly.

Mary Overholt, Engl. Sec'y.

THE RELATION OF THE S. S. TO THE CONGREGATION.

We want to keep in mind first, last and all the time, this one fact—that the Sunday-school and congregation are n o t two separate and distinct bodies. While each has its separate organization and services, yet the membership is to a considerable extent the same. The active Sunday-school workers are almost invariably members of the congregation. This being so, the two can not be two separate bodies. They are both members of the congregational family. The Sunday-school is usually classed as a minor organization in this family. We question, however, whether it is minor in importance.

The Sunday-school being one of the congregational family, it naturally follows, that the pastor, as the spiritual head of the family, is also the spiritual head and pastor of the Sunday-school, and both S. S. and congregation must learn to feel that he is pastor of both. It also follows, as a natural result, that the pastor should be just as diligent in attending the S. S. service as he is in attending the congregational services.

The S. S. officers and teachers can help considerably to impress the proper sense of the pastor's position They must first feel it themselves and then endeavor to to spread it among the scholars. We believe that plenty of opportunity should be given to the pastor to appear before the school and in its activities, as pastor. He should be invited to take a prominent part in all the S. S. work and exercise, so that the school may become well acquainted with him, as the pastor of the S. S. The head of each department should make him feel that he is wanted in that department.

The S. S. is the nursery training ground and workshop of the congregation. It is an indispensible part of the family. Where is a flourishing congregation, without its S. S.? In the S. S. the boys and girls are taught the Bible truths and trained along those lines which make for good manhood and womanhood in later years. This is, too often, the only Christian training many boys and girls receive. Here also the young men and women and older ones too, nowadays in increasing numbers, gather to study and discuss the great Bible truths. Here those who teach receive practical training in Christian work. The very large majority of all the active workers in the congregation are also S. S. workers. Here also the congregation may rightly look for very many of her new members.

The S. S. can be a financial help to the congregation on occasions when special expenditures are made, like church repairs, alterations, renovations or new buildings or something similar which very directly interests the school. We do not feel, however, that any money should be taken from the S. S. treasury to help pay the regular or usual runinng expenses of the congregation. The S. S. members, who are also members of the congregation, it is presumed, will pay their regular congregational dues. The S. S. should support itself, give liberally to the mission cause and if any surplus is left, the school can make a donation to some worthy cause or use it for her own improvement, which will at the same time help the congregation.

The S. S. should at all times give the full measure of her spiritual help and influence to the congregation and pastor. This is her duty, her privilege. She should constantly endeavor to foster and develop the feeling of oneness between herself and the congregation. Teachers and officers can do much along this line and owe some duties to the head of the congregational family, which, if faithfully performed, will help unify these two members of the family. In Efflodus 17:12 we read that they are a holder up of his hands; Hebrews 10:25 admonishes them to be regular in attendance at church services; Collossians 3:16 prescribes regular attendance at the weekly prayermeeting and other religious and social services of the church and Rev. 22:17 makes it a duty to endeavor to persuade their classes to come. The teacher should take pains to interest his scholars in church attendance. First of all he should attend himself and then impress on his scholars the importance of faithful attendance, pointing out the blessings and benefits to be derived therefrom. He should make this a matter of earnest prayer with all his scholars and particularly should he work with such who are not in the habit of attending church services. We believe it would be a splendid thing for a teacher to occasionally, yes frequently, have his class attend in a body and he sit with the class in church services. Teachers and S. S. officers must use tact in this matter. They may neither order nor can they compel church attendance, they can invite and urge church attendance, but can not bring it about by mandate. Here is where the congregation, through those who direct her policy and her services, must step in and do her share. The school has her responsibility in the matter of church attendance, but the congregation also has her share. The congregation must draw the school to itself, must attract the children, so that the church going habit is formed in youth.

The school has its share of this work but it also behooves the congregation to do its share. There must be a sympathetic effort made from this side. The Sunday-school cannot be expected to be closely united with the congregation unless she makes efforts to draw on the school. The congregation must make the Sunday-school feel that she wants the school and wants it badly and is willing, yes eager to make special efforts to interest and attract the school to the church. A fisherman will use bait suitable for the fish he wants. The congregation must learn a way of keeping her young people, her children, at home, else some, perhaps many will surely be lost. We believe that we can safely say that as a rule, young people will go to a place if they find it attractive and are interested. This being so, the congregation must in some way, entirely proper, draw on to herself, attract, interest and help her young people, her children, so that they will stay at home. Let me illustrate by picturing two families, entirely imaginary but I believe quite typical.

We go to call on a family in which there are several sons and daughters ranging from ten to sixteen years of age. As we come to the house we see no sign of any one being at home, we ring the bell and after a rather lengthy wait the father answers the bell and leads us back into the kitchen where we find the mother. We inquire about the boys and girls and are told that they have gone out, that they like to go out to see their friends, that they are not at home a good part of the time, so father and mother have not endeavored to make much effort to keep them at home and have not thought it worth while to open the front of the house, but sit down quietly in the backroom.

We go to another house to see a family in which there are boys and girls of about similar ages and as we approach the house we hear sounds of music and singing, we feel a spirit of joyfulness even before we enter and when we are pleasantly invited to come in, we enter to find a happy, joyful family group in the front, the best room of the house, father, mother, the boys and girls and several of their companions besides. We notice that the parents are taking a lead in making everybody happy, in the singing, in the conversation. They have made the house as pleasant as possible for their children and are happy with them at home. Do you see the difference between these two families and do you see the application for your congregation?

It is very true that these should be in the heart of each one a desire to attend the service of the congregation, but the fact is, that the desire is lacking in many and weak in others. We feel that these services should be so planned and conducted that they will put this desire in many hearts where it is lacking and strengthen it in others where it is weak.

Our Sunday-schools secure new members largely through the efforts of the scholars and teachers of the different classes who have in some way been filled with the working spirit and these members attend quite regularly, not, we believe, because they feel it a duty to come, but because they want to come, and they want to come, we take it, because something attracts and interests them. Is there any good reason why the church should not inspire this same feeling in these same persons?

We feel that the pastor must attract, yes attach, the school to himself. He should make it a fixed rule to visit each department of the school at each session, show an interest in their work, have a word of encouragement, of instruction, of cheer, yes, if necessary, of kindly admonition and criticism, for the officers, teachers and scholars. A word of praise, of commendation, publicly given, would be highly appreciated and would surely draw the school closer to him. He should be ready to offer helpful suggestions, should make himself prominent, so that the school will learn to know him as her pastor. It would be well for him to tell the school of any services he may plan for their special interest, tell the school of the good things in store. He should be in the foreground, not in the background.

We believe, too, that the congregation should make efforts to recognize the S. S. in the church services. An occasional, possibly frequent, church service, especially designed to interest the S. S. would be helpful, a short, pointed sermon on Sunday-school work, special singing by members or classes of the school, or perhaps a whole department of the school. The little folks of the primary department, we believe, would be proud to sing a few of their hymns in the church service. A service occasionally, largely devoted to gospel singing, using Sunday-school hymns and the school specially invited to attend, we believe would be helpful. Give the S. S. recognition in the church services. Make the children feel that they want to attend the church services and win them as church members in later years. We feel that the congregation should not lay an undue emphasis on the duty of the S. S. members attending the church services, but rather give due weight to the duty of the congregation in drawing the school to herself.

We have already stated that the congregation may rightly expect many of her new members to come from the S. S. We receive into our Sunday-schools many who are not yet members of any church. Some of these are adults, but most of them children, and some of these from families who belong to other churches and some from families who attend nowhere. The question arises in the minds of some, whether we may legitimately look upon all there non-church-members as prospective members of our churches. The moment a person's name is enrolled as a member of one of our schools, that moment the person becomes a member of that congregational family and we feel that the S. S. and congregation have a perfect right to look upon that member as a prospective member of the congregation. This question presents itself quite strongly in some schools, especially such as arrange their time of meeting so as not to conflict with neighboring schools. We question whether it is wise to do this. Doubtless in some places the attendance will be increased by so doing and possibly some active workers from another school may be enrolled. Every tub must stand on its own bottom. Likewise every S. S. must stand on its own feet. Having these members from other schools is all right, provided we can hold them. This idea of enrolling children and young people in our Sunday-schools and then have them go and join other churches, does not appeal to us. Better a smaller school and our own, than a larger school and largely belonging to some other churches. Let us remember that the S. S. is the training ground and largely the supply of the church and let S. S. and church endeavor to win each member of the S. S. as a full member of the congregation. **A. S. Bechtel.**

"The Mennonite" to a new subscriber from now until January 1913 for $1.50.

NOTES ON THE C. E. TOPIC

Sept. 24.

A Missionary Journey Around the World. IX. Missions in Africa.

Acts 8:26 to 40.

Divide a map of Africa into three parts by drawing a line through the Soudan and another about twenty degrees below the Equator and you will roughly indicate the Mohammedan, pagan and Christian sections of the dark continent. The middle division will be nearly all pagan, the northern nearly all Mohammedan, while the European settlements in the South will be Christian.

The paganism of Africa is the worst, numberless generations of war, slavery, lust and superstition have done their worst to give Africa the name of Dark Continent. The many tribes with their various languages, customs and ethnic conditions present as many difficulties which Christian missionaries have to face. Missions among the blacks have in some instances been wonderfully successful; take the case of Uganda becoming a Christian nation, which must be regarded as a miracle of modern missions. A greater portion of Africa is practically unoccupied by missions. It contains sections as large as our own country in which nothing but heathenism exists. From some of these sections the missionary is barred by deadly climate, from others by their inaccessibility, and from others by the Christian powers (!) that control them.

When Mohammedanism first began to gain power it found Christianity the religion of Africa, as far south as the Soudan. In the conflict the church of Africa was destroyed and Islam has held the ground ever since. Today the church is confronted with a new conflict with Islam for the control of Africa and the church is in danger of losing more ground to the Mohammedanism because it is not on the ground with the Gospel. Tribe after tribe is going from heathenism to Islam, even many of the tribes of Christian Abysinnia are going. Unless the Christian church rises to its opportunity today the next generation will see more than three fourths of Africa won to the religion of the false prophet. The door is open today, in a few years it may be closed.

Africa, the scene of many conflicts, is destined to see many more before it becomes wholly evangelized. A writer on missions in Africa names five great conflicts to be fought in Africa during this century: 1) In North Africa, the final conflict between Islam and Christianity. 2) In West and Central Africa, a conflict between foreign commercialism and the interests of the Africans themselves. 3) In East Africa, conflict between Oriental Colonists and Africans and Governments and the last resistance ofArab Slavery. 4) A racialstruggle between white and black: between industrial power and political dominance on the one side and five times as many people inexperienced but aroused on the other. 5) In Pagan Africa a conflict between inherited superstition and the inroads of civilization.

NOTES ON THE S.S.LESSON

Sept. 24.

Daniel in the Lions' Den.

Dan. 6:10—23.

Golden Text: Ps. 34:7.

Daniel was a man of prayer.

1. He knew to whom to pray.
2. He knew what to pray.
3. He knew how to pray.
4. Not even when his life was in danger did he permit his prayer program be interrupted.
5. In a time of great danger he found plenty of reason to be thankful.

Wicked men thought they had him. He must either (1) Obey conscience, or (2) Die for his principles, but (3) There was another way, a safe way—the eye of faith revealed it to him.

The king walked into a trap:—

1. Through flattery.
2. Through the working of a foolish law which should have been repealed.
3. Because wicked men will use even kings to serve their purposes.
4. It robbed him of peace of mind.
5. It made him know that, though a king, he was a weak man.
6. He came near losing a wise counsellor.
7. It led him to try to cover up his mistake by putting it up to God. "Thy God .... He will deliver thee."
8. It made him appreciate how really valuable Daniel was to him.

Daniel was delivered because:

1. He knew God.
2. God knew him.
3. He prayed.
4. It is the business of angels to look after God's own.
5. He was innocent.
6. He believed in God.

The lesson teaches that:

1. It is not possible to be a true Christian in secret.
2. The one who is faithful must expect persecution and hatred from those who are unfaithful and false.
3. Regularity in prayer is a duty.
4. Be faithful to God and He will be faithful to you.
5. God delivers His children.

"The Mennonite" from now until January 1913 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

News of the Week.

MAINE BACK IN THE DRY COLUMN.

Portland, Me., Sept. 13. — Revised returns on the question of the repeal of the constitutional prohibition at 1 o'clock this morning reduced the majority against repeal to 295. The total vote stood:

For repeal, 60,216; against repeal, 60, 511.

Portland, Me., Sept. 12. — After a day of almost constant surprises, during which the result was many times hanging in the balance, it appeared to night on the face of returns from town and city clerks in all but 196 towns and plantations, that prohibition had won in the special election of yesterday by 465 votes. Most of the towns yesterday to be heard from have been unofficially reported with small majorities favoring retention of the prohibitory amendment in the constitution and any change in the vote of these places is likely to help the prohibitionists.

In addition to the 465 majority shown bythe clerks' returns, there are fifty more "dry" votes known to exist in Portland which are not included in the city clerk's report because of an admitted error. If necessary, the anti-repealers will petition for a recount. The change from apparent victory for the "wet" side by 700 votes, to 500 votes in favor of the "drys", came as a big surprise. The prohibitionists had practically conceded defeat.

REAP $1,500,000 IN SWINDLING SCHEME.

Chicago, September 12.—S. A. Potter, alias George W. Post, said by federal officers to be one of the most widely known gold brick and green goods confidence men in the world, was arrested today at his home on the s outh side, by C. F. De Woody, division of justice, on a charge of operating a confidence game.

Potter and two companions, for whom federal officials are searching, are said to have netted $1,500,000 in the last few years by the operation of their schemes.

Potter offered a cash bond of $50,000 for his release, but it was refused by the federal officials, who declared that nothing less than a cash bond of $150,000 would be accepted.

MOUNT ETNA IN ERUPTION.

Catania, Sicily, Sept. 11. — The eruption of Mount Etna has become more intense. The showers of ashes and cinders are heavier than yesterday and the rumbling of earth shocks at short intervals is heard for miles. The shocks are growing in violence and a panic prevails. The fear of the people is augmented by the great heat and suffocating atmosphere. All the country round about is covered with ashes and seems under an immense funeral pall.

FLYER FALLS AS HE NEARS HIGH SIERRA.

Auburn, Cal., September 12. — Robert G. Fowler, who is attempting an aeroplane flight from San Franciso t oNew York by way of Chicago, Indianapolis and Pittsburg, fell, shortly before noon today, near Alta, Cal., at the beginning of the second, and most perilous stage of the journey. Fowler said he was only bruised, but later fears were entertained that he was internally hurt.

FOLLY OF OUR COLLEGES ARE HELD TO VIEW.

Chicago, Sept. 10.—R. T. Crane, millionaire iron manufacturer, made public today an arraignment of the big universities of the country. He charges alarming prevalence of drinking and gaming among the students. Columbia, he ranks the worst, but conditions at Harvard, Princeton and Cornell he declares are almost as bad. Of the students at Harvard, 90 per cent. drink in their freshman year, 95 per cent. in their senior year and 15 per cent. of them go irretrievably to the bad, according to the report of an investigation which Mr. Crane had made. Mr. Crane has spent much time and money putting under scrutiny the results of higher or college education. So bitter is he in consequence that he declares colleges do more harm than good.

Mr. Crane says in his report:

"An outsider can scarcely realize the amount of drinking that goes on in the club rooms of the colleges. Referring particularly to Harvard, I estimate the number of students who combine, in a mild degree, wine and bad women, 65 per cent.; who drink heavily, 35 per cent., and who have two or three 'bats' a year also, 45 per cent.

"I do not doubt that even a worse state of affairs exists at other colleges. At Princeton it is beer, beer, beer. The town is license and the body of students in my mind drink even more than Harvard men. On one occasion I believe there must have been more than three hundred students dead drunk."

DEATH VERDICT FOR CHINESE REBELS.

Pekin, Sept. 12. — An imperial edict issued today says that the ringleaders in the disorders in SzeChuen province intended to proclaim independence. As a consequence the Chinese government has ordered the viceroy to destroy the rebels to the last man.

The viceroy's attention having been called, however, to the fact that many of those taking part in the disturbances are misguided and the government instructed him to distinguish between them and the actual rebels in imposing punishment.

The possibility of serious results in Sze-Chuen is considered grave. If the rebellion is not promptly suppressed it is likely to spread to other provinces where there has been much discontent of late.

It is not known whether the American and Canadian missionaries have left Chen Tu or are besieged there. Their last telegram declared their intention of sending the women and children forward. If they left the city and made the journey in safety by the river, they should reach the Yang Tse ina day or two.

OHIO RIVER IMPROVEMENT.

Cincinati, September 7.—In his annual report, Colonel John L.Vance, president of the Ohio Valley Improvement Association, said that twenty-three out of fifty-four dams that will form the nine-foot stage in the Ohio river from Pittsburgh to Cairo have either been completed or are in process of construction; that all the fifty-four sites have been fixed and 60 per cent. of them acquired. About 25 to 30 per cent. of the whole project is completed: The association re-elected all of the former officers and Charles H. Boehmer vice-president for Kentucky.

BEATTIE FOUND GUILTY.

Sentenced to Die in Electric Chair, November 24.

Chesterfield Court House, Va., Sept. 8. — Twelve Virginia farmers knelt at dusk tonight in the obscurity of the small jury room of Chesterfield court house, praying fervently that they might pass judgement aright on Henry J. Beattie, jr., indicted for the murder of his wife. Grimly determined, they arose a moment later and silently, one by one, recorded an unanimous verdict of "guilty".

Answer "Guilty" in Unison.

Pausing in solemn contemplation for fifty-eight minutes, weighing carefully the meaning of their decision and once more on bended knees beseeching Divine assistance that they might not err, they filed into the hushed stillness of a crowded court room an dwith startling suddenness twelve voices, instead of the usual one of the foreman, spoke the single word "guilty". It was almost a shout. The spectre of death which stalked Midlothian turnpike on July 18 last when the life of Mrs. Louise Owen Beattie was taken away with the single report of a shotgun, stared hard at the young husband, ready to claim its victim by electrocution on Friday, November 24 next, but the prisoner returned the gaze, unswerving and unafraid.

PASTOR WHO MARRIED ASTOR HAS NO REGRET.

Providence, R. I., September 11.—The Rev. Joseph Lambert, who leaped from ecclesiastical obscurity into world-wide notice by officiating at the marriage of Colonel John Jacoh Astor and Miss Madeleine T. Force, atNewport, on Saturday, faced a flock of parishioners yesterday at Elmwood Congregational temple, thoroughly aroused over his action.

It is understood he will be summoned before the national council of Congregational churches to explain.

"I took the counsel of several ministers in the city (Providence) and I found that they thought generally as I did about the marriage," said Dr. Lamhert in a n interview last night.

REFINERS RAISE SUGAR PRICES TO 7C A POUND

New York, September 9. — An unusual jump in the price of refined sugar, 25 points, was made here today by Arbuckle Brothers. This puts their price 7 cents a pound. The American Sugar Refining Company advanced its price 10 points to $6.70 a hundred.

Dealers in staples expect further increases in prices, and it is reported that retailers are preparing to raise their prices to 8 cents a pound early next week.

No reason for the boosting of the price is given beyond the general statement that the crop of raw material looks as though it would be short. The raw crop will not arrive in the market until the close of the year and it is said that the price has been raised in speculative anticipation of a crop slightly below last year's.

When pressed for an explanation an official of the American Sugar Refining Company today said:

"The only explanation of our raise is the shortage of the world crop of raw sugar. The consumption during recent months has also been slightly above normal. We do not anticipate further increases in price. This raise is only temporary and as soon as we have the new crop in hand and conditions become settled I believe the prices will drop again."

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WOMEN STOLE $21,000 WORTH OF TOWELS.

Because during the last year the Southern Pacific railroad has been robbed of $21,000 worth of towels from the women's dressing rooms on boats and trains, women passengers hereafter will he compelled to furnish their own towels. "The women stole not only the towels, but the towel racks as well," said Supt. James M. Davis, Saturday. "When we padlocked the roller we thought we had them guessing. But we didn't. They slit the towels and got them from us that way. The Southern Pacific's annual loss through women thiefs will amount to about $100,000, and it's getting higher and higher every year. There'll be more orders following that of the towels in a short time."

BLOOD RUNS IN MEXICAN PARTY CLASH.

City of Mexico, Sept. 10. — Nine persons were killed and more than twice that number wounded when Reyestas and Maderistas clashed yesterday in Tuxtla Chico, a village in the state of Chiapas, near the southern boundary of Mexico, according to reports reaching the president's office today.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, September 21, 1911. No. 37.

SOMETHING YOU CAN DO.

Hark, the voice of Jesus calling,
"Who will go and work today?
Fields are white and harvests waiting;
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward He offers thee;
Who will answer, gladly saying,
"Here am I, send me, send me?"

If you can not cross the ocean
And the heathen lands explore,
You can findthe heathen nearer,
You can help them at your door;
If you can not give your thousands
You can give the widow's mite;
And the least you give for Jesus
Will be precious in His sight.

If you can not speak like angels,
If you can not preach like Paul,
You can tell the love of Jesus,
You can say He died for all.
If you can not rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms.

Let none hear you idly saying
"There is nothing I can do,"
While the sons of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly, when He calleth,
"Here am I, send me, send me."

—Daniel March.

NEWS AND COMMENT.

The time for prayer is not lost.

Obey rulers till they disobey God's law. Compare, Acts 4:19.

"Faithful is he who calleth you, who also will do it."

To be faithful under difficult circumstances is no easy matter, but the reward will be great.

The ministerial conference of theWestern district is announced to be held at the Herald church, Bessie, Oklahoma, on October 31, 1911.

The Mennonite General Conference (B) will be held at the Blough church, Sommerset Co., Pa., commencing on October 25, 1911.

Rev. Chr. C. Hege, formerly of Henderson, Nebr., and now Freeman, S. D., preached on Sept. 17th at the Berne, Ind., congregation in the German and the English language.

The new term at the Moody Bible Institute in Chicago commenced on Sept. 5. At present more than 425 students are in attendance, two-thirds of them are men.

The third reading book in the Presbyterian school at Tabriz, Persia, is the New Testament in Turkish. It is gratifying to know that thirty-three Mohammedan girls are attending such a school to get the influence of the daily prayers and Bible lessons.

During the first five months of 1911, the British and Foreign Bible Society issued in China more than 1,000,000 volumes — almost half a million increase over the same period of 1910. This society the world over issues 2,450 of the Scriptures every working hour of every day, from January to December.

Mission Sunday on October 15th.

At the last session of the General Conference at Bluffton, O., the report of the treasurer of the Mission Board stated the fact of a deficit. The treasury is short of several thousand dollars. This should be wiped out at theearliest date possible. In order to revive in our congregations the interest for the great and noble work of missions and to receive liberal contributions for this cause, the General Conference has set apart October 15th as Mission Sunday. Let us all respond heartily to the needs of this work of our Lord and Master who "is come to seek and to save that which is lost."

J. G. STAUFFER AS PUBLISHER.

The following is an excerpt from the Quakertown Free Press. John G. Stauffer was born September 4, 1837, in Milford township, near Spinnerstown. He was the son of Jacob O. and Elizabeth (Gehman) Stauffer. At an early age he was put to ordinary farm work after receiving a common-school education. In November, 1856, he entered the printing house of the "Mennonite Printing Union", which succeeded Rev. John H. Oberholtzer in the publication of "The Friedensbote," the organ of the Mennonite Conference, at Milford Square.

After an apprenticeship of six months Mr. Stauffer assumed the management and at the same time acted as compositor, printer, foreman and in part bookkeeper and assistant editor. Besides the publication of the paper, there was a considerable book and job work.

In May, 1863, he started on a tour of Western States for seven months, and on returning assumed charge of the office. On July 4, 1867, appeared the first number of a German newspaper entitled, "Independent Reformer", which was on January 4, 1868, changed to "DerReformer", and later to "Patriot and Reformer". This newspaper he sold to Stauffer & Shelly, publishers of the "Free Press", in 1886. After the successful launching of the paper he purchased the business, bought a power press, and the new paper became successful, in a short time having a subscription list of 1600. In July, 1876, he began the publication of a German monthly Sunday-school paper, called "Himmels Manna", which was soon well patronized, and the same was issued in the English language in 1879 and called "The Manna". In the editorial work on these papers he was more than ably assisted for thirty years by Rev. J. Y. Schultz. The German edition attained a circulation of 5000 and the English 8000, which were printed by horsepower.

"The Mennonite" to a new subscriber from now until January 1913 for $1.50.

MINUTES OF THE FOUR EVENING SESSIONS

Held by the F. M. Board During the Last General Conference at Bluffton, O., Aug. 30 Until Sept. 6, 1911.

The sessions were held in Rev. B. Diller's home, all the members of the board being present, which we consider a special blessing from the Lord, in view of the advanced age of one of our number, namely our dear Secretay A. B. Shelly.

The two newly elected members, Bro. A. S. Shelly and Bro. S. M. Musselman, were welcomed by the board at its second session, and although Bro. A. B. Shelly had resigned as member of our board, he had been made honorary member for life and as such attended all our sessions.

The more important resolutions passed were the following:

1. Missionary J. B. Epp's request for temporary dismissal on account of Sister Epp's ill health was granted, and though his regular salary discontinues, he is to receive remuneration for such time as he may yet spend in further language work, etc., for our Hopi Mission.

2. Hoping that with God's help Sister Epp will soon recover, the board does not deem it advisable to send a new man as substitute for Bro. Epp, but asks Bro. C. J. Frey to serve as temporary substitute.

3. Resolved to postpone the sending of a deaconess to Oraibi until Bro. Epp returns, or until someone else can be sent who has the requisite medical knowledge.

4. In accordance with instructions from the conference, the board proposed the following plan to cover by special collection during the conference session the deficit in the mission treasury:

a) To have slips printed and distributed among the delegates for them to pledge a special freewill offering for the mission treasury.

b) To ask all ministers in our conference to make a special study of proportional giving according to II Cor. 8:12, and preach the result of such investigation to their respective charges.

5. The board is not ready to send a second missionary to Busby, Montana.

6. The board grants the request of missionary Linscheid for the necessary funds to have lumber sawed for a dwelling house at Lame Deer, and for funds to build a fence and a cistern at this station.

7. Resolved, to grant a four weeks' vacation to Bro. Linscheid and family this year.

8. Resolved, to send Bessie, the young Hopi sister from Moen Copi to Bethel College as long as she finds suitable work there for

her plan to do mission work at some future time among her own people.

9. The board thanks Bro. v. d. Smissen for his long and faithful service as member of our board, especially as Secretary for the distribution of gifts from the sewing societies.

10. Rev. S. M. Musselman is elected as distributing secretary for the sewing societies.

11. Resolved, to enter in correspondence with Bro. Braun in China regarding his offer to the conference to have the deed for the station grounds made in the name of our conference. Our purpose is to get a little more information in this delicate matter.

12. The board plans to send Bro. P. A. Kliewer, of Montana, to Manitoba next spring, the Lord willing, to work there in the interest of our mission.

The session was closed with prayer by Bro. A. S. Shelly.

The impressions received during the conference as a whole may be summed up in the words of St. Paul I Cor. 15:58:

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your work is not in vain in the Lord.

P. H. Richert, Secr.

THE ARBITRATION TREATIES.

The 3rd of August, 1911, will always remain a memorable day in the history of the International Peace Movement. On that day unlimited treaties of Arbitration were signed between the United States and Great Britain and the United States and France. This is the first time in history that governments of the first rank have been willing to sign an engagement pledging themselves to submit to impartial arbitration all differences that may arise between them, not excepting those which involve national honor or questions of vital interest.

We do not need to comment here on the admirable lead which President Taft has taken during the past year and a half in preparing the way for these treaties nor upon the enthusiastic support which he has received and is receiving in ever greater volume from the people of the country; nor again upon the quick and hearty favor with which his proposal was received by the governments of Great Britain and France. This is all history now— and a very bright page of history.

The treaties were sent immediately to the Senate for approval and referred to the Committee on Foreign Affairs. At the same time the pledge of secrecy was removed and the text of the Anglo-American treaty, which the French treaty substantially follows, was given to the press of the country. The text of the treaty will be found elsewhere in this issue .The Committee, after hearing the explanation of the Secretary of State, promptly reported the treaties back to the Senate, recommending that the third papragraph of article three be stricken out, and that thus amended they be ratified.

The President at once signified his disapproval of the amendment and made appeal tothe people of the nation to support the treaties in the original form. This action of the President seems to have been due in part to what he learned during the negotiation of the treaties and to his feeling that it might be difficult, if not impossible, to secure the assent of the foreign governments to the pacts in the new form. He was also led to this course by his belief that the prerogatives of the Senate had been fully and carefully guarded, in every essential respect, in the original draft. A minority of the Committee on Foreign Affairs, consisting of Senators Burton, Cullom and Root, in a report subsequently submitted to the Senate, took the same ground in this regard as the President.

In criticising the course of the Senate Committee, we must do them the justice to recognize that their action, according to the statement made in Mr. Lodge's report, was dictated simply by their desire to preserve the prerogatives of the Senate, and not by hostility to unlimited arbitration. If the treaties could be ratified in the amended form as reported by the Committee and thus accepted by the other powers, we should still have the essential part of the convention, which is the agreement to refer to the Hague Court whatever differences might arise, not excepting questions of national honor and vital interest.

But the Committee's reasons for wishing paragraph three of article three struck out do not seem to us to be of much weight. Let us suppose the treaties ratified as sent in by the President.

1. We observe, first, that the Commission of Inquiry would almost never, possibly never, be called into existence. The President and the Senate, in practically all cases, would have in their hands the entire arrangements for submission to the Hague of any international controversy. For among these advanced nations it is very improbable that any controversy would ever arise which either of them would consider unarbitrable.

2. If some dispute were found to be, in the view of either of the disputants, not a suitable subject for arbitration, the United States members of the Commission of Inquiry, which would thus have to be appointed, would be chosen by the President with the advice and approval of the Senate.

3. While the Commission was engaged in its investigations it would, in the very necessities of the case, take counsel of the Senate as well as of the President.

4. When the Commission's verdict was made up, it would carry the sanction of at least two out of three of the United States Commissioners, if the decision were in favor of letting the question be arbitrated. The opposition of two of the United States Commissioners would prevent any question from going to arbitration under recommendation of the Commission. Could not the Senate, under these circumstances and such restrictions, trust what would be substantially its own commission? The President would have to do so, for though the initiator of all treaties, he would hold for the time being the same relation to the Commission as the Senate would hold.

5. If the Commission declared that the dispute in question was arbitrable, the whole case would then be turned back into the hands of the President and the Senate, to draw up the special agreement for the submission of the question to the Hague Court.

In all the procedure, therefore, the case would be in the hands of the Senate and the President, the one as much as the other, from the beginning to the end. It is true, of course, that after the Commission had reported the case to be judiciable, neither the Senate nor the President would have the right under the treaty to attempt to prevent its submission; nor ought they to have the right to do so, after the long and careful investigation under their own supervision. If both branches of the treaty-making power are not willing to commit themselves in advance to go as far as is provided in this treaty, then we might as well forever give up talking about a general treaty of arbitration, for the regular judicial settlement of controversies, by a permanent international court of justice.

The treaties are to go over for final action to the regular session of Congress next winter. We hope in the meantime that the Senators who have opposed the ratification of them in the form in which they were presented by the President may be willing to drop their objection and let the treaties be promptly ratified when Congress reassembles in December. By that time the people of the nation will have spoken in no uncertain terms, as we are led to believe from the great number of letters, telegrams, resolutions and memorials which are already pouring in upon the Senate.—Advocate of Peace.

DRESSING FOR CHURCH.

There are few greater hindrances to the spread of the gospel in our midst than the prevailing custom of dressing excessively for church. It seems strange that women should choose God's house as the place for dress parade; and stranger still that the daughters of Zion, who are commanded to "adorn themselves in modest apparel," should come before the Lord with lofty looks, and high heads, and nodding plumes, keeping step with the giddy votaries of fashion. This Delilah of worldliness has been robbing the church of her strength while she has been sleeping; and she has need to arouse herself, or her enemies will prevail against her. We are glad to see that a few have been aroused to the importance of dressing plainly for the sactuary. — Christian Women.

HOW TO WIN MEN.

To win men is a fine art; it is the science of sciences.

No other earthly achievement is so high or great or glorious as this. "He that winneth souls is wise."

And yet this supreme art, or science, is reachable to all, at least to all who truly love God.

Here are a few very good suggestions which William Evans makes:

1. Be a Christian yourself. First take the beam out of thine own eye, and then thou shalt see clearly to cast out the mote that is in thy brother's eye.

2. Live in the Spirit. And the Spirit said unto Phillip, Go near and join thyself to this chariot. We must live, move and have our being in the Spirit.

3. Have a desire to see souls saved. And when He beheld the city, He wept over it.

4. Have a working knowledge of the Bible. The word of God is the sword of the Spirit.

5. Have confidence in the word and promise of God. It shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.

6. Have confidence in the power of God. For the son of man is come to seek and to save that which was lost.

7. Be a man of prayer. Continuing steadfastly in prayer, remembering that though Paul may plant and Apollos water, yet it is God that giveth the increase. — Michigan Christian Advocate.

It would keep a lot of men you and I know in the poor house all the time if they had to pay taxes on the amount of space they think they occupy in the world. Really big people are very modest about themselves and all the nice things said of them are said by those who know and love them, and not by themselves.

Home Circle.

SCHOOL DAYS.

Lord, let me make this rule,
To think of life as school,
And try my best
To stand each test,
And do my work,
And nothing shirk.

Should some one else outshine
This dullard head of mine,
Should I be sad?
I will be glad,
To do my best
Is my behest.

If weary with my hook
I cast a wistful look
Where posies grow,
Oh! let me know
That flowers within
Are best to win.

These lessons Thou dost give
To teach me how to live;
To do, to bear,
To get and share,
To work and play
And trust alway.

What though I may not ask
To choose my daily task,
Thou hast decreed
To meet my need;
What pleases Thee,
That shall please me.

—Maltbie D. Babcock
in Friend for Boys and Girls.

A COMPLETE EDUCATION.

A girl's education is not complete unless she has learned:

To sew.
To cook.
To mend.
To be gentle.
To value time.
To dress neatly.
To be self-reliant.
To keep a secret.
To darn stockings.
To respect old age.
To make good bread.
To keep a home tidy.
To control her temper.
To make a home happy.
To take care of the sick.
To take care of the baby.
To read the very best books.
To be a helpmate to her husband.
To take plenty of active exercise.
To keep clear of trashy literature.
To be light-hearted and fleet-footed.
To be a womanly woman under all circumstances.
And a boy's education?

—Selected.

THE STORY OF A ROBBER.

"I'll give a dollar to the boy who brings down that robber hawk," Farmer Barnes declared wrathfully. He and the three boys watched the big, gray bird sailing away with a fine young chicken in its cruel talons. "I believe that is a dozen broilers he has carried off lately. He is too expensive a visitor to tolerate."

He went on about his work, while his three listeners lingered a few minutes to discuss his offer.

"There's your chance to earn an extra dollar, boys," laughed the eldest of the three, Cousin Will. James looked at Howard and frowned thoughtfully.

"If I had a rifle," he began, "I'd try for him, anyway. Maybe I'd scare him off and save the chickens, even if I couldn't hit him," and he laughed. Cousin Will shook his head.

"He's a splendid, big fellow, if only he had not such bad habits. A hawk really does good work for the farmers, catching field mice and such things. But when he gets started catching a flock of chickens, he is apt to neglect his good work and give all his time to the bad. I'm afraid he will have to pay for his misdeeds." He paused, then turned to his cousins: "If you will promise to be careful—never to get playful and do foolish things — I'll teach you both to use my rifle. When you know how to handle it, I will allow you to take it whenever you see a chance for that dollar."

Such a clamor of promises as the two poured out! CousinWill laughed, and sent them off with the arrangement that their first lesson in rifle practice should be the next morning.

True to his word, he went out with them before school time, giving them careful instruction in the use of his fine rifle. Nor was its use all that he taught them in those morning lessons. He told them fascinating tales of the days when men worked with guns at their s ide, for wild animals or equally wild men; of brave defense and gallant charge; of splendid marksmanship, and feats of skill with firearms: but even this was not all; along with it he was careful to impress upon the boys his own high ideals of this art.

"I've never taken an innocent wild life, furred or feathered, for mere sport," he told them. "My rifle was given me by father. He said every boy and man should know how to use one — and how not to use it, too. 'Blessed are the merciful,' was his first rule; not how many birds and bunnies he could shoot just for the cruel fun of it. But—look"—he stopped short, pointed over the fields toward the woods, and raised his rifle, sighting carefully. There was a sharp report. The lawless robber of the chicken yard ended his career.

"Such a fine fellow, if only he had stuck to his proper work, and kept out of bad habits," said Cousin Will regretfully. "I'll share that dollar with you, boys," he added generously—**Cora C. Day** in the Morning Star.

THE FEAR OF LIGHTNING.

The season of nature's fireworks has come round again. Apparently without cause for celebration, or desire for illuminating display, nature treats us every little while, during the summer months, to very spectacular little plays of her own contrivance and execution. Toward the decline of the long warm days of July and August, when the atmosphere has been hot and humid, and seems to have lost its life-giving power, a cloud appears half-way up the sky dome, grows larger and blacker, and approaches ominously, as if it were the upraised hand of some aerical giant about to smite the earth. Then premature night comes on; a few stray drops of rain; and then the lightning-points of fire cleave the air with with thunder-roll and clap till one might really think that the "crack of doom" had come.

Of course women faint or have hysterics, children cry, and men are sometimes "scared"—though they look unconcerned and say nothing. But the fear of lightning has little basis or justification in real danger; for scarcely more than two hundred persons out of seventy millions are killed during a whole year by this "act of God." Man's dreads of this phenomenon is rather accounted for by his customary awe and fear of the impressive acts of nature that he does not understand. For, after all, science has told us little of the real nature of this electric power that does so many and such strange things.

The feather-bed, a favorite retreat for some, at such a time, is as safe as any other place in the house, but no safer. It may not be wise to stand under trees during a thunderstorm, but otherwise there are no rules of safety that one need try to follow.

Admire the clear-cut zig-zag course of fire that stamps itself athwart a blackened cloud; revel in the now long-drawn roll, the now quick-rending crack of sound; and no thought of danger will intrude itself upon the mind. There is only one chance in many, many thousand that any single individual will be "hit", and the chances are also several to one that he wouldn't know anything about it—in this world — if he were "struck".—Everywhere.

Marriages.

Rush—George. — On September 9, 1911, at Quakertown, Pa.; by A. B. Shelly, Alpha F. Rush and Katie S. George, both of Milford Square, Pa.

Luginbuehl—Reichenbach. — On Aug. 24 in Bluffton, O., by Rev. W. S. Gottshall, Gideon Luginbuehl, of Bluffton, and Dora A. Reichenbach, of Pandora, O.

Augsburger—Tschiegg. — On September 12 near Bluffton, O., at the home of the groom, by Rev. W. S. Gottshall, Reuben Augsburger and Leah Tchiegg, both of near Bluffton, Ohio.

Niswander—Hilty. — On Sept. 17, in Bluffton, O., by Rev. W. S. Gottshall, Carey F. Niswander, and Lulu J. Hilty, both of Bluffton, Ohio.

Deaths.

Stauffer. — On September 7, 1911, at Quakertown, Pa., John G. Stauffer, formerly printer of our Mennonite literature at Milford Square, Pa., founder of the Familienfreund, a German family paper, and publisher of The Manna and other religious papers, aged 74 years and 3 days. Funeral services were held and interment made at the West Swamp Mennonite church on September 10th. Rev. Jonas Mininger spoke at the house of mourning and A. B. Shelly at the church.

Augsburger. — On Sept. 6, two miles west of Bluffton, O., John B. Augsburger, aged 76 years, 7 months and 19 days. Bro. Augsburger had been sick for more than half a year. He had an attack of pneumonia late in the winter from the effects of which he never fully recovered. He was a prominent member of the church, frequently attending conferences in various parts of the West. His funeral at the Ebenezer church was very largely attended. Rev. W. S. Gottshall had charge of the funeral services and he was assisted by Rev. N. F. Toews, of Saskatchewan, Rev. Jacob Krehbiel, of New York, and Rev. D. D. King, of Missouri.

Lora. — On Sept. 12, at the home of her daughter near Beaver Dam, O., Mary, widow of Peter Lora, aged 79 years, 8 months and 26 days. She was a severe sufferer from dropsy and heart trouble for several months, and death came to her as a messenger of mercy. Funeral services and burial at the Ebenezer Mennonite church. Funeral services were conducted by Rev. W. S. Gottshall assisted by Rev. D. D. King.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

A MEETING OF MENNONITES.

At the Winona Lake Bible Conference, during the hour assigned to denominational meetings, about thirty-two Mennonites gathered in Raikes Hall on the afternoon of Aug. 24, 1911. The meeting was an informal and unofficial one, representing some five or six divisions of theChurch. A number of talks were given, all of which emphasized more unity between the different branches of Mennonites. It was thought that since we were of one name, therefore we ought to be one. Yet the mere name, it seems, is insufficient as a basis for full fellowship, for often parties having different names may be more nearly united in principle. Any formal compromise is not enough, for unity needs to consist of something more vital. Being of one blood may after all only result in a racial, rather than a Christian, unity. But to be one in spirit and principle is a platform upon which there can always be a full Christian fellowship, although we may differ much in nationality, language or complexion.

What we need is to get right with God, and in line with the teachings of Christ. One of the speakers touched this point in a Christian-like spirit when he suggested that where any of us should find himself out of harmony with Christ he should be willing to make a change. This is one of the surest ways of getting together. We need to begin at home, and not so much upon the other party.

Another remarked that there could be more unity if we understood each other better. Now we frequently hear one party belittling the points in which others differ from them as though these points were "non-essential" or of "minor importance". Yet in the mind of the other party these very principles may by no means seem unimportant, but scriptural and therefore essential. Then again others profess themselves as being ready for a unity upon a scriptural basis, but seemingly after their own interpretation of such teachings. So after all, unity must begin at home by an unselfish and unprejudiced examination of our own principles in the light of God's revealed truth, and not so much by demanding a surrender of the doctrines of others.

Love was also emphasized in these discussions. Even though we may not be able to understand each other sufficiently to work under one organization, yet we should have enough love to recognize and respect the convictions of others; for we are commanded by Christ Himself to love even our enemies, then why not exercise love toward another faction of the Church? Christ's prayer was, "That they may be one, as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John 17:11, 22). Would not this be a good subject for us to pray about, for "if we ask anything according to His will, He heareth us" (I John 5: 14).

The facts in the above paragraphs which are clearly indicated as such belong to the report of the afore-mentioned meeting. The other comments are woven in as the thoughts of the undersigned and he alone assumes the responsibility for making them. It was especially desired by this little company to have a report of this meeting published in the various Mennonite papers. Those papers not receiving a manuscript will please copy if they so desire.

Rudy Senger.

Goshen, Indiana.

MEETINGS OF THE LADIES MISSIONARY SOCIETIES.

The **Business Meeting** of the Ladies' Missionary and Sewing Societies of the General Conference of N. A. was held in the Bluffton M. E. church on Tuesday, Sept. 5th, at one p. m.

After reading of I Cor. 13 and prayer by Sister Hillegonda van der Smissen, who presided, the following business was transacted:—The minutes of the business meeting, held at the last session of the General Confernce at Beatrice, Nebraska, were read and adopted.

Mrs. D. C. Bixel, president of the Bluffton Society, was given authority to appoint as many young ladies as necessary to take the collection at the special program to be given by the Ladies' Society, Tuesday evening, Sept. 5th.

A motion to the effect that the entire evening offering be given to foreign missions was put and carried.

A program committee was appointed consisting of the following members: Mrs. W. S. Gottshall, Bluffton, Ohio; Mrs. Priheim, of 123 N. Franklin St., Allentown, Pa.; Mrs. J. C. Mehl, Upland, Cal. These to appoint officers and arrange a program for the next Ladies' Missionary Meeting at the next session of General Conference.

Through one of its delegates, the Ladies' Societies of the Pacific Conference sent greetings to the Societies of the General Conference. Greetings were returned with Gal. 6:9—"And let us not be weary in well doing; for in due season we shall reap if we faint not."

A roll call then followed to which delegates from the following different states responded: South Dakota, Nebraska, California, Oregon, Kansas, Oklahoma, Minnesota, Indiana, Ohio, Pennsylvania. After a few more encouraging remarks by Sister Hillegonda the meeting adjourned.

The Program of the Ladies' Missionary and Sewing Societies was held in the First Mennonite church, Bluffton, O., on the evening of Sept. 5, 1911.

The meeting was presided over by Mrs. S. S. Haury, of Newton, Kansas. The program was opened with a song by the Missionary Society of the Swiss Mennonite church of Bluffton, O.

After a song by the audience the president read Psalm 96, following this with a few encouraging remarks to the Societies and then prayer.

The audience was then favored by a well rendered recitation by Miss Ellen Moser, of Dalton, O. After a song by delegates of the Berne Soc. followed a paper read by Miss Lisetta Kinsinger, of Bluffton, Ohio. The paper was written by Miss Bertha Kinsinger, missionary among the Cheyennes at Cantonment, Okla., and contained many interesting accounts of progress made in the Indian mission field.

A song by the Pandora Society was followed by a paper by Miss Susie Quiring, Newton, Kansas. This paper on "Deaconess Work in Missions" was well written and interesting.

Following the quartet from the Bluffton Society, Rev. Linscheid, missionary among the Indians at Busby, Mont., gave a short talk on the Montana mission stations. The following were among some of the most interesting facts stated about the missions:

1. Through the Christmas gifts which the Ladies' Societies send to the stations the Indians are attracted to the stations and the missionaries' work is lightened.

2. With one exception all the mission stations over the entire reservation are held by Mennonites and all have been established at the request of the Indians.

Another song by the Pandora Society was followed by voluntary remarks by J. W. Penner, Hillsboro, Kansas; Rev. Harder, White Water, Kansas, and Rev. Ediger, of Clinton, Oklahoma. Rev. Ediger especially emphasized with what reverence the Indians regard the garments sent them by praying Christians. They think the praying over the garments by the maker and sender makes them sacred and they hold them as such.

Mr. Joseph Amstutz, a missionary among the Mohammedans, sang a hymn in French, after which Mr. and Mrs. Peter Schroeder, of Mountain Lake, Minnesota, sang two duets by special request.

The program was closed with benediction by Rev. Gottshall, Bluffton, O.

Jenie M. V. Gottshall,
English Sec'y.

"HOME" ANNIVERSARY.

Saturday, Sept. 16th, was the time set for the Anniversary of the "Mennonite Home" for aged people located at Frederick, Montgomery county, Pa., and conducted by the Eastern District Conference of the Mennonite Church. This occasion has become a red letter day for many people in the Eastern District, and the "Home" itself has possibly been a means of bringing the different congregations closer together than any other one enterprise that the conference has been engaged in.

This has been the fifteenth anniversary and was the first time in the history of the Home that weather conditions were unfavorable to the occasion. Although the morning was threatening and towards noon the rain came, by 2 o'clock over two hundred people had partaken of the well laden tables so kindly prepared and served by the Schwenksville and Bertolet congregations and neighbors and friends of the Home. Just about noon the rain ceased and again beautiful sunshine smiled upon us.

Owing to the unfavorable weather conditions the attendance was probably not half of the accustomed crowd, but all present seemed well pleased and thoroughly enjoyed the day.

In the afternoon Rev. W. H. Grubb, of Quakertown, Mrs. Rev. S. P. Preheim, of Allentown, and Prof. S. M. Rosenberger, of Philadelphia, addressed the congregation, all emphasizing the privilege of doing practical Christian work such as conducting the "Home" and other enterprises of like nature forthe general up-lift of fellowman. The Markley family Orchestra, of Zeiglersville, rendered a musical program during the noon hour which was appreciated by all. While the attendance was not so large a liberal offering of a little over $56.00 was lifted for the benefit of the Home.

J. B. Bechtel.

Philadelphia, Pa.

Let your highest ambition be to be the man you ought to be, not the man you would like to be.

Editorial.

Our late General Conference marked an advance along many lines and will go on record as one of the epoch-making gatherings of our church. It and the last one were so arranged in time of meeting as to make it possible for the instructors of our schools to be present and take active part in the deliberations. This is an advance. It gives the whole body of the church a better opportunity to come into closer touch with its schoolmen. A church under the influence or lead of its leading scholars while apt to be conservative along some lines is likely to be consistent in its actions and may be depended upon to devote its energy to those things which are of greatest importance to the cause of Christ, the church and humanity.

Every one of our conferences is, if it serves the purpose for which conferences were originally called, a missionary conference. It is gratifying to observe that our missionary opportunities in both the home and foreign fields are widening. While it is costing us more money and men to maintain our position we are pleased to know that the flag has not been hauled down from any of our posts and that new places for raising it have been found and others are opening up.

We are specially grateful to the good people of Bluffton and Pandora, upon whom the hard work of entertaining the conference was imposed, for the unsparing efforts they made to do everything possible for the comfort and entertainment of the delegates. Every conference emphasizes the fact that our people are "given to hospitality" wherever you find them and our delegates always come home with the feeling that whatever came to them by way of entertainment was cheerfully and lovingly given.

Our next conference goes into new territory. A few years ago we thought only of Oklahoma as the place where the red men lived in their primitive simplicity (or had we better say savagery and sins). Now we look forward to holding the conference of three years from now in that same country as the guests of a large and well settled community of our brethren in the faith.

The report of the Board of Foreign Missions rendered to the conference should be a source of gratification to every one in our church who has the cause of missions at heart. The work has been enlarged. There are more workers on the field. The results compare favorably with the work of other boards. Were we a people given to emotional expression of our feelings there would have been occasion in the conference for loud and enthusiastic demonstrations of joy from every one present. Our people are not given to such demonstrations and, unfortunately, a little debt of no consequence has scared some of them. It is to be regretted that people do not look upon the matter of a small debt in mission work as they would on one of the same size in a business venture. The business man whose credit is good and who sees a chance for advancing his business by placing himself in a little debt is a fool if he does not borrow the money and go ahead. Why should a little debt scare us? We have enough confidence in our people and their love of missions to feel that the small matter of a few thousand dollars standing against the board can easily and quickly be wiped out if we once make up our minds to do so. It is to be remembered that, besides giving liberally to the support of the work of our own board, which has been greatly enlarged, our people have been sending a great deal of support to missions not under control of our conference. Let all the people and all the churches do a little more "hustling"; let our pastors emphasize the greater needs of our Boards and we predict a support for an increase of effort in every field in which we, as a General Conference, are interested. The matter of our being a little short does not alarm us. We know that with our conservative board in charge dangerous debts will not be permitted to grow to alarming proportions. In the meanwhile let our people avail themselves of the privilege of giving.

One of the things hard to understand is the attitude of those preachers and writers connected with Protestant orthodox churches, who, in spite of their church connections, do not accept our Lord as divine. They not only continue their relations as members of such churches as long as they are tolerated but also aggressively continue to attack the doctrine of a divine Lord. One would think that with a historic Unitarian body ready to receive them with open arms they would hasten to enter its fellowship where congenial brotherhood and agreeable doctrines would offer an atmosphere suitable to their likes. We suppose it is the hope of those whose Christology is off color that in some way their influence and their connection will enable them to defy and perhaps overthrow the historic Christendom of the church in whose fellowship find themselves. If such be the case, we venture the prediction that disappointment will be the certain end of such hopes. Indeed some already do complain that they cannot understand why the whole church does not follow their lead and unthrone the Christ whom all ages since His coming have worshipped as the Son of God.

The stupidity, however, is on the part of the would-be leaders and not on the part of the people. Their complaint reminds one of that juryman who, after having stubbornly kept the jury a whole night from arriving at a verdict, was heard to complain that he could not understand why the other eleven were so contrary.

As long as faith is real and the Bible the word of God men will refuse to believe that Jesus is less than what He claims to be. He who denies His divinity and at the same time seeks to remain in fellowship with a church that asserts its faith in Christ as divine is, to say it mildly, very inconsistent, and had better withdraw before his inconsistency compels the brotherhood to resort to the painful necessity of casting him off.

"The Mennonite" from now until January 1913 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

HOW TO CONDUCT A SUNDAY SCHOOL.

Under this subject, there may no doubt be emphasized the necessity of having the school well organized with a consecrated and enthusiastic superintendent over a thoroughly consecrated and efficient corps of officers and teachers. This is a cardinal element in the success of a school as all will recognize. Then, too, the success of the school will depend upon the character and quantity of the supplies provided. Nothing but the best will yield the best results. Good music, the praise of the service, must not be slighted. The best player, instead of the practice of simply having any one, ought to be employed. Then the music itself should be the most devotional rather than as the practice is at present of having nothing but doggerel and ragtime. We are perverting the youth in this matter by creating false and low standards of what is proper for the praise of God. Then also a good leader of the singing will aid much.

All this may be repetition or commonplace, but to the above, I would add the need of hearty and sympathetic co-operation of pastor, officers and teachers of the school. Without this element, there is a great want in the school. It seems to me that a conference should be frequently held, or a cabinet consisting of the above should exist in every school, meeting often, which would consider the problems of the officers and teachers, hear the experiences of all, and consult about all things involving the interests of school and scholars—in all of which the sympathy and counsel of the pastor should be felt. But this is not all.

Simply to keep alive is poor business, for the individual or for an institution: An altruistic purpose alone can redeem life from the deadness of monotony. The Sabbath-school that lives for itself, that serves only itself, that celebrates itself—such is hardly an ideal or successful school. An Irishman once said that he did his work by main strength and stupidity. His descendants still survive in some Sunday-schools, but we rejoice that their tribe is growing less and less. Nowhere is there a keener recognition of the necessity for intelligent, well-directed effort than in the operations of the modern Sunday-school. More and more is felt the need, not only of co-operation among the workers, but also a great purpose and goal.

The church believes that the school today is the church tomorrow. What kind of a church will it be? Judging by what the school is doing today, what kind of a church will it be tomorrow, and what will it believe and do about extending the kingdom? About the great needs of human society? About the saloon and vice?

If the men and women of tomorrow who are in our schools receive inadequate ideas of the church and its mission and ministry, of Christian doctrine and deed, can we expect other than weak and inefficient Christians? The schools are known by the churches they create as the churches are known by the schools they maintain. Therefore, apart from the proper organization and equipment of a school there is needed a consuming effort to meet several grave and fundamental demands which can be grouped into two heads, educational and evangelistic.

I. Educational. — Naturally under this head, we expect that the school aim to impart a true knowledge of the great truths concerning God, the Christ, the Holy Spirit, of redemption, the Bible, the church, man, sin, and the eternal verities. These teach-

ings and ideas the true school will not only impart in a general way, but also be specific — I mean, teach the doctrinal position of the church to which it belongs. I believe in the teaching of doctrine as held by our church if we wish to recruit our churches with Christian men and women who are well grounded in the faith.

Again, under this head I believe we should have our schools remember their denominational duty. The school is not an institution apart from the church or denomination, but a part of it. The relation between the church and school should not be passive but active. Dr. Farrar tells of a little girl who went to a school for a time and then left it for another. When asked why she left she answered that they had a preacher over at the other church. She had never been impressed with the idea that there was a church and pastor connected with the school she formerly attended. If the denominational idea is taught as well as other things, it will help to tide over the losses at that period when our youth are apt to drop out of the school and be lost to the church. I do not mean a plea for sectarianism, but to impress that there is to be a just recognition of denominational heritage and duty, and to impress the scholar that the school exists to prepare for intelligent Christian service in the church of God.

There ought also to be taught a devotional habit — the officers and teachers should teach by precept and example that the child of God should have a zeal for the service of God in the temple of His holiness. That they have the longing and delight in the presence of God expressed by David in Psalms 42 and 84. The superintendent and teacher should try to have every scholar at the service. The officer or teacher who is irregular, late, or absent at church is training the boys and girls the same way. It means a weak school and a weak church and low ideals of worship.

II. **Evangelistic.** — I would place the Home Department here as a need to a successful school, for it links the school and church to the home. It is a valuable aid to the pastor. It binds the congregation together in intelligent study of Scripture, is instrumental in reviving the religious interest of many who lag, and of bringing into the school and church some who cannot otherwise be reached.

There should be a strong devotional atmosphere in the school. Its main objective feature should be to lead the youth to Christ. This is a matter in which the pastor, superintendent and teachers should feel the deepest interest. The teacher should interview the scholars and the superintendent and pastor interview the teachers as to the spiritual conditions of each scholar. No one has yet measured the forces still unused of evangelism in the average school.

Here there is also the missionary idea to be taken note of. Hundreds of our churches who do not believe in missions came out of schools that neglected missionary instruction. The successful school will not neglect this duty and the Master's farewell proclamation.

The successful school, then, will be a school with a vision. It will seek to have the most consecrated and efficient leadership and teaching force. It will seek to reach all the youth in the community, teach them of God and the great plan of salvation in Christ, point the way of truth through the Bible. It will seek to teach reverence for things sacred and lead the way to church and Christian consecration there. It will seek to implant in all the earnest desire of Jesus who came to save all men.

Wm. M. Gehman.

NOTES ON THE S.S.LESSON

Oct. 1.

The Prophet Ezekiel a Watchman.

Ezek. 3:12—21.

Golden Text: Ezek. 3:17.

The Book of Ezekiel is distinguished for its literary form and for its wealth of symbols, allegories and parables. Ezekiel in his writing proves himself everywhere to be one brought up under strict Levitical influences. He feels the peculiar situation into which his higher calling places him and is ready cheerfully to endure any privation or misery if thereby he can give a warning or valuable lesson to his people whom he dearly loves.

The preparation of Ezekiel for his mission includes the bestowing of visions, voices and virtue. To be prepared to deliver the messages of God a clear perception of Him is necessary: One must know His power and His glory. The spirit must take one up. But in order to be useful we must hear. About us are many voices speaking of God's glory and goodness if we will but listen to them. Not in heaven alone, but throughout all creation does God speak.

With "the hand of God" upon him the prophet was purified. The consecration of God's touch is only upon those, whose hearts and lives are right. He chooses only the good and pure to deliver His message.

At the close of the seven days the word of the Lord came to him. His position was that of a watchman with a watchman's responsibility.

"The measure of responsibility is ability. If a man is drowning in the river and you sit idly upon the bank you will need no preacher to tell you that his blood is upon your head; but if you do all that you can to save him your conscience will not hold you responsible for his death. Of course, too, ability includes opportunity. If a man is drowning in the river and you are a mile away you have no opportunity to save him, and therefore no ability, and therefore no responsibility."—Pell.

"The responsibility of the messengers of Jehovah is finally to God alone. There is however a consequent responsibility towards men. It is that of the delivery of the message with which the messengers are entrusted. That is a debt which they owe to those to whom they are sent; and according to this word spoken to Ezekiel, to withhold a Divine message and so to fail to give sinning men the opportunity of repentance, is accounted murder; and the blood of those who perish as the result of the withholding of the message is required at the hands of the messenger. The responsibility of the prophet of God is not that of pleasing those to whom he speaks, not even that of succeeding in producing obedience, but only that of creating an opportunity for repentance by absolute fidelity in the delivery of the message.

What work, failing to the lot of man, can ever equal this in dignity or in solemnity?" — C. C. Morgan.

NOTES ON THE C. E. TOPIC.

Oct. 1.

Lessons from Great Lives.
X. Peter.

John 21:1—19.

The world came to one of its greatest blessing because on a certain morning by the river Jordan Peter was introduced by his brother to Jesus. That friendship became one of infinite importance to Peter and the whole world. With it a new name was bestowed. He was called Peter indicative of the character this rude fisherman was to become in time. But becoming a stone, as the name indicated, was a long and trying process during which tremendous changes were to take place in the character of Peter.

"There were three years between beginning of the friendship of Jesus and the time when the man was ready for his work. The process was not easy. Self-confidence had to be changed into humility. Impetuosity had to be chastened and disciplined into quiet self-control. Presumption had to be awed and softened into reverence. Thoughtfulness had to grow out of heedlessness. Rashness had to be subdued into prudence and weakness had to be tempered into calm strength. All this moral history was folded up in the words, "Thou shalt be called Cephas—a stone."

"The effect of the miracle of the immense haul of fishes which was enacted after Jesus had used Peter's boat for a pulpit on Simon's mind was overwhelming. Instantly he felt he was in the presence of divine revealing and a sense of his own sinful unworthiness oppressed him. 'Depart from me,' he cried 'Fear not,' was the comforting answer. He gave up everything he had, going with Jesus into poverty, homelessness and —he knew not what."

"Simon was called to be an apostle. Not only was he to be one of the twelve but his name came first—it was always given first. He was the most honored of them all, was to be their leader, occupying the first place among them. It humbled him because distinction brings with it a sense of responsibility."

"It was a great moment when he uttered the wonderful confession, 'The Christ, the son of the living God,' but the Messianic lesson was only partly learned. We read that Jesus began to teach the truth about His mission, that He must suffer and be killed. Then it was that Simon made his grave mistake, "This shall never be unto Thee", he said. Quickly came the stern reply, "Get thee behind me, Satan". He had to learn a new lesson. He did not get it fully learned until after Jesus had risen again and the Holy Spirit had come,—that the measure of rank in spiritual life is the measure of self-forgetting service."

"When we reach the last night with its sad fall the denial of Peter is a terrible disappointment. We would have said it was impossible, as Peter himself said. It was the loving gentleness of Jesus that saved him."

"We know at least that, in the bitter experience of denial with its solemn repenting Peter lost his weakness. He came from the penitence a new man. At last he was disenthralled. He had learned the lesson of humility. It was never again possible for him to deny his Lord. A little later after a heart-searching question thrice repeated he was restored and recommissioned, "Feed My lambs", "Feed My sheep".—J. R. Miller.

News of the Week.

NATIONAL ONE CENT LETTER POSTAGE.

Active steps looking towards the inauguration of **One Cent Letter** postage are to be taken this coming winter by the United States Postoffice department. It is expected that such a reform will be the next one attempted by Postmaster General Hitchcock, and that it will meet with general commendation at the hands of Congress.

Many significant reforms have been inaugurated in the postoffice department during the past year, resulting in the wiping out of a huge deficit and the creating of a surplus. One of far reaching importance is the shipping of magazines by freight instead of in mail cars. Beginning July 1st the new system was inaugurated and it is proving quite successful. It makes it necessary that the magazines and trade journals should go to press a few days earlier than formerly so that an extra day or two may be given to their disribution. It is expected, however, that millions in money will be saved this year through this reform alone and that, during the closing months of this year and the early months of 1912, a much larger surplus will pile up than has ever before been shown in the entire history of the department.

With such a surplus available with which to meet expenses, it is planned to cut the existing rate on first class matter in two, charging one cent an ounce instead of two cents. This means that every time a letter is mailed the cost will be cut exactly in half. To business men and others having postage accounts of considerable volume this will mean much.

An active agitation for this reform is being carried on by The National One Cent Letter Postage Association. The organization is composed of prominent businessmen located in every state in the Union. It has its location in Cleveland because the two leading officers of the organization reside there. Mr. Charles Wm. Burrows, a prominent publisher, is President of the Association and Mr. George T. McIntosh, formerly head of the McIntosh Hardware Corporation, but now retired from business, is Secretary and Treasurer as well as active Manager of the campaign. The work of the association is warmly approved by President Taft and Postmaster Hitchcock, and in addition has been indorsed by every bank in Cleveland and by leading boards of trade, Chamber of Commerce and commercial organizations throughout the country.

It is claimed that a one cent rate can be inaugurated without difficulty by simply readjusting rates now in operation in the postoffice department and letting each class pay nearer the costs of its service. Full data concerning the situation is being sent out by the National One Cent Letter Postage Association from its headquarters, 506 Chamber of Commerce Building, Cleveland, O. The association is preparing to wage an active campaign at the winter session of Congress for the passage of the necessary legislation to bring about the required reform.

Postmaster General Hitchcock, who has wiped out a $17,000,000 deficit and created a large surplus solely by businesslike methods in the administration of his department looks forward to the establishment of a One Cent rate for letters as the important charge in the department. This sentiment he gave expression to in New York recently when furnishing testimony before postal commission which is investigating the question of adjusting carrying charges for second-class mail.

"In the conduct of our postal system certain fundamental principles of administration should be closely followed." Mr. Hitchock said, "The operation of the service should be on a self-supporting basis, maintained by the imposition of such charges as will yield an income equal to expenditures. Such adjustment of postal charges as will provide for each class of mail matter a rate equal to the cost of handling and carriage should be made.

"At no time should the support of the postal establishment be left to the changes and uncertainties of general taxation. The present self-supporting condition of the service is made possible only because other classes of mail, particularly the first class, are taxed excessively to make up for the loss caused by the inadequate charge on other matter."

Going into statistics, Mr. Hitchcock said that in 1910 8,310,164,623 pieces of first class mail matter were carried in the mails. The cost of handling and carriage, he said, was $86,792,511.35. The postal charge was $154,796,668.08, leaving a clear profit to the government of $68,004,156.73. In the year before 4,336,259,864 pieces of second class mail matter were carried. The cost of handling and carriage was $80,791,615.03, while the postage return was only $10,607,271.02.

MAINE IS WET BY 26 VOTES.

Augusta, Me., Sept., 19.—Complete official returns from the special election of last Monday when Maine voted on the question of the repeal ofthe constitutional prohibitory amendment as canvassed by the governor and council tonight showed a majority of twenty-six votes in favor of repeal.

Various discrepancies were found in the official returns as compared with the tabulations compiled by the secretary of state's office. The latter indicated a majority for repeal of 136.

Doubt Still Exists.

Some doubt still remains as to the correctness of the returns and Governor Plaisted announced that city and town clerks would be given twenty days to check the results.

With the result standing so close, a correction in the vote of any of the several towns would have a considerable effect on the majority.

$40,000,000 PROFIT IN THAT ADVANCE IN SUGAR.

New York, September 19.—The gross profit to the sugar trust for the coming year, following the advance in the price of sugar from $3.75 a hundred pounds to $7.25 since January 1, will reach $40,000,000, according to a sugar broker in this city. Much of this money can be used to wipe out the deficit in the corporation's reserves caused by the governments undervaluation cases. This money will go direct from the consumer to the trust, which is the producer, it is said, as there has been no bcance during the steady rise for the broker to participate in the profits by laying in a surplus supply.

Shortage of the crop is the reason assigned by the producing companies and they assert that they are being unjustly criticised, supply and demand being the actual cause of putting up the price.

RUSSIAN PREMIER ASSASINATED.

Kieff, Russia, September 18. — Peter Arkaztrevich Stolypin, the Russian premier, who was shot Thursday night while attending a theatrical performance in this city, by Dimitri Bogroff, a lawyer, died ofhis wounds in roff, a lawyer, died of his wounds this evening.

CARRY STATE'S RIGHTS UP TO HIGH COURT.

Spring Lake, N. J., Sept. 14. — Governors of twenty-five states of the union voted this afternoon to unite in protest to the United States supreme court against what they consider an invasion of state's rights by federal courts.

The decision of Judge Sanborn in the Minnesota rate case is the particular "invasion" to which the governors object. By their action they establish a precedent in American history.

Judson Harmon, governor of Ohio and former attorney general of the United States, will head a committee of protest. His colleagues will be Herbert S. Hadley, governor of Missouri, and Chester H. Aldrich, Governor of Nebraska.

BRITISH COLUMBIA BANK IS ROBBED OF $315,000.

New Westminster, British Columbia, September 15. — The Bank of Montreal, the biggest financial institution in this part of British Columbia, was robbed of $315,000 today by three masked men. The robbers escaped after blowing the safe and throwing their loot into a canvas bag. The money was in gold and bills. The robbers left $20.00 in gold on a bed, where they filled the bag, and about $80,000 more unmolested in the safe.

RACING AUTO KILL 9 AND INJURIES 14.

Syracuse, N. Y., Sept. 16.—Nine persons were killed and fourteen injured, some of them seriously, as the result of an accident during the closing miles of a fifty-mile automobile race at the state fair track this afternoon when a Knox racing racing car, driven by Lee Oldfield, leaped from the track, crashed through the fence surrounding it and plunged into the throngs that lined the other side of the speedway.

Six of the nine persons were killed outright and three others were so badly injured that they died on the way to the hospital.

WILEY UPHELD BY PRESIDENT.

Berverly, Mass., September 15. — The resignation of Dr. Harvey W. Wiley, chief of the bureau of chemistry in the department of agriculture and probably the best-known pure food expert in the government service, will not be asked for by President Taft, despite recommendations that it be requested, made by the personnel hoard of the department and indorsed by Attorney-General Wickersham.

The "condign punishment" for Dr. Wiley, which Mr.Wickersham held to be necessary, will not be meted out by the chief executive. The President's opinion, carrying no word of criticism for Dr. Wiley, but many a word of praise, was made public here today. There is no indication in it that the President feels that he "turned down" Mr. Wickersham by not accepting his recommendations. He explains that the attorney-general's findings in the case were made with less complete data than was before him when he took it up.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, September 28, 1911. No. 38.

WHAT IS THAT IN THY HAND?

What is that in thy hand,
Moses, "A simple rod."
Use it for Him and earth shall shake
Before the march of God.

What is that in thy hand,
Gideon? "A soldier's sword."
Wield it and for thy country win
The battle of the Lord.

What hast thou in thy hand,
David? "A shepherd's sling."
Use it and glorious victory
To Israel thou shalt bring.

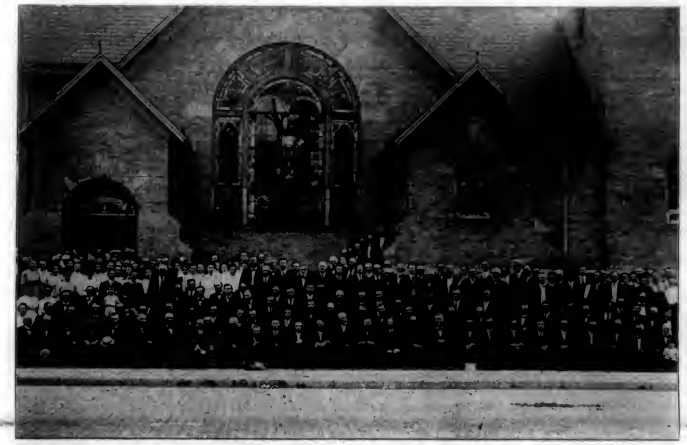
What hast thou in thy hand,
Woman? "One handful more."
Go feed the prophet and 'twill last
Till famine days are o'er.

What hast thou, litle lad?
"Some loaves and fishes small."
Give them to Him and they will be
Enough for thee and all.

What hast thou in thy hand,
Mary? "Some perfume rare."
Pour it upon His head, 'twill flow
In fragrance everywhere.

What hast thou in thy hand,
Steward? "Some precious gold."
Give it to God; it will return
In wealth of joy untold.

Wait not—O man—to find
Some call to summons grand.
Give back what God to thee has given
What hast thou in thy hand?
—The Christian Steward.



Delegates and visitors of the 19th General Conference of Mennonites, held at Bluffton, O., August 31 to September 6, 1911.

NEWS AND COMMENT.

"Watch and pray."

On June 26th a Mennonite congregation was organized at Drake, Sask.

To save a nation there is need of personal preparation for personal duty, and the radical putting away of national sins.

The Mennonites of Central Illinois held a very profitable Conference at Meadows, Ill., on Sept. 13-15. The attendance was very good.

Invitation. The Herald congregation at Bessie, Okla., extends a cordial invitation to attend the ministerial conference of the Western district, to be held on Oct. 31, 1911.

Liquor men and their patrons are not only pleased to see "every" prohibitory law removed from the statute-books, but they also put forth strenuous efforts to accomplish at the earliest date possible their heart's desire.

Mr. C. B. Schmidt, of Chicago, favored this paper with the timely and very interesting article "Reminiscences of Kansas Immigration Work", for which we desire to express here our cordial appreciation. It was a great satisfaction to Mr. Schmidt, as he stated in his short, practical and encouraging talk to the General Conference of Mennonites, at Bluffton, Ohio, to see once more so many familiar faces, dear to him ever since the time of the Immigration of Mennonites to Kansas and other States. Undoubtedly this article will be greatly appreciated and perused with special interest.

AN IMPORTANT CORRECTION

which requires immediate attention. In last week's issue of the Mennonite the editor gave a wrong date for the "Mission Sunday" suggested by the General Conference. It resolved, that OCTOBER 1, (next Sunday) be recommended to all our congregations as MISSION DAY and a collection to be taken to wipe out the deficit. Observe Mission Day next Sunday, October 1.

A WORD TO OUR FRIENDS

to let you know of Mrs. Epp's improvement in health. She is much better since we are out here. We hope she will continue to improve and gain strength. We rejoice in the Lord, for His gracious blessings. — Our address is—West 10th St., Upland, Calif.

J. B. Epp.

REMINISCENCES OF KANSAS IMMIGRATION WORK.

By C. B. Schmidt, Commissioner of Immigration Rock Island Lines.

One of the most interesting and most important agencies in the development work of the state of Kansas was the foreign immigration department organized in 1873 by one of the great railroad companies, which had been endowed by the federal government with a land grant of 3,000,000 acres, as a consideration for the construction of a railway and telegraph line across the state from the Missouri river to the Colorado border. The organization and conduct of that department was placed in the hands of this writer. From the modest beginning it grew to extensive proportions; with headquarters at Topeka, its ramifications extended from the Ural mountains on the eastern confines of Europe to the American Pacific Coast. The prosperous German, Austrian, Swiss, Scandinavian and Russian settlements in Kansas are the fruits of this foreign immigration work carried on by the railroads. Their foundation, gradual growth and economic influence has been duly recorded and described in the "Annals of Kansas" and in the "Public School History of Kansas," as marking an epoch in the history of that state.

By far the most important achievement of the foreign immigration department was the transplanting of some 15,000 Russo-German Mennonites from Southern Russia to Kansas; important, because they were all professional farmers, with ample means, and because they came in large companies together, usually each company filling one Atlantic liner by themselves. What induced these people to leave their opulent homes in the Crimea and along the coasts of the Black Sea and the Sea of Azof in such num-

bers is a question which I have often been asked. The answer involves a recital of their romantic history, dating back to the days of the German reformation.

The Mennonites are a denomination of Protestants who reject infant baptism and baptize only adult persons and only on a profession of faith. Non-resistance and abstinence from oaths are tenets of their faith. They thus combine some of the leading principles of the Baptists with some of the distinctive views of the Friends, although historically they preceded both.

Their first church was organized A. D. 1525, at Zurich, in the German Switzerland. They called themselves "Taeufer" (Baptizers,) while their opponents dubbed them "Wiedertaeufer" (Anabaptists). In Switzerland, the sect grew very rapidly, being most numerous at St. Gall. Persecution soon drove many of them to Southern Germany, where Augsburg and Strassburg became their strongest holds. Here also persecution broke out and more than 3,000 of them suffered martyrdom. They found refuge in Moravia, where they greatly increased until the thirty years' war broke out. Their doctrine of non-resistance and non-combativeness was the principal cause of their persecution in that war-like age. About 1530 the Roman Catholic priest and religious reformer, Menno Simonis, re-organized and more fully indoctrinated the sect in Holland and from that time on they were called "Mennonites". The history of the Dutch Mennonites is written in blood. About 6,000 of them suffered martyrdom under the rule of Philip II of Spain during the time of the secession of the Netherlands. William of Orange favored them, but the the leaders of the reformed party opposed them, and it was not till 1651 that toleration was secured to them by a general law. At present the Mennonites are scattered in small communities through Switzerland, Southern Germany, East Friesland, the province of West Prussia and other parts of Northern Germany.

When in 1783 the Crimea, with the adjoining provinces, was ceded by the Turks to Russia, the Empress Catherine II., herself a German princess, invited the Mennonites to colonize in her newly acquired southern province of Taurida. She knew them to be excellent farmers and hoped that they would intermarry with the natives and improve the race. By way of inducement, important concessions were made to them, such as immunity from military service, religious freedom, their own local administration, a community grant of land equal to 65 desjadines (about 160 acres,) to each family. These privileges were guaranteed to the colonists for 100 years and then each family was to get title in fee simple for 65 desjadines. Under this paternal treatment the Mennonite colonies in Southern Russia became quite populous and wealthy. The original settlements along the Dnieper had spread into the Crimea and eastward, near the coast of the Sea of Azof and along the Kuban river, at the foot of the Kaukasus. Other settlements were made along the Volga, near the cities of Saratov and Samara, and also in the provinces of Volhynia and Bessarabia. These German colonies in Southern Russia grew in wealth and opulence; wheat was their staple product and the cities of Odessa, Cherson, Berdiansk, Taganrog rapidly grew in importance as the ports whence English ships carried the wheat to Liverpool and London. The annual supply of South Russian wheat governed the price of that staple in the world's market. The expectation of Catherine, the imperial colonization agent, that the Mennonites would intermarry with the Tartar and Russian natives, proved a disappointment; they employed them during harvest time, but after that they sent them home again to their wretched villages on the interior steppes.

In view of the growing wealth and the exclusiveness of the German colonists, and owing to the special privileges enjoyed by them, a very strong feeling of jealousy and enmity gradually developed among the natives and national Russians. The government was importuned to withdraw these privileges, but that could not be done before the end of the century limit, the year 1883 , had been reached. The Franco-German war of 1870 to 1871, however, seemed to present to the Russian government a way out of its pressing dilemma. Russia remained neutral during that war on certain conditions, imposed on Germany, one of which was that the German government should withdraw its political guardianship which it had exercised over all German colonists in the Russian empire. Bismarck accepted that condition upon the counter-condition that these colonists, of whom there were some three millions, including the Mennonites, should be allowed a period of ten years within which to emigrate, if they did not wish to become full-fledged Russian subjects. This counter-condition was also agreed to by Russia. The Mennonites were kept in ignorance of this international agreement, which was of much consequence to them. They paid no attention to politics and most of them did not know that a European war was in progress. They read no newspaper, except their own denominational publications. They would have found themselves ten years later as Russian subjects, their children compelled to go to Russian schools under control of the orthodox church, and their sons drafted into the imperial army, had it not been for one man, Herr Cornelius Jansen, Prussian Consul at the city of Berdiansk, a Mennonite himself, but owing to his official position, fully in touch with the outside world. Herr Jansen realized the consequences of the agreement between the two governments, and explained it to his co-religionists, thereby causing the greatest excitement throughout the Mennonite colonies. He strongly advised emigration to America, where absolute religious freedom would be guaranteed them. The agitation became known to the government, and the Jansen family were expelled from the country, where they had accumulated considerable property, of which they could dispose only at a great sacrifice. They came to America, where they were received with open arms by the Mennonite communities of Lancaster and Montgomery Counties, Pennsylvania, in Maryland and in Canadà; communities which were then 200 years old, the oldest one being Germantown, near Philadelphia, founded by Dutch Mennonites, about 1680.

The arrival of Cornelius Jansen in the country was at about the time when the railroad company began its colonization campaign and soon I came in touch with that gentleman. He visited Kansas during the summer of 1873, and together we traveled for a week over the company's lands. A party of thirty Mennonite families had meanwhile arrived from the Crimea and located temporarily at Elkhart, Indiana, awaiting the result of Mr. Jansen's exploration tour through the West. In the fall of the same year they purchased twelve sections of railroad land in McPherson County, and laid out the villages of "Gnadenau" and "Hoffnungsthal". Each of these villages occupied one section of land, the main street running through the center, with the dwelling houses and flower gardens facing the street, the barns, stables, orchards and vegetable gardens in the rear of the lots. The remaining ten sections of land were devoted to the farms proper. This manner of settlement was the same as that in vogue in Russia, but after a few years it was abandoned and the American plan of having the house on the farm land was adopted.

The first houses erected by the Mennonites were a curiosity to the American farmers. They were always one story, of thick mud walls and thatched roofs; the rooms spacious and all heated by one stove, also built of mud. Straw was the only fuel used for heating and cooking. The stove was fed from the kitchen, and as it projected into at least three rooms, the whole house was heated. These houses were only temporary, and in a few years replaced by more pretentious structures.

In the spring of 1874 a delegation of seven Mennonite preachers came to Kansas at the instance of the exiled Mr. Jansen. They also explored the state under my guidance and afterwards explored Nebraska, Dakota and Minnesota. After their return to Russia, it became doubtful as to what state the Mennonite emigration might be directed to. Rumors also reached me that the Russian government, fearing a general exodus of these valuable colonists, had invited them to settle in far Siberia, in the valley of the Amur, where they should retain their special privileges as foreign colonists. Three influential Mennonites were already on the long overland journey which was to consume nine months, the expenses being defrayed by the government. These three delegates were to report their findings to the colonists upon their return. Under these conditions, I deemed it advisable to undertake a journey to Russia myself in the interest of Kansas. The Mennonites of Gnadenau and Hoffnungstal approved of my plan and provided me with about a hundred letters of introduction to their friends in West Prussia and South Russia.

After procuring in Washington my American passport, a precaution very necessary in those times, especially for travel in Russia, I embarked early in February, 1875, in New York, on the old Inman liner "City of London" for Liverpool. The passage consumed thirteen days and was the roughest of thirty-six voyages to follow. After a visit among the wealthy Mennonites in West Prussia, near the cities of Danzic and Marienburg, whence later on we received a very valuable immigration, I crossed the Russian frontier, between Eytkuhnen, on the German, and Wirballen, on the Russian side. On the platform at the Wirballen station a dozen or more tall frontier gens d'armes loomed up threateningly through the driving snow storm

in their long gray coats, spiked helmets and guns with fixed bayonets over their shoulders. The travelers were ushered into a smoky room for examination as to their business and scrutiny of their pass-ports. Fortunately I escaped an examination of my person and the danger of discovery of my many letters of introduction, which I had strung on a tape and tied around my body underneath my clothes. If they had been discovered, my mission would have been nipped in the bud.

Then followed a tedious railway journey of about a week's duration, over a wintry landscape of plain and forest. Ten miles an hour was about the average speed, owing to deep snows and frequent blockades. Fortunately the first class carriages were elegantly fitted up and every possible comfort provided. All were transformed into sleepers at night. In fact the Russian railway carriages, even at that time, were not behind our present most luxurious Pullmans. At every station elegant dining halls were provided for the traveling public, handsomely fitted up and decorated with tropical plants, the tables spread with the finest linen and costly table ware. Excellent meals were served there prepared by Tartar cooks and served by Tartar waiters in spotless white clothes. A feature in every dining hall is a long counter filled with glass tumblers each containing two lumps of sugar and a slice of lemon, and the traveler helps himself to a glass of delicious tea from the samovars, one of which stands at each end of the counter. The tea is of the celebrated China product which comes in brick form overland from Maimatchin by way of Kiachta.

My route took me through the cities of Vilna, Minsk, Smolensk, Orel, Kursk, Kharhoff and Losavoia to Alexandrovsk, the last named being the railway station nearest the large German colonies. My traveling companions along the route were chiefly army officers on their way to distant garrisons and noblemen traveling to their estates in the Kaukasus or in South Russia. Card playing and champagne drinking constituted their occupation enroute. All of them could speak French and some of them even English and German. Their American traveling companion who traveled through Russia in winter time, unable to understand or speak a word of the Russian language, was a curiosity to them and they showed me many courtesies. One Russian prince, dressed picturesquely in silks and furs, who had boarded our train at Smolensk, expressed great interest in American agriculture. He owned a large estate at the foot of the Kaukasus and was then on his way there. Before we parted at the city of Kursk, where we were held for a day and night by a snow blockade, he requested me to buy for him, on my return home, three American harvesting machines, which I had described to him.

(To be concluded.)

"The Mennonite" from now until January 1913 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

Home Circle.

BAREFOOT BOY.

Barefoot, hatless, ragged boy,
Fishing in the creek,
Yours the best and purest joy,
A joy you need not seek.

All of Nature's out of doors
Is your play-house wide.
Health it gives in boundless stores
And happiness beside.

The pleasures of your later years
Persistently pursued,
And sober with the tears and fears
Of life's more quiet mood.

Be yourself, you barefoot boy;
Dread not the future day.
Let no coming shadow cloy
The pleasure of your play.

Wealth surpassing that of kings
Is in your mental peace.
Too soon increasing knowledge brings
An end to youth's short lease.
—Selected.

THE "LITTLE THINGS" THAT COUNT.

"It's the little things that count," runs the old saying, and everybody is urged to be careful about little things. Well perhaps; but don't we sometimes make a mistake as to what the "little" things are? The reason they seem little is because we look at them through the wrong end of the telescope. When we look at wealth, fame, success, business achievement, social prominence, and many other such things we use the highest power lens, we magnify them all we can, and exclaim in wonder at their glory and magnificent greatness.

But we have the habit of turning the glass around when we look at kindness, gentleness, peace, goodness, longsuffering, praise, and the other things that are called the fruits of the Spirit, and which Paul tells us to "think on", so that they look far, far away, and very small indeed. Why, if you look at your own mother through the wrong end of the opera-glass, she will seem to be in some distant land dwindled almost to nothing, though she may be sitting right at your side, engaged in some labor of love for you. The real remedy for this mistake is to turn the glass of appreciation around, so that the little things will assume their true size, and take their true importance in our lives. This is especially true in family life, in the home circle.

GOOD BOOKS AND BAD BOYS.

A drunkard for a father, not many school advantages, and the responsibility of helping to support a family at the tender age of thirteen, could not keep one boy I know of from making the most of himself.

His first work was in a grocery store, his next in a small drug store washing bottles and waiting on customers at the soda fountain.

One day a man took notice of the hardworking and faithful boy, and became interested in him. To his sorrow he found that John and bad books had close companionship. He saw that the lad liked to read, and that unless his tastes were changed, this trashy literature would prove his ruin.

Accordingly he made John an offer. If he would agree to read Scott's Ivanhoe and Prescott's Conquest of Peru and Conquest of Mexico, he would give him a six months' subscription to the local library. The boy accepted the offer, and went to work at his task. But no more cheap novels for him after that! When six months were up, John paid for another half year's subscription from his own wages.

Though cut off from an opportunity to learn in school he had now found another way to make himself a man of learning. Through the books he could commune with the great men.

But in all his desire for learning, he did not forget to attend faithfully to his work. Others noticed it. Among them was a merchant who thought to himself, "There is the boy I want to work for me." He offered John a position, with a raise of salary. The place was accepted. John had to sleep in the back room, but to have a room like this just suited him. There, standing on a drygoods box, he used to deliver orations upon the thoughts gleaned from his favorite readings. He developed. His twenty-fifth birthday found him a well-read, active young citizen on the road to national distinction. That young man was the late Governor John Johnson, of Minnesota. — The Youth's Instructor.

The man who is of an "I can't" disposition is about as valuable to society as a louse is to a chicken.

WHAT THE WORLD IS LOOKING FOR.

The world today is looking for men who are not for sale; men who are honest, sound from center to circumference, true to the heart's core; men with conscience as steady as the needle to the north pole; men who will stand for the right if the heavens totter and the earth reels; men who can tell the truth and look the world right in the eye; men who neither brag nor run; men who can have courage without shouting to it; men who know their message and tell it; men who know their place and fill it; men who know their business and attend to it; men who will not lie, men who are not too lazy to work, nor too proud to be poor; men who are willing to eat what they have earned and wear what they have paid for; men with a firm character who love God and their fellowmen.

THE ONLY TRUST.

"I do avow that though I have preached the gospel with all my heart and glory in it, yet I cast my preaching away as dross and dung if I think of them as a ground of reliance; and, though I have brought many souls to Christ, blessed be His name, I never dare for one moment put the slightest confidence in that fact as to my own salvation, for I know that I, after having preached to others, may yet be a castaway. I cannot rest in a successful ministry or an edified church, but I repose alone in my Redeemer. — Spurgeon.

"The Mennonite" to a new subscriber from now until January 1913 for $1.50.

Marriages.

Habegger—Baumgartner. — On September 20, 1911, at Berne, Ind., Eli Habegger and Lillian Baumgartner.

Deaths.

Fretz. — On September 17, 1911, in Perkasie, Pa., Albert M. Fretz, aged 71 years, 4 months and 16 days. The funeral services were held in the Baptist church, Perkasie, and Zion church, Souderton, Pa., conducted by the family pastor, H. W. Shelly, assisted by Rev. A. M. Fretz. Interment at Hillside cemetery, Souderton, Pa.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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A WORD ABOUT OUR MISSON AT HOME.

The joyful conference days with their blessed impressions have passed. The delegates undoubtedly are at home again and have reported to their respective congregations about the work done, the resolutions passed, and the revived hopes with which we are to enter the present period of conference work. We sincerely hope that all who heard the reports were under the impression that was once expressed by the lepers of old when saying: "This day is a day of good tidings, now therefore come, that we may go and tell the king's household." Yes, indeed, we have every reason to go out and tell of how the dear Lord has blessed His work at home and abroad through the modest efforts which were made during the past three years.

The Conference sessions again were a blessed medium to unify God's people. This spirit that makes us ONE in Him prevailed through all the conference days and deeply impressed all those who desire to live for the maintenance of this glorious aim of our Lord. We pray that God may prosper all our attempts of furthering this blessed cause of church life.

At a session of the Home Mission Board held at the home of our president, brother Wm. S. Gottshall, during the afternoon of the last conference day this spirit of union deeply manifested itself in our hearts and we ask the children of our Lord to pray with us that through the efforts of our united work we may all be brought nearer together and nearer to Him who prayed the Father: **"That they may be made perfect in one."**

The work assigned to us is certainly of great importance. Means and abilities are limited and the field is so extensive. The Northwest with its new settlements is a great problem. There are many places of which may be said what the Spirit of the Lord says in I Sam 3:1: "And the word of the Lord was precious in those days, there was no open vision." Extensive districts are entirely void of services, of S. S. or any other religious gatherings. Young people are growing up without almost any knowledge of salvation. Places of worship are very scarce and people have no spiritual home. Evangelization and organization are of great neccessity.

The Conference desires that attempts shall be made to carry out the above propositions and supply the needs. We therefore come before our congregations and friends asking them the following:

1. Remember the Home Mission and its board before the Lord.

2. Remember our brothers and sisters, young and old, who are in want of all the spiritual blessings with which we are surrounded in well organized circles.

3. Remember the Home Mission treasury in your offerings. We must send out a missionary and evangelist to revive the work of our Master. We also need the means to build houses of worship in needy places. About $15,000.00 were used for building purposes in India and among our Indians at home. This is certainly very encouraging. But we should neither forget the needs at home among our own people.

The City Mission requires our attention also. An assistant must be sent to the aid of Brother Grubb. The work is prospering and is extending. During the winter days material and financial aid will be called for by the poor that seek shelter in the "sunny south". The Lord puts them before our door saying: "Whensoever ye will ye may do them good."

Time and again the Secretary has been asked whether the Board of Home Mssions could not send out men to hold Bible conferences to instruct in the fundamentals of our faith and salvation, to thus promote the growth in grace and knowledge of the Lord Jesus Christ and equip the people to stand against the intrusion of false doctrines that rush in upon the new and unorganized settlements. God permitting this line of work will be taken up and congregations desiring the assistance of the board are requested to write the Secretary of their wishes,so that they may be taken into consideration and plans may be laid in time.

Trusting in the Lord for wisdom and power to do His will, and trusting that our congregations will be constrained to support and carry on the work assigned unto us we remain,

Yours for the Master,

Jacob J. Balzer, Sec'y.

QUARTERLY REPORTS IN BRIEF FROM OUR MISSIONARIES.

I. — Missionary P. J. Wiens writes on June 12. We are now just one half a year at this new station Mauhadei, P. O. Birra via Janjgir, C. P. It is not yet finished and the rainy season has set in. The oxen barn, the servant's house, the kitchen and a part of the bungalo have a roof by this time, and the well is about done. The station will cost at least $4,000.

I have just bought medicine for 200 Rupees, so as to be provided with it through the wet season, when the roads are impassable. We have as yet no boat to utilize the river.

The wet season brings new life to everything around us. The farmer is hopeful and expects blessings for his grain from the idols. Even the other day I saw a man bow to his knees to an idol under a big tree. Nevertheless Christ shall conquer India.

II.—Missionary P. A. Penner writes on July 13: The Lord's blessings to all! Our quarterly report this time treats of Janjgir, where we tried to fill Brother and Sister P. W. Penner's place, all the time continuing our language study; Martha about two hours each day and I thrice a week with the help of a good teacher. Many sick come to us, although there is a government hospital at this place. From 9-12 A. M. we treat the sick, not overlooking their souls.

My preaching was at both stations and also on the Bazaar, where the others assisted me and where we had a large attendance.

Two native preachers visit 10 villages every week, preaching the gospel, while our Bible colporter sells tracts and portions of the Bible at the R. R. station. The school taught by one of our first orphans, is attended by about 20 pupils.

Our health has been good in spite of the terrible heat. Continue to pray for us!

III.—Missionary J. Funk writes Aug. 1: The Lord be praised for His merciful guidance! May He bless the preaching of His word among the Arapahoes!

Our meetings could be held regularly. They were not large but large enough for blessed services.

One of our Christians told me, that in the vicinity of Kingfisher he had been in a large Baptist meeting where many Indians were baptized representing different tribes. Much noise was made about it, so that he, himself, carried away by his feelings, went forward to join them. Learning, however, that they wanted to rebaptize him, he withdrew again.

Some time ago I learned that the Mescal Bean men had strengthened their organization by introducing a kind of water baptism. It will now be doubly necessary for our little congregation to watch and pray.

Not long ago I was called to the bedside of an old sick grandmother, who wanted to become a Christian. As she had never attended our services, I was very much surprised, but went to see her. I found her in earnest and ready, so she was baptized the next day. She was the mother-in law of Sitting Bull to whose teachings she had always adhered.

A young man, who has been a drunkard for many years and who denied that the Bible contains the truth, is now very sick and has sent word to me that he wants to become a Christian as soon as he is well again.

Black Coyote has suddenly died. What a light might he have been among his people, if he had been converted in his youth instead of in his old age. Then it would not have been so hard for him to get rid of his drinking habit.

On July 14, another son was born to us. We thank the Lord for His help in that time of need.

IV. Sister Bertha Kinsinger writes Aug. 8: A year ago I left Cantonment in order to take my first extended vacation after 14 years of service in the field. I am grateful for this rest, for my strength was for this rest, for my strength was completely exhausted. The greatest part of my vacation was spent in N. Y. at Dr. W. W. White's Bible Teacher's Training School. Here I also worked at the publication of our Cheyenne Souvenir, which has been so well received by our mission friends, that the first edition of 1000 copies is almost sold. Of the $660 income till now $250 go towards defraying the expenses of this publication, the rest will be used where most needed in our mission work, as e. g. to help pay Bro. Petter's multigraph.

I am now, with renewed health and vigor, at my work again. We had a blessed time during the Indian camp meeting. Every other Sunday I read (in Bro. Petter's absence) a scriptural discourse in our Indian church. It means much work to prepare such a talk and I read it only after Bro. Petter has examined it.

P. H. Richert, Sec'y.

Editorial.

There is hardly a Mennonite family into which a weekly or daily paper does not come. In most families a number of papers are taken and read. Some take one or two religious periodicals as well. Every Christian home should have Christian literature coming to it regularly and every Mennonite family ought to have a Mennonite paper. We find it exceedingly hard to understand why there are so many of our families in which English is the language of the home to which the Mennonite is a stranger. It should not be necessary to keep agents moving about in communities where our people are numerous in order to persuade them to take the paper. They should have the interest of the church sufficiently at heart to support its publication efforts. Then, every church member ought to want to keep himself well informed in church matters. This can only be done by reading the church papers. Let us suggest that every pastor familiarize himself with the kind of literature his congregation is reading and that he makes it his special mission to urge the taking of the church paper upon every one. All of us, no doubt, give birthday and Christmas presents at some time. Why not donate a year's subscription to "The Mennonite" to some friend who does not take it. In another year that one will have come to appreciate the worth of the paper and renew the subscription.

WITH THE CURBSTONE ORATORS

In one of our large cities several Sunday nights ago we happened to feel like taking a long walk after service and before we knew just where we were heading for, my friend and I found ourselves on the wide open space before city hall in the heart of the city. At various places there were groups of people listening to the harangues of the many kinds of agitators. One man was preaching the Gospel. He was a sweet faced old man who knew his Bible well and in his discourse showed a clear understanding of the great truths of salvation. Five, six and sometimes a dozen people would listen to him for a few minutes, then pass on. It was the same old story over again. Men will not come unto **Him** that they may have light.

The other speakers represented Socialism, Labor organizations and various types of free thought. We wondered if the Gospel had gotten out of touch with the masses, or if Socialism, Trade Unionism or Free-thought had a better Gospel to give them; something which they had which the Gospel of Christ does not have, and we devoted a little time listening to the addresses. The free-thinkers gave us the impression that there was nothing on God's earth but what they doubted. They were against everything, religion, law, family, society. Those who surrounded them and applauded their sentiments appeared generally to be of the shabby type of shiftless men who manage to keep body and soul together and little else—men who do not give evidences of that prosperity or industry that goes to make a comfortable or even a neat appearance. The reading rooms of our public libraries are full of characters of this type, they possess a degree of education; they are generally hungry and often bear upon their forces the marks of a dissolute life. They know what culture is and profess to desire it, but honest hard work and decent living which makes the proper enjoyment of culture possible are things they carefully avoid. A sufficient knowledge of this type was gained by the writer in an experience of five years as manager of a public reading room. He can recognize the type wherever he meets it. In it are included men who have seen better days. Some of them have been bred to professions and failed. Others have ruined their prospects by drink or drug habits, while others again have fallen into moral lapses which shut the doors of decent association against them. They generally are impatient with the preaching of the Gospel and churches generally and seldom visit missions or churches unless it is to "panhandle"—some sort of "graft". I would not say that it is impossible to reach men of their class with the Gospel, but as a class they are unresponsive and prefer to follow the shiftless routine of sin and unbelief to the higher life that the Gospel brings. When, however, a true convert comes from this class of men, he sometimes becomes an enthusiastic and useful servant of the Lord.

As for the socialistic speakers and labor agitators, who had the greater number of hearers, they gave the impression of being men who had wasted all their lives to get into the "lime-light" and now that the "glow spot" was thrown over them and they had the attention of some people, they determined to make the best of their opportunity. They were of the fire-eating kind who play upon the emotions and prejudices of their hearers. They denounced churches as selfish and unsympathetic organizations, made up of fanatical people who stood between the masses and their beer, and their Sunday pleasures. They were well fed, but spoke of being starved. They were well dressed, but complained of their rags. They denounced the tyranny of the city government, although they stood on the city hall steps from which the chief of Police, if he so wished, could chase them without a moment's notice. They complained of being kept down although they sneered at and denounced as a "grafter" or a bloodsucker those of their fellow workmen who by theirindustry had advanced themselves to positions of responsibility in their line of work. They talked of the heartlessness, inhumanity and greed of the rich, and yet complained because they were poor. I have heard a great many curb-stone orators plead the cause of socialism at various times and places, and those whom we heard this night did not differ from the rest in betraying their love for beer and denouncing the officials for faithfully maintaining order and putting down violence. My private opinion is that the popular socialism of today comes so near being anarchy that I pray God to deliver America from the curse of socialism.

One listener asked a speaker to define the difference between anarchy and socialism. He answered: "Anarchy sets off a bomb that tears things to pieces about you, Socialism tears things to pieces in your head." By such an answer he missed a fine opportunity to show that the theory of anarchy is the destruction of all law while the theory of socialism would bring everything under the reign of law. One makes the individual a law unto one's self, the other destroys individuality by making all a part of a soulless machine.

Since the writer is a preacher occupied with his clerical duties he seldom gets an opportunity to know and inspect the kind of people who crowd to hear the preachers of isms whom the police permit to hold open air meetings. It was a novel experience and brought vividly before me the questions, Are these people altogether beyond the reach of the Gospel or have we as Christians not sufficiently concerned ourselves about them?—Urban.

TWO LETTERS.

In appreciation of our little effort at writing the story which ran through several issues of the Mennonite a brother says:

"Your characters seemed strangely familiar and made me think of some people whom I knew. Did you draw them from life or were they merely creatures of your imagination?"

No, we did not imagine them. They were people whom we knew and whom you probably knew but in place of a few such as the story contains many people were represented. All of our life we have been in contact with Mennonite people, their characteristics and the peculiar events of their lives. These we embodied in the story and wove about the characters presented. Some people ask as why we permitted Jake to die in the way he did. Our answer is that a sad event such as the story describes once really occurred in a Mennonite meetinghouse in Pennsylvania.

Another brother writes:

"Can you tell me how I may be kept in touch with my Church when I am living in a city five hundred miles away from the nearest Mennonite church of which I know? Would you advice me to draw my letter and connect with some other Protestant church in which I feel at home?"

Let us reverse the order of your questions and answer the last question first. You come to a pastor who believes that the church he serves and with which you are connected stands for some truths that other Protestant bodies do not allow and some which they deny. To advise you to leave the Mennonite church and connect yourself with a church of another denomination would be an act of disloyalty on our part as a Mennonite minister. A minister is called to his place in a church because it is understood that he is in full sympathy with the teachings of that church. Were he to be out of sympathy he certainly would not be called. Any act on his part which would tend to weaken rather than strengthen the Church would surely be a disloyal act. If you, on the other hand, have come to believe in the principle for which the Protestant Church of your liking stands and have come to lose faith in the things for which the dear Mennonite Church is peculiar, by all means make the change and do it quickly. To be in sympathy with a church and yet not be a member of it or to be out of sympathy with a church and still a member of it places you in an inconsistent situation in which you are of little use, or no use at all, to either church.

We know many people, who though separated by many miles of country from their beloved church, are very close to it. We have especially in mind two German families in the state of New York. One located nearly a hundred miles and the other more than five hundred miles from the

nearest church in our Conference, yet they were not in America a month before they placed themselves in touch with the pastor of that church and were visited by him. Distance is not the only reason, really it should be no reason at all, why one should cut himself off from Mennonite fellowship. Often we are not as inaccessable to the brethren as we suspect and could be in closer touch with them if we took the trouble to inquire.

A member of a family that has been conspicuous in the Mennonite church since the days of Menno Simon and a son of one, who by long years of distinguished service in the ministry of a church in Germany had endeared himself to Mennonites everywhere, settled in the city of Minneapolis and raised a family there. In course of time his daughter became engaged to marry a young man and the question of church affiliation, which hitherto seems to have been avoided, came up for discussion, "I have been brought up," the young man explained, " in a church about which, no doubt, you and your people have never heard. I am a Mennonite." Imagine his surprise when the father of the girl replied: "So are we". It may be, dear brother, that if you were to make a careful inquiry you might find fellow Mennonites nearer to you than you suppose. If you should find such, get together, learn to know one another and get in touch with the Home Mission Board of our Church. The result may be the beginning of a church of your own denomination in the community in which you find yourself. We must admit that the church loses much in not following up opportunities which might be developed. The reason for it is that our scattered people do not take enough interest in the work of getting together and keeping together.

A few years ago a Dutch Mennonite minister happened to be in America on business. Before he sailed for home he called together a number of former Dutch Mennonites living in New York and preached and held a communion service with them in the Dutch language. Who of us ever thought that there were enough Mennonites, not to mention Mennonites of one nationality, in New York to get together and hold a public service? We wish all of our scattered membership would keep their home pastors informed as to their whereabouts and that our pastors would sometimes compare notes with one another on this subject. It might result in opening new work in a number of places and be the saving of many who in the end might be lost to the church.

For a satisfactory answer to your question, "How may I be kept in touch with my church while living five hundred miles away?" much depends upon what you are willing to do to keep yourself in touch. We would advise you not to forget your old pastor. Write to him sometimes, letting him know where you are and how you are doing. Surely he will be glad to answer you and give you the latest news about your church and your friends in it. But don't depend upon the pastor only. Remember the rest and let them know you have not forgotten them. The will be pleased to know about you and only too glad to tell you all about themselves. Do not think that being away excuses you from your financial obligations to the church any more than being separated from your family excuses you from supporting it. Send in your contributions regularly and be as liberal as you possibly can with them. If you do it, it will surprise you to discover that, after all, the old church and its interests are becoming dearer to you. Our observation convinces us that when once an absent member neglects his financial obligations to the church in which he holds membership his affections have reached the freezing point and are rapidly falling to the Zero mark. Finally, we would advise you to continue taking the church paper. Pay your subscription in advance for several years, it will insure you not forgetting to renew your subscription when it runs out. While subscription for the church paper is the last thing we are advising you, it is by no means the least thing to which you should attend. Without a church home, without a financial obligation to support some religious work and without a church paper to keep you informed you are about as near becoming a heathen as any one living in a Christian land possibly can. If your spiritual life is alive at all it is at a very low ebb indeed. Support your church, keep in touch with it, get the church paper and let it keep fresh the memory of familiar names, faces and places and you will begin to feel that you are not so very far away after all.

NOTES ON THE S.S.LESSON

October 8.

The Life-giving Stream.

Ezek. 47:1—12.

Golden Text: Rev. 22:17.

The lesson presents a picture of a strange happening. A river starts from the Altar of God at Jerusalem and flows eastward through the barren rocky country to the Dead Sea. This river deepens as it goes, but, wherever it flows life appears in abundance. The Bible speaks of the desert blossoming as the rose. Until our day people did not look upon deserts as giving promise of anything very fruitful, now they find that wherever they can get water upon them, and this is possible where once it was thought impossible, the dead soil proves to be the most productive upon earth. What a beautiful picture of the course of the Gospel this is! There is dead desert country everywhere. Here is one dead in trespass and sin, the Gospel reaches him, he is touched with his power and, presto, he lives. He is a minister, he has become dead, or perhaps he never was alive, so far as his work is concerned, the spirit touches him, the Gospel overwhelms him and the dead, formal speaker of words suddenly is on fire with the spirit and his ministry bears fruit. Here, again, may be a dead church, or Sabbath-school, or Christian Endeavor society, or Sabbath-school class, they have gotten away from the life-giving Spirit, but the Gospel with its mighty power finds its way to them. Suddenly you have a new birth and the erstwhile desert is teeming with life.

Did you ever observe the importance the Bible gives to rivers? There is a river in the Garden of Eden. In the Paradise of God there will be another. A river in the first and the last chapters of the Bible. The Gospel is a river of salvation. There is salvation in the Bible from the first pages to the last, the farther you follow it the deeper and the mightier it becomes. As it is the purpose of the water on the sandy desert to give life, so it is the purpose of the Gospel to bring life unto all who will have it.

While the whole land of Israel is to be renewed and made useful to man, the vision shows that the most hopeless part of it, the barren East side is to be brought to fertility by this stream. So it is with the Gospel at all times. The most hopeless men and women are to be regenerated by its power and become changed from barren, useless deadness into greatest fertility and usefulness. A little study of what the Gospel is doing all around you will convince you that when the "chief of sinners" is touched he becomes the most faithful and useful of God's people.

NOTES ON THE C. E. TOPIC

October 8.

New Work Our Society Might Do.

Matt. 25:13—50.

A society that devotes itself to developing every talent given to it will find that, by searching for them, a number of one-talent people may be discovered who are capable of doing splendid work. A member hitherto inactive but with his heart full of affection for missions may be developed into an excellent collector of mission money. We know one missionary lover who visited all her friends and talked missions and begged old worn-out rubber shoes from them. In a week she had five dollars' worth of old rubber to sell besides having stirred up missionary interest and done valuable social work in getting better acquainted with people who were rather too backward in pushing themselves forward. A brother, a business man, has all his friends saving their old paper for him which he collects in a borrowed wagon several times a year and sells for the benefit of the society's treasury In a small society, even, there appear numberless opportunities for doing something in a quiet way for missions or other interests that make continual demands for money.

In the Catholic Church there are societies devoted to working for the abolishing of the senseless and sinful habit of profane swearing. A Christian Endeavor society looking for new opportunities might direct its attention to work along this line. Surely there is too much swearing and the absurd habit is growing to an alarming extent.

President Taft's utterances favorable to peace at the Atlantic City convention should be a suggestion for every society to become a peace organization. A reading circle whose object would be to get and study all the literature available on the great question of universal peace might spend many profitable evenings to the edification of the Church and all concerned.

Perhaps your society knows of a school building or other available building in a community without a Sunday-school. Go, get the use of it and start a school there. A little home missionary work now and then would certainly be a new line worth trying out.

Does your society concern itself about the shut-ins? Those who cannot get out of bed or out of their rooms? Do you know that they are always anxious to have the mail man bring them something? Were a few members of the society to make a list of such persons and write them a letter, every now and then, telling them what is going on in the community, the church and the society, it would bring sunshine into their lives and help to break the long periods of lonesomeness.

News of the Week.

CRASHING INTO HAYRACK

Load of Joy-Seekers. Fast Train Does Awful Execution.

Neenah, Wis., Sept. 24. — Sixteen deaths will probably result from a mile-a-minute passenger train at Neenah today crashing into a party of thirty-one merry young people loaded upon a hay rack.

A big billboard along the railway tracks abscured the view from the locomotive as well as from the wa- from a momentary severe jar.

Twelve persons on the hay rack were instantly killed; one has since died, and three out of eight others injured are believed to be fatally hurt. Nine of the thirty-one people aboard the wagon escaped without a scratch and so did both horses. Nobody on the train suffered except fro ma momentary severe par.

The collision occurred at 3:40 a. m. on the Chicago and Northwestern railway. Train No. 121, north bound, whirled through the wagon load of people at a 45-degree angle, due to the fact that the highway crossing is a diagonal one.

The victims were returning from the Peter Hanson farm, where they had gone to attend the celebration of a wedding anniversary.

Frightful Carnage.

Armless, legless and headless bodies covered the right-of-way as the train, nine coaches in length, was brought to a stop eight hundred feet from the scene of the crash. Several of the bodies were so badly mutilated that identification was possible only by fragments of clothing.

Six of the victims, all dead, were discovered on the engine pilot, where they lay until removed by the train crew and passengers. Two others of the persons killed were hurled through a flagman's shanty with such force as to overturn the little structure. One of these, Miss Finn, who was projected through one of the side walls of the house, was still alive when removed. She died a few hours later.

Another of the victims killed was thrown high over a barn fifty feet from the railway right-of-way.

PENNSY FLYER WRECKED AGAIN.

Pittsburg, Pa. Sept. 24. — Train No. 28 on the Pennsylvania railroad, known as the 18-hour flyer between Chicago and New York, was in collision 30 minutes after leaving this city early today, killing one trainman, injuring four others and one passenger. The train was held up by the towerman near Larimer, 20 miles east of here and while at a standstill, a train of fifty empty freight cars crashed into the flyer, head-on. It is thought the towerman, anxious at the delay of the flyer, in his hurry threw the wrong levers of the interlocking switch system.

EIGHTEEN GIRLS DROWNED.

Siebenburgen, Hungary, Sept. 23.—Eighteen young girls were drowned in the Aluta river here today as the result of superstition. For many years it has been a folklore belief that the female who bathed in the river on September 23 would surely wed within the year. While a party of twenty were in the water today they got beyond their depth and eighteen of them perished.

FLYERS' TROUBLES.

One Stalled in Sierras, the Other in Barbel Wire Fence.

Colfax, Cal., Sept. 24.—Engine trouble today terminated Aviator Robert G. Fowler's second attempt to soar above the 7000-foot pass of the Sierras in his attempted transcontinental flight which began September 10.

After a burst of phenomenal speed he alighted in a meadow in Emigrant Gap, 40 miles from here, gliding from an altitude of 7500 feet. At that height his engine quit working. This altitude if maintained should get him safely over the pass in the third attempt which he expects to make tomorrow.

Jamestown, N. Y., Sept. 24. — Aviator G. P. Rodgers, who is trying to fly from coast to coast, came to grief today at Red House, twenty-five miles east of here, when his biplane dashed into two barbed-wire fences and was wrecked. Rodgers was not injured.

He had flown from Hornell, eighty-nine miles, and was forced to stop at Red House to repair a spark plug. In town the wind bore the machine into the fence, wrecking both propeller blades and shattering one of the wings. It is unlikely that Rodgers can get away from Red House tomorrow.

FRENCH BATTLESHIP BLOWN TO PIECES.

Four Hundred Sailors Perished.

Toulon, France, Sept. 25. — The battleship Liberte was torn apart and totally destroyed by an explosion of her magazines today. Four hundred officers and men were killed. The battleship Republique was badly damaged and the battleships Democratie and Verite also suffered severely from the twisted mass of iron and armor plate that was hurled on their decks.

This is the greatest diaster that has ever fallen upon the French navy and in magnitude is almost without precedent in the annals of the world's fighting ships. The grief which prostrates the fleet and the nation is made more intense by the memory of the recent review here, a notable display of France's naval greatness, in which the doomed ship was one of the finest figures.

The explosion which wiped out one of France's newest and most powerful battleships occurred at 5:53 o'clock in the morning. It was preceded by and was the result of an outbreak of fire. The flames spread rapidly in spite of all efforts to master them and reached the magazines before there was time to flood them. The magazines exploded with tremendous violence, sowing death and destruction in every direction.

CHINESE TROOPS CLASH WITH THE INSURGENTS.

Cheng-Tu, China, September 26.—A serious engagement between government troops and the insurgents occurred Sunday at Shwangliu, ten miles south of here. The troops lost heavily but the insurgent losses were still greater. The insurgents hold Meichow, fifty miles south of this city.

Cheng-Tu has been besieged by rebels and communication was interrupted for some time but recent advices received at Pekin stated that the siege had been raised following the arrival of 1,500 troops from Tibet. Today's dispatch indicates that the insurgent movement has by no means been suppressed. There is no record of a missionary station at Meichow which is a city on the Fu Kiang.

BREAK IN SUGAR TO $6.75.

Other Firms, With Exception of Federal, Follow Suit—Fear of Boycott One Reason.

New York, September 26.—The first break in the price of refined sugar came today, when Arbuckle Brothers announced a reduction of 75 points to $6.25 for fine granulated. All the other sugar men, with the excepion of the Federal company followed suit. The reason assigned was that the new crop is coming into the market, and that the foreign scarcity is not as great as was anticipated. One reason suggested by brokers was that there had been a falling off in consumption since the price was advanced recently, and that the sugar magnates wish to prevent a suggested boycott because of the high prices.

LANDSLIDE SWEEPS RECIPROCITY ASIDE.

Montreal, September 22. — Canada awakened today confronted by a starting new situation, developed from the fact that reciprocity with the United States had been rejected, that the Laurier government had been defeated, and that R. L. Borden soon would be called on to form a Conservative ministry.

That the changes enacted during the last twenty-four hours by the registration of the will of the electorate are radical is shown by the overwhelming majority whereby the voters turned down the agreement which Laurier had made with the United States for the mutual removal of duties on food and other natural products, by the defeat of seven cabinet ministers out of the thirteen who went to the polls and by the political landslide which will retire to private life Sir Wilfrid Laurier, acknowledged to be one of the biggest figures in the British empire.

Out of nine Canadian provinces, only Quebec, Laurier's native place, came anywhere near remaining faithful to him, and Quebec did not do any to well. Ontario, the greatest of the provinces, dealt Laurier a terrible blow, going almost solidly against him, and the same may be said also of Manitoba and British Columbia. Saskatchewan and Alberta, two great wheat raising provinces, gave a mild support to the cause of reciprocity.

GARDNER IN FRYE'S SEAT.

Portland, Me., Sept. 23.—Obediah Gardner, of Rockland, was appointed United States senator today to succeed the late Senator William P. Frye. Mr. Gardner was Democratic candidate for Governor of Maine in 1906. Senator Frye was for many years a Republican leader.

Both senators from Maine in the next session of congress will be Democrats.

PARIS POLICE LINES TAUT.

Paris, September 23.—Comprehensive police and military measures have been taken to prevent the holding of parades or any public demonstration tomorrow against war or the high prices of food. Cheaper food processions and a great anti-war demonstration are being arranged for Sunday by the labor unions and the revolutionary and socialistic societies.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, October 5, 1911. No. 39.

THY KINGDOM COME.

Father, let Thy kingdom come,
Let it come with living power;
Speak at length the final word,
Usher in the triumph hour.

As it came in days of old,
In the deepest hearts of men,
When the martyrs died for Thee,
Let it come, O God, again.

Tyrant thrones and idol shrines,
Let them from their place be hurled;
Enter on Thy better reign,
Wear the crown of this poor world.

Empires, temples, sceptres, thrones,
May they all for God be won;
And in every human heart,
Father, let Thy kingdom come.

J. B. Hopps.

NEWS AND COMMENT.

"Whosoever will" is an extensive invitation.

Many lives are barren because they do not drink from God's rich stream of mercy, grace and peace.

It is an idle task to look for saloons at the bank or shore of the life-giving stream.

Rev. A. M. Fretz, of Souderton, Pa., is planning a special Thanksgiving Mission service and offering to meet the needs of our Foreign Mission treasury.

Rev. John A. Sprunger, who was ailing for several years, and was conducting up to recent date an Orphanage at Birmingham, Ohio, passed away on September 28. Funeral services were held and interment made at Berne, Ind., his former residence.

The sacred stream of salvation imparts fertility and blessing wherever it flows, widens and deepens as it passes on. It has its source in Jesus Christ, who invites the thirsty persons, saying: "If any man thirst, let him come unto Me, and drink." "I will give unto him that is athirst of the fountain of the water of life freely."

A General Conference of Mennonites was held at Berdjansk, Russia, August 23-25, 1911. Elder Henry Dirks, of Gnadenfeld, was to deliver the conference sermon, but on account of the illness and death of his beloved wife he could not attend. Bro. Dirks, formerly a missionary (and also his son David who is at present in the mission field) visited this country ten or fifteen years ago. Father Dirks preached in many Mennonite congregations and his son was a student at Bethel College.

COMMUNION SERVICES.

Pastor A. M. Fretz will have his fall communion services as follows: Deep Run on Oct. 22; Pottstown on Oct. 29; preparatory services at Deep Run on Oct. 21 at 2:30 p. m, Pottstown on Oct. 28 at 7:30 p. m.

The Lord's Supper will be celebrated at the Zion Mennonite church, Soudertown, Pa., on Sunday, Oct. 8, preparatory and baptismal services Saturday previous at 3 p. m.

Communion at the Bertolet church, Frederick, Sunday, Oct. 22 at 10 a. m., preparatory service Saturday, Oct. 21 at 2 p. m. — Eden church, Schwenksville, Pa., Nov. 12 at 9:45 a. m., preparatory and baptismal services Nov. 11 at 2:15 p. m.

EMPEROR WILLIAM NOT A MASON.

An Ohio Synod German periodical reports that Jos. E. Moscombe, editor of The American Freemason, states that Emperor William of Germany is not a freemason, although his father and grandfather were; indeed the Emperor is credited with a feeling of, if not actual hostility, yet of contempt for the lodge. The latest proof of this attitude came to light in the reproduction of Mozart's "Zauberfloete", (charmed flute). This opera contains many allusions to the lodge and was written in honor of Masonry. The Emperor ordered all such allusions to be expunged.

The same article states that King George of England is not a Mason and is supposed to be unfavorable tothe lodge.—W. B. S. in Christian Cynosure.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

REMINISCENCES OF KANSAS IMMIGRATION WORK.

By C. B. Schmidt, Commissioner of Immigration Rock Island Lines.

(Concluded.)

At the station of Losavoia, the junction point of the railway lines from St. Petersburg, Moscow, the Kaukasus and the Crimea, I found a company of German colonists on their return home from Moscow. They were a god-send to me, as they proved a rich source of information about the Mennonite and other German colonies in Southern Russia. I gladly joined them in their second class coach for the remainder of my railway journey to Alexandrovsk, which was also their destination. We arrived there in the evening of the same day and my companions were met by sleighs, each hitched with four horses abreast and amply supplied with fur rugs. Two hours of rapid sleigh-ride brought us to the village of Friedrichsfeld, the northernmost of the German colonies, consisting of Lutherans. The Lutheran colonists were not affected by the emigration fever, but they knew about the proposed movement among their Mennonite neighbors to the south, and were personally acquainted with many of the persons to whom I had letters of introduction.

On the following morning my missionary campaign began in good earnest. An all-day sleigh-ride brought me from Friedrichsfeld to Alexanderwohl, the first Mennonite village. Here lived a Mennonite merchant of much influence with the St. Petersburg government and with the colonists, who looked up to him as a sort of oracle, to be consulted in all their difficulties. This man was childless and rich, and therefore not in sympathy with the emigration movement. For this reason, the Mennonites already in Kansas had thought it important that I should call upon him first and try to win him over to their cause, because then I should have clear sailing in the colonies. The letter which I presented to him from his brethren in Kansas, however, procured me but scant courtesy, and I saw at once that my call at his house was a mistake. He assured me that there was no more emigration to be expected, the dissatisfied element had departed and those who remained were satisfied with their conditions, and why should they not be? The Czar loved them and treated them as a father. Only a few weeks ago General von Todtleben, the friend of the Emperor Alexander II, and a German by descent, had been traveling through the settlements, as special ambassador of the Czar, to assure the Mennonites of his majesty's interest in their welfare, and to prevail upon them not to give up their homes. The general had held meetings at every one of the villages and convinced the people that they would make a great mistake if they would emigrate to America. My host further assured me that I should only waste my time if I were to continue to pursue my evident object in inciting the people to emigrate, and it might bring me in conflict with the authorities of the province. This was cold comfort, indeed, but I determined not to be bluffed in that way. After assuring my host that I should return to Germany after delivering just a few family letters in the next village, I went to bed and planned my future campaign. The following morning a sleigh team was placed at my disposal to take me to the neighboring estate of a wealthy Mennonite family, who already had friends in Kansas. The very driver of my team told me that hundreds of families were preparing to go to America and that he himself was one of them; that Herr Klaassen, whose house we had just left, was to blame for the difficulty the intending emigrants had in securing the necessary passports, and that I must be very careful, because Klaassen would lose no time in informing the governor at Simferopol of my presence.

Attaching little importance to this caution, I pursued my journey through the fifty-six Mennonite villages, which constitute what is known as the Molotschna (Milk river) colony. My reception was cordial everywhere, my visit having already been announced by letters from Kansas. Large crowds of men, women

and children greeted me at the school-houses and other meeting places, and the most intense interest was shown in all I had to say about conditions in Kansas. Many unexpected questions were asked, as for instance, what protection is there in Kansas against the Indians, the Indian Territory being so near the State? "Soldiers must certainly be needed there, and we do not bear arms." I promised that a law should be enacted in Kansas exempting the Mennonites from militia duty, and this was actually done by the next session of the legislature; a law was also passed exempting Mennonites from testifying under oath, affirmation only being required of them. These two enactments aided greatly in attracting the Mennonites to Kansas.

My desire to transplant toKansas as many of these people as possible increased as I traveled through those thrifty and handsome villages. The dwelling houses were large brick structures with tile roofs, a flower garden between the street and the house and well-kept vegetable garden and orchard in the rear. The stables were filled with splendid work-horses of heavy build, and the sheds with vehicles of all descriptions, among them comfortable family coaches and all kinds of American farming machinery. They were certainly the best appointed farming communities I had seen anywhere. Scattered over the country were large, isolated estates, with buildings reminding one of the feudal baronial castles of Western Europe. Their owner were millionaire Mennonites, who had acquired large tracts of land by private purchase. I was entertained by one of them, who had the reputation of being the largest sheep owner in Europe. When I asked him how many sheep he owned, he could not tell, but said he had three thousand shepherd dogs taking care of his flocks. A little figuring developed that he owned over half a million sheep, scattered in flocks all along the coast of the Black Sea.

As I proceeded on my journey I became more and more convinced that the emigration fever was very strong, and that thousands of families were arranging their affairs with a view to leaving as soon as possible. When my presence in the colonies became generally known the people came from every direction in order to see me as soon as possible. For about a month I traveled through the Molotschna colony, holding meetings two and three times a day, till at last my voice gave out. Rumors had reached me at different places that I was being hunted by mounted gensdarmes and a report had gained ground that I had been captured and was on my way to Siberia with other prisoners. I was not alarmed by these reports, but for the sake of a little rest, I left the agricultural colonies and proceeded by wagon to the seaport city of Berdiansk, seventy versts south of the Molotschna colony. Berdiansk is the seaport for the largest of theMennonite colonies, and among its inhabitants are many well-to-do Mennonites, engaged in trade, milling and shipping. At the time of my visit it had about 25,000 inhabitants of a great variety of nationalities,—Russians, Turks, Tartars, Bulgarians, Armenians, Greeks, English and Germans. It was from this port that, four months after my visit, a Red Star Line steamer carried a full cargo of household goods, farm implements and wagons, the personal property of four hundred Mennonite families from the Molotschna colonies,— to Philadelphia, consigned to Newton, Kansas, and carried all the way at the expense of the railroad company.

My stay at Berdiansk was limited to three days, one of them a Sunday, pleasantly spent in a circle of refined Mennonite families, many of whom I had the pleasure of meeting later in Kansas. My host, the proprietor of a large flouring mill, furnished me with a team and driver for the drive to another large inland colonly, where I resumed by missionary work, preaching the gospel of emigration to Kansas from village to village, and earning among the Mennonites the title of their Moses. The people in this colony were all surprised to see me amongst them, because they had what they considered reliable information that I had been arrested and deported to Siberia. One gossip had seen me amid a troop of convicts, escorted by Cossacks, on the road to Orenburg! The evidences of pursuit at last became so alarming that I thought it best to hasten my work, and as soon as possible seek the protection of the nearest American Consulate, which was at Odessa. One evening, while driving from Mariawohl, where I had held a meeting, back to Ruckenau, where I had come from in the morning, a man on horseback at a gallop caught up with the carriage and asked the driver, myRuckenau host, whether I was in the carriage. He had just been at Mariawohl in quest of me and had been told that I was on my way back toRuckenau. He was a messenger sent by my Berdiansk friends to put me on my guard. Three mounted gensdarmes were at my heels and would probably be at Ruckenau that night. The miller with whom I had stopped at Berdiansk had been arrested and imprisoned for showing me hospitality and pretending to be unable to give information as to my whereabouts. This news alarmed my Ruckenau host so much that he concluded not to take me back to his house. He put me off at a blacksmith shop outside the village, until he made sure that the coast was yet clear. In a short time he came, back for me, and after a hasty supper, I started at 11 o'clock at night, with an escort of two strapping young Mennonites, on a springless wagon, to which four horses were hitched abreast, for Melitopol, the nearest railway station, about 70 miles away. The roads were terrible! The streets through which we had to pass were well enough, being covered with a bed of straw, but upon the high steppes the roads were yet covered with snow in deep ruts. It was a night ride that I shall never forget! By 5 o'clock in the morning we had reached the village of Terpinje. Here I had a letter to deliver to a prominent Mennonite, Mr. Warkentin, from his son, already in Kansas. The old gentleman had been looking for me for many days, but had finally given me up, when he had been informed of my supposed arrest. He had also written this information to his son in Kansas, and when I so unexpectedly turned up, he was greatly delighted, and would not allow me to proceed on my flight. He assured me of safety under his roof, and in Terpinje, which was an exclusively Russian town, with himself as the chief magistrate. "Here I am the Czar," he said, "and no gensdarmes will dare touch my guest." And right he was; no officers came near me. I had a delightful rest for a few days and the first leisure to write home of my safety thus far. It was certain that young Warkentin, when he received his father's letter informing him of my supposed Siberian expedition, would communicate the news to the railroad officials in Kansas and to my family. This was actually the case, and before my first letter reached Topeka, steps had been taken by the railroad company, through the government in Washington, to procure my liberation.

Mr. Warkentin was one of the three delegates, who had been in Eastern Siberia and the Amur Valley, to explore that region with a view to possible Mennonite colonization. He had but recently returned and assured me that no Mennonite would go there, because the journey was too long and difficult, there being no railroad then, and there would be no market there for the agricultural products. In his opinion, the emigration would all turn to America. He himself later on joined me in Germany and accompanied me for a visit to Kansas, where he attended the marriage of his son and set him up in the business of milling at Newton. The Newton Milling and Elevator Company with Bernhard Warkentin, President, is today a very large concern, with branch mills in surrounding Kansas and Oklahoma towns.

When leaving Terpinje, Mr. Warkentin himself drove me to the railroad town of Melitopol, where he had a large flour store. There I took the train to Odessa, where I had my pass-port endorsed by the only American Consul in Southern Russia, in order to guard against any possible trouble when crossing the frontier at Podwolociska, the gateway to Austria-Hungary.

After this interesting campaign in Russia, I spent two months more in Austria, Germany and Switzerland, appointing agents for my immigration department, thus completing my first European Mission, which, however, was by no means my last.

Although my work in Russia was cut short by the threatening attitude of the authorities, the result was exceedingly satisfactory. The first arrival of Mennonites in Kansas that same year consisted of four hundred families, one thousand nine hundred people, who brought with them two and a quarter million dollars in gold and purchased 60,000 acres of land in the counties of Marion, McPherson, Harvey and Reno. They arrived simultaneously with the grasshoppers, but outstayed them. By the year 1883, about 15,000 ofthese people had settled in Kansas and since then they have increased to at least 60,000. Branch settlements have been established by them in Oklahoma and in the Arkansas Valley of Colorado. Their mass movement from Russia had the effect of starting a Mennonite emigration also from South Germany, Switzerland and West Prussia.

They have brought out bleeding Kansas with flying colors; they made it the banner wheat state by "plowing the dew under". They have made their section of Kansas a garden of affluence and contentment. They have built colleges in Kansas and missions among the Indians in the Indian Territory. They have brought the Cheyennes and Arapahoes to their farms, and taught them, not only to work, but to read and write English and German, and to live like Christians. Whatever may be said against foreign immigration, you can do no better than to encourage Mennonites to come to Kansas.

EDITORIAL BOTHERATIONS.

Rolled manuscript.

Anonymous matter.

Puff without substance.

Paper written on both sides.

July happenings received in September.

Indelible pencil writing—an abomination.

Capitals strewn throughout with the eyes shut.

Sections of sermons with all the local coloring in.

Manuscript which has not been read over by the writer.

Single-spaced typewritten copy —special abomination.

Pencil copy when the pencil has worn down to the quick.

Clippings from newspapers to "make out of it what you can."

Spelling which has an unholy contempt for the dictionary.

Obituaries just as they were read at funerals and four times too long.

Copy in which the last half of the words is nothing but a wavy line.

Articles which will be just as good in a year which must appear "next issue."

Articles so long that Robinson Crusoe would not have had time to read them.

Poetry devoid of meter, rhyme, and rhythm—especially if the writer claims to have been inspired.

A hand so large that the loop of the "h" runs up two lines and the loop of the "g" down two lines, making the page look like a bedspring.—Religious Telescope.

Home Circle.

HEART-GARDENS.

Hearts are gardens where we plant
Every day such tiny seeds,
And it lies with you, dear child,
Whether you reap flowers or weeds.

What you sow that shall you reap;
Seeds of peace or discontent,
Seeds of days filled with kind deeds,
Seeds of days and hours misspent.

Seeds of love or seeds of hate,
Seeds of right or seeds of wrong,
Seeds that you must reap with tears,
Seeds you garner with a song:

Sow the seeds, ah, carefully!
Seeds once sown are past recall,
Tears, repentance, are in vain,
Too late comes alike to all.

Crowd each day with loving thoughts,
Fill it full of kindly deeds,
And your gardens will be filled
With fair blossoms from such seeds.
—Selected.

AGAINST THE CIGARET.

Sometime ago Thomas A. Edison, the world's wizzard electrician, said: "We've either got to have anti-cigaret laws or more asylums for juvenile degenerates. The people will have to decide which." What a shame it is that our American civilization and Christianity will permit the manufacture and sale of an article that is so ruinous to the youth of the land! But there is an awakening of the people concerning this evil, and in many towns, cities, and evenStates, great restrictions are made upon the traffic. Would that there was but one restriction, and that the total prohibition of their manufacture!

The bad effects of using cigarets are noticed most in our public schools and colleges, and many boards of education are making a hard fight against their use by students. At Mapleton, Minnesota, some time ago, the dealers were notified that laws against cigarets would be vigorously enforced. Two years ago ninety-eight students were dropped from Leland Standford University for poor scholarship, and it was discovered that each one of them had the cigaret habit. Users of tobacco in any form are not permitted to attend the schools of Mitchell, Indiana.

While the schools are thus trying to bar out the cigaret, it is interesting to note that the sporting world is attempting the same thing. Recently Spokane, Washington, had a grammar school baseball league, and no smokers were allowed on the team. "They can't play ball if they smoke!" said one boy. "We have no use for dopes!"

Says an aspirant for athletic success: "How could I touch a cigaret when I know that they stunt growth, weaken the heart, and often lead from throat diseases to consumption?"

Edward Payson Weston, our athlete seventy years young, is a famous enemy to the cigaret. He never loses a chance to say, "Don't use it!"

"Good heart condition," says a 100-yard runner, "is my chief need." Excessive cigaret smoking often forces the heart to twenty-five extra beats a minute. Would that mean "good condition?"

Not a single good thing can be said in favor of the cigaret, but everything against it. Dear reader, notice these truthful words which some one has represented the cigaret as saying, and then vow eternal enmity to it: "I am not much of a mathematician, but I can add to a man's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers. I take interest from his work and discount his chances for success."—Friend for Boys and Girls.

ALWAYS ABOUNDING.

I used to live near a mill that stood by a dam thrown across a tide water inlet. When the tide came in it passed into the cove under the mill-wheel and turned it as it ran; and when the tide fell, the pent up water ran out under the mill wheel and turned it the other way. Whichever way the water ran the wheel turned, and so it was always turning the grist, hour in and hour out. Christ's life was always like that. If he was hindered here, there was work to do there. So Paul, when he was shut out from Asia, crossed over to Europe. When God does the directing ,our life is useful and full of promise, whatever it is doing, and discipline has its perfecting work.—H. E. Cobb.

"The Mennonite" to a new subscriber from now until January 1913 for $1.50.

Deaths.

Rosenberger. — On September 22, 1911, near Milford Square, Pa., Franklin R. Rosenberger, aged 59 years, 5 months, 23 days. Funeral services were held and interment of the body made at the West Swamp Mennonite church on September 27, Rev. Elwood S. Shelly spoke at the house of mourning and A. B. Shelly preached at the church from the text selected by the deceased, 1 Cor. 15, 31. "I die daily."

Bro. Rosenberger was a member of the West Swamp church, acted for a number of years as the superintendent of the Sunday School and has been the teacher of the senior Women's Bible Class for a great many years, which position he filled until his departure, teaching for the last time on Sunday, September 10th.

Weldner.—On September 27, 1911, Pottstown, Pa., Sarah, wife of James Weldner, nee Muthart, aged 72 years, 11 months and 8 days. Interment on the 30th in Pottstown cemetery, and services by Pastor A. M. Fretz and H. G. Allebach, in Pottstown church. Text selected by the departed, John 16:16.

Hunsberger.—On September 25, 1911, Isaac Hunsberger, for many years deacon of the Bertolet church, Frederick, Pa., aged 67 years, 2 months and 14 days. Last May he fell and broke his leg. The fracture was a compound one but had nicely healed, but diabetes set in and carried him away. Bro. Hunsberger was seldom absent from services, always willing to do what he could. He is survived by his widow, 4 sons and 3 daughters. Text: 2 Cor. 5:2. Services conducted by his pastor, J. W. Schantz.

Contributions.

FOR FOREIGN MISSION.

During the Month of September the Following Gifts Were Received.

For General Treasury:—Mission friend, Beatrice, Nebr. $2; Menn. church, Herbert, Sask. $110; Salem church, Marion, S. D., $60; Tabor church, Goessel, Kan. $36.72; mission friend, Goessel, Kan. $45.50; Menn. church, Hillsboro, Kan. $17.65; First Menn. church, Reedley, Cal, $22; Herald church, Bessie, Okla. $16.96; S. S. of Johannestal church, Hillsboro, Kan. $51.77; Ladies' Mis.Soc'ties festival at Gen. Conference, Bluffton, O. $126.59; Middle Con., Wadsworth, O. $24.71; J. H. Langenwalter, Newton, Kan. $10; Susan A. Krehbiel, Halstead, Kan. $25; P. B. Amstutz, Bluffton, O. $10; Mission friend, Newton, Kan. $10; Mission friend, Bluffton, O. $5; Marta Suter, ditto $1; G. A. Linscheid, Busby, Mont. $5; Mrs. G. A. Linscheid, ditto $5; Samuel Hilty, Beaverdam, O. $2; P. B. Hilty, ditto $2; P. C. Suter, Pandora, O. $10; Menn. church , Schwenksville, Pa., German meeting $27.87; ditto, English meeting, $18.84; Bertolet church, Pa $10.45; Ebenezer church, Mt. View, Okla. $10.65; Joel Sprunger, El Reno, Okla. $10; mission friend, Altoona, Man. $3; S. S. of Garden Tp. church, Moundridge, Kan., $44.10; West Swamp church, Quakertown, Pa., $40.68; S. S. of West Swamp church, $4.17; Saucon church, Quakertown, Pa., $6; S. S. of Saucon church, $4.58; Bethany church, ditto, $17; Flatland church, ditto, $13; payment and donation of interest from H. Sudermann, Newton, Kan. $396.25; S. S. of Tabor church, Goessel, Kan., $15; West Zion church, Moundridge, Kan., $23.21; Sewing Society of Grace church, Pandora, O., $34.50; Dietrich J. Neufeldt, Rosthern,Sask., $3; Hoffnungsau church, Buhler, Kan., $44.87; First Menn. church, Philadelphia, Pa., $10.94; S. S., ditto, $14.72; Emma Roosen, Altona, Germany, $5; J. S. Hirschler, Upland, Cal., $10; Y. P. S. of Bethel College church, Newton, Kan., $19.32; ditto, mission friend, first payment, $200; Mennonite church, Deer Creek, Okla., $22.56; S. S. of Brudertal church, Hillsboro, Kan., $20.73; S. S. of Salem church, Wisner. Nebr., $43.67; Daniel Ruth, Upland, Cal., $50; Lizzie Ruth(ditto, $20; mission friend, Altona, Man. $3; Y. P. S. of Grace church, Pandora, O., $24; Zoar church, Langham, Sask., $30; legacy of the late Jacob J. Goering, Moundridge, Kan., $200; mission friend, Moundridge, Kan., $20; mission friend, Beatrice, Nebr., $11; mission friend, Whitewater, Kan., $20.

For Society Treasury: — John J. Rupp and wife, Upland, Cal., for P. A. Penner $100; Mission Society, Avon, S. D., for Bro. and Sister Linscheid, $15.

Gratefully acknowledged,
Gustav Harder,
Treas.

John G. Regier,
Asst. Treas.

Chinese Famine Fund:

Jacob J. Wieter, Altona, Man., per J. F. Lehman, $1.

The Following for the Poor and Distressed:

A friend, per D. W. Friesen, Alto—na, Man., $5; Mrs. John Wieler, per D. W. Friesen, $1; "a friend," per D. W. Friesen, $1; "a friend," per D. W. Friesen, $3; "a friend," per D. W. Friesen $3.

Gratefully acknowledged,
Harrison, Landis, Treasurer,
6th St. & Columbia Ave.,
Philadelphia, Pa.

"The Mennonite" from now until January 1913 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

The Mennonite.

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Correspondence.

West Swamp, Pa., Oct. 2, 1911. —Saturday and Sunday, September 30th and October 1st, were blessed days for ourWest Swamp congregation. On Saturday afternoon eleven precious young souls, out of a class of seventeen, who had been receiving catechetical instructions from the pastor for the last three months, were baptized and received as members of the church of Christ. On Sunday forenoon holy communion was celebrated, of which nearly all the members of the church partook, except a few old and feeble ones, who were not able to come and to whom communion will be administered in their homes. Besides those newly haptized two more members were received by letter. Rev. A. S. Shelly was with us and preached on both occasions and assisted the pastor in the administering of the Lord's Supper. Joyful as these occasions were they were greatly saddened to the pastor and his family by the death of his oldest daughter a few days before, whose funeral took place on Saturday forenoon at the East Swamp church. Also to a number of the members by the recent departure of one of our most active members, Franklin R. Rosenberger, who for a number of years was the efficient superintendent of our Sunday-school and for a long while the teacher of the Senior Ladies' Bible class.—Cor.

For The Mennonite.

THE WATCHMAN.

Golden Thoughts on Last Sunday's Lesson for Mennonite Readers.

A watchman in oldentimes was one who stood on a mountain top and gave warning of the coming and of the strength of the enemy. Ezekiel was sent by God to the Jewish exiles of Babylon to warn them of their dangers and to encourage them in their conflict with sin. No watchman can do his full duty unless his full soul is in it. "What do you think a minister of to-day needs especially," asked a friend, and the answer was given promptly: "A hunger for souls, and a hunger so mighty and fierce that he is driven to satisfy it, driven to pray, to preach, and to work." This applies not only to ministers, but all Christians need the same hunger to follow Christ fully.

To be a watchman is a great responsibility as well as a great joy—to be chosen of the King as a leader of His children, to have a kingly message for people that need warning and instruction for their eternal happiness and safety, to go into the darkness with a light, to cry out vigorously for men to flee from the impending danger, and know that you speak for the King and to fellowman, that you speak the truth — is one of the greatest privileges a man can have. Once let it be heard to be a watchman in this sense by our young men and they will be set on fire. Let them know what it means to be a minister and there will be enough. You cannot hold people back when they truly know the meaning of service and know their call to it. And indeed no man, woman or child is so poor, so insignificant, so ignorant but that he can be a watchman for Christ in his position and relation to his fellowman, warning of danger and proclaiming the blessing.

And Christianity must come to that, if it would fulfill its task. We are not only Christians to be saved, but to save; not Christians to hold the lamp of faith for self, but to live the faith that others may see, and that is the right way to hold it even for self. When will we learn that Christ calls us to work? When will we as Christians realize that Christ wants watchmen to call the world to repentance? The worst and most deadly and most common of all sins is—"doing nothing". It was the sin for which the Master had the fiercest condemnation,—the sin of the Rich Man who did nothing for Lazarus, of the man with the talent who hid it instead of using it, of the figtree which had no food for the Master in His hunger to feed upon.

To go and give the cup of cold water, to go and tell the love of Jesus, to go and show men how to live, to open the windows of the soul and let in the sunlight and air of divine love, does not require much theology to do, and any amount of theology is useless unless it is a doing of these things. Oh, to let this Bible lesson be burnt into our hearts and brains and lives! And then to go and repeat these truths to others, so that they will understand. We need to-day the truth in its simplest form. Hate sin. Ask Christ to wash it away. Love your brother. Such a warning as that will touch men and they will accept it.

As I write the terrible news of the destruction of Austin back in the mountains of my State, by the breaking of a large dam, with a result similar to or possibly greater than that of the Johnstown flood in 1889, come to my ears and with it an account of the bravery and self-denial of the two telephone girls—Kathleen Lyons and Lena Binkie—who at the wires, shouted the sad news of impending danger as long as they were in service, then rushing to the streets giving the cry until the building toppled about them, then leaving their possessions climbed up to the hillside, as their office was washed away.

Oh, that God might give us more of that self-denying spirit to give the watchman's warning cry to an endangered populace that they may fly to the hills of divine safety and find a refuge in Christ, the Rock of Ages!

A. M. Fretz.

Souderton, Pa., Oct. 2, 1911.

SILENT POWER.

It was said of one of the best men of our generation: "Whenever he entered a room of any kind the conversation that was going on, and the discussion, immediately sprang to a far higher level than it was before." And to this added: "Men thought their best and spoke their best in his presence." What worthier commendation could any man have? The only goodness that counts is the goodness which makes itself felt, and the real goodness which is of the daily habit and inner life of a man always does make itself felt. And here is the other side of the same noble influence, for influence which makes for good always casts out evil. "He habitually lived in an atmosphere in which every mean and unworthy thought was asphyxiated."—Great Thoughts.

THE SNEAKING HABIT.

Reader, did it ever occur to you, that drinking is a sneaking, watching-out, behind-the-screen, back-of-the-barn kind of a habit? Well, it is. The bottle always goes under the coat. The saloon business suggests this habit. It shuns openness; it prefers to perpetuate itself by operating behind frosted windows, drawn blinds, and screens. How unlike every other business that seeks the light, and displays the goods, delighting in having everybody see the patrons as they enter to make their purchases. Our rumshops are the only shops where the back doors are preferred to the front doors. The story is told of a man who had "erysipelas in the face," that he professed to be a great lover of books, and that he often got a box of books. One day the expressman let the "box of books" tumble on the pavement, and lo! out rolled a keg of liquor. Then the neighbors "tumbled."If it is "the privilege of the gentlemen to drink," why be sneaking about it? Why are "sporty" young clerks silent on the subject when the proprietor is around? They are not afraid to talk of their lines of business in his presence. Here is the reason they are mum on the matter of drinking: They know their chances for promotion fail when the employer comes upon them lined up at a bar with glass in hand and in barroom company. Proprietors of reputable lines of business are not looking for foremen and managers in such places and with such companions. Hence the sneak of it.

The whole liquor business is cultivating the sneaking habit. Boys, men, be above doing things behind screens; be above upholding a business that has to be carried on behind drawn blinds—in gloomy, foul-aired, out-of-the way places.

Friend-for Boys and Girls.—

Editorial.

The only minister of religion to have a place in the English House of Commons since the days of Oliver Cromwell, the Rev. Sylvester Horn, pastor of the famous Whitfield Chapel, London, is in America just now. To a meeting of ministers the other day, he explained why he went into politics. "I found that while worshippers were coming to the Chapel expecting to hear messages of learning and eloquence, in the street just back of the Chapel, bearing the name Whitfield, were the public houses and worse which were giving the neighborhood a name for wickedness. These I determined to have cleaned out. I went from one to the other person in the authority and from place to place to get help to accomplish my aim until I became tired, being told "that is a matter for the London County Council," or "that is a matter for Parliament." It drove me to the determination to go into politics to accomplish what I could not do out of it. People sneered at a minister standing for that sort of a thing, but I felt sure of my ground. I was in it to

make a stand for righteousness. I stood for the London County Council and was badly defeated by the actor who ran against me. My defeat dd not discourage me. I next ran for a place in Commons and was returned by a large and substantial majority. My seat in Commons gave me an opportunity to present to the nation the claims of the Christian voters in matters affecting righteousness and particularly on the question of regulating public taverns. I have voted against every bill to increase military establishments."

Mr. Horn's church was erected by the effort of the great Evangelist Whitfield and was in his time the largest non-conformist place of worship in the world. In this place Toplady, the writer of "Rock of Ages" labored. The chapel is just now the centre of the great brotherhood movement that is shaking protestant England from one end to the other. The sentiment of these organizations, which are composed largely of laboring men, is altogether against military matters of any sort, and what is more significent, they are devoting their energies to bring Christ to the working people. Mr. Horn told of a company of 300 English working men crossing the sea to plead with the organized workingmen in Antwerp, to organize along Christian lines and not as Atheists in order to secure their rights. He told of other companies going to Paris and other French cities on similar missions and of a proposed united delegations of English and French workingmen who expect to carry the same message to the workingmen of Berlin and other German cities. We, in America, have gotten the impression that working people are seeking to eliminate religion as a factor in their affairs and that selfish motives alone prompt their organized efforts. It is true that an element of irreligion has obtained a hold upon working people in some quarters and that they are strengthening their cause from self-interested motives alone, but it is refreshing to find signs that show that Christian working people have not yet altogether surrendered to unbelief. If the Christian churches will just seriously come to a realization that they have a particular mission among the industrial workers of the world who toil for their daily bread in the sweat of their brows, they can again win back the influence that the church once had over the masses.

The deaconess work which was given prominence in the conference session is by no means a new work or even new to the Mennonite Church. As the value ofthis important branch of the Master's kingdom dawns upon us, we wonder why it has so long been neglected and why our Church does not seize upon it as the one kind of work which will give it a distinction better and more lasting than some of the spectacular but shallow lines of activity into which our people are too often in danger of rushing.

With a deaconess sisterhood we see an opportunity for our Church, and especially our city churches that will give them a lasting hold upon the unfortunate and poverty-stricken who today, as well as in New Testament times, are hungering for sympathy and need the loving attention of consecrated servants of the Master. A trained deaconess at work in every congregation would give that church a distinction in the community and make it a power that few protestant churches enjoy.

A remark made by the presiding officer of Conference is well worth considering and shows a spirit which should permeate our whole Church. He said: "We are not anxious to swallow any church or body of Mennonite Churches but we are striving for federation with them." Should this sentiment find expression in all Mennonite churches and conferences the time would soon pass when the world could say, "The Mennonites are hopelessly divided." All Mennonites have so much in common that if they were to let go the desire to absorb or exterminate one another and work hand in hand for the truths they all profess the name Mennonite would indeed become a factor in the conquest of the world for Christ. We do not care a snap about Mennonites being all united into one body, but we pray that the day may soon come when Mennonites of every kind shall stand together as brethren in the cause for which our fathers died.

Two weeks ago one would hardly have supposed that the world was so near to another war. Italy is now fighting with her neighbor, Turkey, upon whom she declared war with a suddenness that is amazing. And why? In order to gain control of a few hundred thousand square miles of desert that is certainly not worth the bother going after, not to mention fighting for. The Hague tribunal either as a mediator or a tribunal appears to have been utterly ignored and we are today confronted with the inconsistent situation of a so-called Christian nation being the agressor in a war with a weaker non-Christian nation.

Whatever the outcome of this war, which we hope will be of short duration, may be, we fear that it will tend to arouse the fanaticism of Mohammedans all over the world. The followers of the false prophet are always ready for the opportunity to fly at the throats of Christians. The massacres which have taken place in various parts of the Turkish Empire during the past few decades are but a hint of what Islam will do when conditions make possible the preaching of a "Holy War" throughout the entire Moslem world. We hope and pray that the present war will be settled before the Missionaries and the Christians living in Turkish territory, will be prosecuted. The effects of this war will get far beyond the rule of the Sultan. We must bear in mind that the king of England rules over more Moslems than all the Mohammedan rulers together and that in Egypt and India a feeling of unrest has been nursing for years past that only needs the excitement of a war with a Christian nation to fan into fury the hatred which has been smouldering in the breasts of Mohammedans for centuries. Resistance or rebellion to British sovereignty will certainly bring upon itself the merciless iron heel of the Empire. Other nations, such as Holland, Russia and the United States, to whom Mohammedan peoples are subject, may also have to face trouble and settle it when once it becomes fashion for Mohammedans to fight Christians. The evil effect of such things upon Missionary efforts are too great to be estimated at this time. As it is, Mohammedanism presents the most difficult field to be conquered for Christ. Surely after being mercilessly put down by the force arms by Christian nations Mohammedans will be more determined in resisting the preaching of the Gospel among them.

The German Emperor with his dreams of a world wide power, must have been shocked to hear of the gathering of 20,000 German workmen in a park in Berlin some Sundays ago and there making, every man of them, a vow that under no circumstances would they engage in a war which would compel them to fight fellow workingmen no matter of what nationality. The idea of a brotherhood of man is getting a hold upon thinking working people as well as those of other classes and they are beginning to see the senselessness of taking arms against brother men simply because an accident of birth has placed them in another nation and given them another language to speak. There are signs that, with all the burdensome preparations for war, that many nations are just now making, when the time comes to turn loose the "hell dogs of war" to the slaughter, there will be awakening up to the fact that the wage earner has not been considered and that he has some thing to say about who is to be killed and who is to do the killing. The common people are asleep most of the time, but when they are aroused they cannot be driven to do that which they are convinced is wrong and those who would undertake to drive them had better beware lest they find themselves up against a difficult, yes impossible and dangerous task.

The little lumber town of Austin, Pa., met with a calamity, which, in a smaller way, repeated the awful Johnstown horror. A dam above the town which held a great body of water in a narrow valley suddenly burst and a wave of water fifty feet high swept upon the town carrying destruction and death with it. In the terrible excitement the coolness of a few people saved many lives. A telephone girl warned all she could reach before she fled for her life and an engineer tied down his whistle so that it would blow as long as there was steam in the boilers. Human nature has not changed. People will build their cities on slopes of volcanoes or before the breasts of dams that may at any time turn loose great volumes of death carrying waters. It is to be hoped that the future will develop a public conscience that will regard the building of homes in dangerous places with as much horror as we now do an attempt at self-destruction. In the meanwhile let us sympathize with the unfortunates who have lost their dear ones and their all. It is refreshing to note how that in trouble of this kind, the fact that men are brothers, crops out, and the helping hand is cheerfully and lovingly extended.

The calamity that overtook those who ignored warnings, suggests the awful doom awaiting those who will not listen to the warnings God is continually sending to them to flee from the wrath to come.

TWO IMPRESSIVE MISSIONARY EXPERIENCES.

Mrs. C., who went to Burma as a bride and spent the greater portion of her life there, tells of having made a trip into the interior with her husband. When many miles away fromthe nearest point where white people were settled the cart which they used

broke down. This compelled a delay of a number of days which Mr. C. had to put in repairing the cart. While at work he and his wife preached Christ to the crowds of people, who stood about watching them, very few of whom had ever seen a European. When they completed the repairs to the cart and were about to continue their journey a New Testament in the native language was presented to one of their most interested listeners. They never returned that way and the experience, being so very much like thousands of others in their missionary career, was altogther forgotten. Fifteen years later Mrs. C. was in another part of the country on her way to return to America when a native came to her and reminded her of the experience of the broken down cart in the interior. He told her that he had been one in that crowd of curious onlookers who for the first time heard the preaching of the Gospel. His story was a wonderful telling of the old old story ever new, how that the study of the Word by the Spirit's power took away the old stony hearts of men and gave them new and clean ones. It appears that the Testament presented to the native was read and studied under the Spirit's quickening influence. Soon he gave up his idols and was preaching and worshipping Christ. Others were not long in responding to his message. In a few months there was a little company bound together in the love of Christ, who had renounced their false worship. The company increased. The lives of those who joined it were changed, they gave up their sins and tried to lead the Christ-like life. Then sickness and famine visited the community and as usual, the Christians were blamed as the cause of it. Efforts were made to compel them to return to their idols but they refused, then persecution naturally followed. Several were killed. Finally the Christians determined to leave everything and go where they could pray to Jesus without molestation. More than thirty packed up their few belongings and, with the precious New Testament, went off into the jungle together and were never heard of again. Perphaps, at some time, some one will discover a Christian community somewhere in the wilderness of Burma ordering their lives along the lines suggested by the New Testament. Who can tell?

Mr. B., who is engaged in leper work and has, by God's blessing, been permitted to lead many of these unfortunate ones, for whom the Master showed such a great concern, to a saving knowledge of the truth as it is in Jesus He tells of a leper prayer-meeting in the leper quarters of his mission. He was sick and in great trouble, the Lord had just taken a dear one from him and several of the converts from whom he had hoped much had gone off into sin. The mental and physical depression, the sorrow and the shock of disappointment had so completely discouraged him that as he wandered about the compound, scarcely noticing where he was going, he was praying, "Oh Lord! shall I go home?" Just then he heard a voice from the leper quarters. They were having their evening prayer meeting. He recognized the voice of the one who was praying as belonging to a poor fellow whom the disease had robbed of both his eyes and both of his hands. This is what he said: "Oh Lord! I thank Thee that I am a leper. Were I not a leper I would not be here and were I not here, I would not knowThee." Can we wonder that the Missionary took courage? When one as miserable as the leper could thank God for his miseries, he surely had to thank God for being there.

Just a Parson.

NOTES ON THE S. S. LESSON OCT. 15.

The Return from Captivity. Ezra 1. 1-11.. Golden Text: Micah 7-10.

The period during which God was chastening his people now drew to an end. The prophecy that it should do so after 70 years was fulfilled as will all the other things of which prophecy speaks when their time is up. There are many evidences that prove that the Bible is a divine book, but the fact of fulfilled prophecy is one of the strongest. The captivity had a wonderfully purifying influence upon the Jews as all God's disciplinary measures have upon us. Being strangers in a strange land in contact with religions, which they knew were false, they were led to turn to their Scriptures for comfort. Idolatry had always bee a besetting sin of theirs but a period in an idolatrous land forever cured their hankering after idols. Having been subject to suffering and humiliation, their character developed to a strength it never before enjoyed. Their memories of the temple and the traditions which remained with them of the good old days had a healthy influence toward making them a religious people. Having lost the privileges of their religion they only came to realize what their religion really was to them. The heathen sights all about them in Babylon convinced them of the superiority of the religion of Jehovah over all others. The development of the synagogue service and the stricter observance of the Sabbath were two of the fruits of their egorts to preserve in Babylon what was left to them of their last religious opportunities.

The world saw many changes during the period of the captivity. The generation that was carried into captivity had nearly all passed away. Empires had fallen and others risen. Old powers had disappeared and others appeared, but while the map and the history of the world was changing God's plans concerning His people did not change. They never will. What He says He will do for His people will be fulfilled to the letter. Even the name of Israel's deliverer was known long before he was born. If we make God our trust, nothing, not even a great world change, need alarm us. He has provided for the care of His people and the men who are to be their deliverers are known to Him, though they are yet to be born to the world.

"God stirred up the heart of Cyrus" to release the Jews. His instruments may not be His worshippers always, but they must do His will nevertheless. God can put it into the hearts of the great, the powerful, the rich, to help His weak children, and He often does so.

The purpose of the return was not political, but religious. It was to build Him a house. God's people should rejoice for every opportunity to build a house of worship for Him. We should assist those thus engaged. "Those who cannot go should help" should be our rule not only in erecting a temple, but in spreading the Gospel.

The insult offered to Jehovah by profaning His holy vessels after all did not shame Him. The time came when the insulters were things of the past and the vessels were restored to their former glory.

NOTES ON THE C. E. TOPIC. Oct. 15.

Why I Believe in the Bible.

Rom. 10: 17; 15: 4.—The Bible occupies a unique place in the literature of the world. Without it thousands of years of the earth's history would be unaccounted for. While not a book of science, it is the most scientific book men know. Its design is not to give the world poetry, yet within its covers are found the poems whose grandeur compels the classics of all ages to sink into comparative insignificance. One who is acquainted with the laws of nations is amazed to discover that all that is good in any nation's law, must be built up on the base of law as laid down in the Bible. The security of the state, the purity of the family, the relation of servant to master, and the attitude of society to the fallen and unfortunate get the inspiration from the Bible. The Bible as first given to English and German peoples, has become the standard of these languages, and not these alone, but the Bible as translated and given in writing to many other nations by Christian Missionaries become the canon of purity for those speeches. All of this convinces us that the Bible is the most influential book in the world. Because it is so, it must command the respect and attention of all the thinking people.

The Christians' reasons for believing in the Bible are weightier than those above mentioned. The purpose of the word of God is not primarily to teach science, literature or law. It is to reveal the plan of salvation. It tells the whole story of our redemption. If we are redeemed we find in it a most intimate and exact revelation of a redeemer. If we are not among those who glory in their salvation, but ask the question "What must I do to be saved?" it plainly answers us "Believe in the Lord Jesus Christ."

Robert E. Speer writes: We should read the Bible because of its relation to literature. "Now wholly apart from its religious or from its ethical value," said Charles Dudley Warner, "the Bible is one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of."

We should study the Bible because of its influence upon character. It provides a body of constant and noble thought. It furnishes also a right standard of life. We all need such right standards. Our moral judgments are perverted. Our past sins and mistakes and omissions have all left their mark upon us. We are marred by them for seeing—our atmosphere is tainted. We need a new vision of right and duty The Bible gives it to us.

And, lastly, we ought to study the Bible because it brings us into contact with Christ. We do not know one authentic word He said save what we find in the Bible. We do not know one fact about His life otherwise. It is the only book about Him. That alone makes it the most priceless book in the world.

News of the Week.

JOHNSTOWN HORROR REPEATED.

From 150 to 300 Perished in Flood at Austin, Pa., from Breaking of Dam.

Coudersport, Pa., Sept. 30.—With a roar that could be heard for miles, the great dam of the Bayless Pulp and Paper company at Austin, Pa., fourteen miles from here, went out at 2:30 o'clock this afternoon. Forty bodies had been recovered from the ruins when darkness came this evening and it is estimated that from 150 to 300 are unaccounted for, and are believed to be dead.

The dam, which was 530 feet long and 49 feet high, was 32 feet thick at the base and held back more than 500,000,000 gallons of water. For the first time since its construction two years ago, the water was running over the top today, and many persons went out from Austin, a mile and a half away, to see the unusual sight.

They were horrified when a section about twenty feet wide gave way on the west side. A great volume of water poured through the hole and the alarm was quickly sounded. People ran for their lives to the hills nearby, but some were caught in the flood and whirled down the valley. A moment later another break occurred, this time on the east side. It was much greater and permitted the bulk of the mass of water behind it to rush in a mighty volume toward the lowlands.

Phone Operator's Heroism.

Harry Davis, a locomotive engineer of this place, reached a telephone and notified the operator at the exchange. She called as many persons as possible, but the time was short.

The raging flood tore down the little valley, carrying death on its debris covered crest.

Hundreds of women and children, the men being away at work, were caught in their homes and drowned or crushed before they knew what had happened. Houses went down before the mighty onrush of water, and gas pipes,, bent and broken, released their dangerous contents. Before the water had passed on its terrible course through the town, a dozen fires were burning in as many places and the cries of injured and imprisoned persons joined in the terrific thunder of the flood.

Much of the debris lodged against the shops of the Buffalo and Susquehanna railroad, and there the fire raged fiercest . Many men were caught here and it is believed that few, if any, escaped with their lives.

Flames Add to Horror.

The course of the flood was through the business center of the little village. A majority of the buildings were of wood, and those which were not immediately wrecked by the torrent were soon in flames. So sudden was the onslaught of water that many persons had no time to flee to the hills, but others received the warning and believing it was fire, hastened to the center of the town, only to be caught in the flood and swept away.

The flood passed quickly, leaving desolation in its wake. Houses had been crushed and tossed about like toys, while hundreds of bodies had been carried down on the crest of the surging torrent.

Flood Passed Quickly.

With the passing of the water those who had fled to the hills hastened to return to their ruined homes in search of relatives and friends. Here and there bodies had been cast up along the path of the torrent and about forty bodies were recovered in a short time. Some of them had been so badly battered by the tossing debris that they were beyond recognition, while others had been carried along with no apparent injury. Many were caught in the burning buildings, and it will be days before the real extent of the calamity will be known.

TURKO-ITALIAN WAR.

Ottoman Navy is Defeated; Turks Evacuate Tripoli.

Paris, Oct. 2.—The Agencie Fournier at midnight sent out the following Rome dispatch dated October 1.

"A telegram from Constantinople to the Tribune says all the consuls at the Dardanelles have telegraphed that a naval battle is going on in the straits. Reports of guns are heard as far as the Bosphorus."

At 1:30 o'clock this morning the same agency sent out a Rome dispatch dated October 2, saying:

"News of the destruction of the Turkish fleet seems to be confirmed."

Tripoli, Sept. 30 (Delayed in transmission).—Fire was opened by the Italian fleet on the forts this morning. It ceased almost immediately, the Turkish troops evacuating Tripoli with the object, as it appears, of preparing for resistance in the interior.

London, Oct. 1.—Out of a perfect maze of conflicting reports and rumors it is utterly impossible at the present stage to sift the grains of truth concerning the opening days of the Turco-Italian war. It appears even doubtful whether there has been any actual occupation of Tripoli, and it is practically certain that there has been no bombardment by the Italian warships. It seems also certain that the reported destruction of the Turkish fleet is untrue. In fact the only result of the first three days' hostilities which can be vouched for is the destruction of the Turkish destroyers by the duke of the Abruzzi's ships off Prevesa. The Tripoli cable is closely sealed, so that it is impossible for the outside world to know what is going on there.

TRIPOLI IN HANDS OF ITALY.

Berlin, October 4.—Tripoli has fallen, after a heroic defense by theTurkish garrison. The Turks withstood a terrific bombardment from the Italian fleet.

As soon as the garrison abandoned the town, the white flag was hoisted over the ruined forts and the Italians prepared to land.

Rome, via Frontier, October 4. — All reports that the bombardment of Tripoli is causing great destruction must be discredited, it is announced here, until officially confirmed. The three admirals responsible for the blockade have instructions to avoid unnecessary damage and limit their action to silencing the Turkish batteries and forcing the garrison to surrender or evacuate.

King Victor Emmanual today issued an order to the generals and admirals of the army and navy to "shed as little blood as possible."

The bombardment of the main batteries at Tripoli began at 3:30 o'clock yesterday afternoon and continued until sunset. The batteries replied to the Italian fire without effect.

The greatest care was taken by the Italian gunners to avoid damaging the buildings of the town. Only a lighthouse and one of the batteries were destroyed. The dispatch to the government was timed at Tripoli at 7:45 o'clock last night.

SCHLEY, THE HERO OF SANTIAGO, DEAD.

New York, Oct. 2.—Rear Admiral Winfield Scott Schley fell dead in Fourty-fourth treet at noon today.

Schley was a veteran of the Civil war. He served long in the Pacific squadron, and then took charge of the South Atlantic fleet during the Spanish-American war. He won fame by his victory at Santiago bay.

Admiral Schley had been out of town over Sunday and on his return heer had gone to the New York Yacht club, at West Forty-fourth street. After a short stay at the club Admiral Schley left the clubhouse and started to walk along Forty-fourth street toward Fifth avenue, when he became suddenly ill. A hasty call was sent for physicians and an ambulance, but before aid could reach him, the admiral was dead.

DR. WILEY STAYS, M'CABE AND DUNLAP OUT.

Washington, Oct. 3.—In a sudden succession of orders an initial move in the expected reorganization of the department of agriculture, Solicitor George P. McCabe today was retired from the pure food and drugs board, Associate Chemist F. L. Dunlap, closely identified with McCabe, was allowed leave of absence until the president's return, and Chemist Harvey W. Wiley is left apparently in supreme command of the board. Dr, R. E. Doolittle, of New York, was temporarily appointed to the board to succeed Mr. McCabe.

The changes were announced by Secretary Wilson today, following a conference with Dr. Wiley, who has been on a long vacation. They were deemed inevitable in view of the official and personal antagonism aired before a congressional committee last summer and Dr. Wiley's exoneration by President Taft, ofater Attorney General Wikersham, with view aligned with those of Secretary Wilson and Solicitor McCabe, had recommended Dr. Wiley's removal from office as head of the chemistry bureau on grounds of technical irregularity in appointive methods. The investigation of the doctor turned into a probe of his accusers with the result that he was vindicated and his accusers were criticised.

BATTLE WITH STRIKERS.

Jackson, Miss., Oct. 3. — In a battle in the freight yards of the Illinois Central railroad at McComb City between strikers and strike breakers late today, several persons were injured, one probably fatally. Governor Noel ordered out troops at 7:30 o'clock to-night, and two military companies are now hurrying to the scene.

Several hundred shots were exchanged during the hostilities and among the strikers there were a number of broken heads.

The train bearing the strike-breakers had pulled down to the freight track. More than one hundred strikers immediately assembled and hostilities started when, it is claimed, a strike-breaker hurled a brick among the strikers.

Immediately a fusillade of shots followed. The strikers were in nearly every instance armed with pistols and they opened fire on the coach windows, at which the heads of the strikebreakers could be seen. Several fell after the first volley was fired. The occupants of the coaches immediately returned the fire through the coach windows, keeping well scattered.

The battle raged for fully twenty minutes. Finally the engineer in charge of the train made a dash for his locomotive, managed to get aboard white the bullets were flying thick about him, opened the trottle and pulled out at full speed

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VOL. XXVI. **BERNE, INDIANA,** October 12, 1911. No. 40.

A HARVEST SONG

After the plowing and sowing
After the burdens and heat,
After the seasons of striving,
Cometh reward that is sweet;
Cometh the rest-time we merit,
When labor is not in vain,
A time to laugh and be merry,
Singing the harvest refrain.

After the battle of effort,
After the sigh and the tear,
After the watching and waiting,
The time of reaping is near;
When the deeds and seeds bear fruitage
Cometh a time to be glad;
After the trouble is over,
Time to forget we were sad.

After the planting and tending—
Long after the fruits mature,
Cometh sweet rest for the weary
And peace for those who endure;
A time for rejoicing cometh,
Then laugh, and thy mirth prolong-
Toil's recompense is in reaping
When cometh sweet rest and song.
—Exchange.

NEWS AND COMMENT.

What can God do for others through you?

The return from captivity of sin gives joy to men and angels.

Change of Address:-Rev. C. Hege from Henderson, Nebr., to Freeman, S. D.

Conference Clipping.—Editor A. B. Rutt makes the following statement: "We are glad to note that while all the services were deeply spiritual, they were also vital to the growing life of the conference. It may be said of the conference at Berne, Ind., and the one at Meadows, Ill., that the leaders in both bravely took hold of the problems that are facing the church of today. The crowning meetings in each conference were the missionary services."

Blessing of Colportage.—There is as much difference between colportage work and other secular business as there is between preaching the Gospel and lecturing on the wars of Caesar for profit. We are, therefore, most highly pleased to note that the Nebraska Annual Conference of Mennonite Brethren in Christ has passed a resolution encouraging the spreading of religious literature, thus lifting colportage work above ordinary secular business, and the motives of those engaged therein above the motive of an ordinary mechanic. There is more Gospel in selling a religious book than in driving a horse-shoe nail.—Gospel Banner.

Effective Co-operation.—The return of the Jews from the captivity in the foreign heathen land, Babylon, could only be accomplished, with God's moving and help, by co-operation and united effort on part of those who were of the same mind and had the good cause at heart. This God pleasing act of these returning Jews who were captives for seventy long years, but at the proper time uniting and co-operating again to return to the Holy land, speaks volumes today to churches and denominations that are split and divided into many factions and fractions.

Money for Missions.—The American Board reports the largest yearly receipts for missions in all its history—$1,029,000, also $1,100,000 for permanent endowment funds for higher education abroad.

The General Council of the Lutheran Church in America has arranged to raise the sum of $2,-000,000 as a jubilee fund for mission purposes

The splendid record of giving made by Christian women is thus summarized by the Reformed Church Messenger: The special offerings of the American women, made during their Missionary Jubilee practically reached a million dollars. The jubilee has at the same time been made the occasion for estimating the gifts of Christian women to Missions during the last half century. The figures given so far are as follows: The Congregational Church during forty-two years, $4,859,781. The Methodists in forty years, $11,713.632. The Presbyterians in forty years, $10,197,315. The Baptists in forty years, $3,252,114. The Episcopalians in thirty-nine years, $1,-850,000. During the fifty years since the Women's Union Missionary Society has been organized, not less than thirty-eight millions of dollars has been raised through the women and the churches to carry the Gospel to all lands.

Canada.—If the issue in Canada had really been annexation, the election has gone as most of us would have wanted it to go. The result shows that nobody in Canada wants annexation. It was only the fact that Laurier protested against it, and bitterly claimed that the opposition was presenting a false issue that gave his party any votes. Most of the people knew the annexation cry was humbug Had it been the honest issue, the vote against it would have been unanimous. Annexation, in deed, ought to be opposed by all parties in both countries. Our territory is already so large as to be unwieldy. There is an advantage in extending from sea to sea, but it will never be possible for us to have a compact government such as that of Germany or France. Further extensions of contiguous territory would loosen the bonds of unity, and be dangerous. The government of distant possessions, such as the Phillipines is different. We could gain nothing by annexation. The people of Canada are better off as they are. They have one of the best governments in the world, it is as democratic as the United States, and many public questions have been managed better than in the United States.—Journal and Messenger.

MENNONITE YEAR BOOK

The Mennonite Year Book and Almanac for 1912 published by the Eastern District Conference, is now ready for delivery to its patrons. This edition is fully equal to any former edition published. Besides the usual calendar part and Bible readings and other regular almanac features, it contains a large amount of interesting and valuable reading matter, including much historical matter never before published.

Among the valuable and interesting articles the following topics will indicate its worth:

Reminiscences from early life among the Mennonites in Europe.

Severe integrity of early Mennonites—1588—demanding scrupulously honest-dealing among men.

How Mennonites were persecuted and martyred three hundred years ago.

European and American foundations of the development and growth of the Mennonite church.

Notes from the jurnal of two Mennonite young men—merchants on a two-years' journey, 1766—68.

Early settlement of Russian Mennonites in South Dakota.

How Mennonites dressed in the 16th century.

Tombstone inscriptions from one of the earliest Mennonite cemeteries.

Articles on our Missions in India Conference reports and much other matter of interest and value not found elsewhere. The coming edition is beyond a doubt superior in many ways to any of its previous editions and a copy should find its way into every Mennonite family. Price: Single copies, postpaid 10 cents. Per dozen, postpaid $1.00. Address N. B. Grubb, 715 Berks street, Philadelphia, Pa.

MISSION WORK IN JAPAN

The encouraging report from Japan and Korea show plainly that the Christians there are ardent, zealous, in dead earnest to serve the Lord after their conversions. The following account from the Herald and Presbyter, by Rev. G. W. Fulton, is noteworthy:

You will remember the murderer of Prince Ito was a Korean called An. He was tried at Port Arthur condemned and executed. At this trial two Japanese lawyers were assigned by the court to defend him. They did their utmost for him, and the man was much moved by their sincerity and kindness. When the man found himself face to face with death he was led to consider his past and was brought, apparently to a sincere and profound repentance. You may remember that he had once been a member of the Roman Catholic Church. A Catholic missionary from Korea visited him and gave him instruction and comfort. After repenting of his great sin his mind turned to the lawyers who had befriended him. He begged them

to seek the salvation of Christ, He told them that he was about to suffer the just penalty for his sin; that his body must die, but his soul would live. He had departed from the teaching of Christ and had fallen deep into sin but he now saw his great error and was sincerely repentant for it all. He believed that God had mercifully forgiven him and he would be saved. His only concern now was for his two friends who had been so good to him and who were away from Christ. Again and again he spoke to them, pleading with tears that they too, would repent and accept the salvation of Christ. They were deeply impressed by his concern for them, by his sincerity, by his great earnestness, by the great change which had come over him, as well as by the truth he made known to them. The time for his execution came, and they were still more profoundly impressed by the spirit of confidence and fortitude with which he met his doom. One of them named Kamada, was particularly moved and felt a strong desire to become a Christian.

One day, on his return home, among his mail he found a paper addressed to a man of the same family name with himself, but the given name different.

Protruding from the wrapper he saw the word "Fukuin," or "Gospel." This was just what he wanted to know about more than anything else, so, although he knew it was wrong to open another man's mail, he was unable to resist the strong desire to know what was in the paper, and he pulled it out from the wrapper and read it from cover to cover. It proved to be the "Gospel Message," published by Mr. Brokaw in Kure. He at once wrote to Mr. Brokaw to have the paper sent to him. He then put the paper back in the wrapper, took it to the post office and confessed to what he had done and his reason for so doing, apologizing for his act.

From that time forward he became an earnest inquirer. He sought out the Japanese preacher in Port Arthur and went to him for Bible study, attending also the church services. Nov. 12th we visited Port Arthur on our journey Japanward, and called on the evangelist at the chapel. As we entered, a man was leaving, and we were afterward told he was the lawyer Kamada, who had been baptized the day before. The other lawyer is also an inquirer, and his wife is already a Christian. "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Surely he maketh the wrath of man to praise him and overruleth evil for good.

WOMAN'S PLACE.*)

This is a question that has had no end of discussion from woman's creation straight down to the age in which we live, a question as debatable today as it was a hundred years ago, and if anything more complicated than ever. Woman's place—where is it? In the home, in the community, in our commercial life, in the school, and in the church? Thus the question broadens out. And in view of the fact that we Mennonites are confronted by this same question, it may not be amiss to offer a few suggestions usable or useless, in the proper solution of this problem.

Woman's place—where is it? Thank God, we can assert on our own behalf, and agree with brighter minds, that her first place is in the home. This is her loftiest calling, and though attaining similar heights in other vocations of life, she shows best her God given powers when in her true domain. What responsibility! Given jewels by the hand of God, with character to mould, destiny to shape and small but mighty latent power to direct. No wonder a leading spirit in our political life has said that "the mothers of our country are the sinews of our nation."

While yet we praise and applaud woman for her contribution to the progress and welfare of mankind through her womanhood, her motherhood let us not stop there. Let us thank God for all of this, but let us see in her something more, something greater than a mere reproductive machine. Let us see in her a woman. God pity the individual or nation whose opinion of woman's place is so narrow so antiquated as that. We must widen our vision. And if we do, we will find her filling places in our commercial and competitive world as acceptably as she does her queenly position in the home. Thank God for the uplift that has come through her divinely inspired efforts in every department of art, science and religion. And if we menfolk were to inquire more closely for the real reason why we find her so frequently successful in all walks of life, might we not make the humiliating discovery that it is because she not only competes with us but even surpasses the miserable mediocrity of our own sex.

Holding her place successfully today is all the more remarkable when we remember that she has had comparatively little help offered her by man. Every inch of territory was won largely on her own merits. Nothing was surrendered to her by man by any degree of decent grace. Everything contested! Precendent, custom, red-tape, natural assumed superiority, all and more than these were used in our endeavors to retain our rightful possessions. Perhaps we men are more fully persuaded in our own minds that woman is our "better half" than we are willing to confess. Perhaps we are reasonably afraid of such competition. Perhaps this explains why we are so reluctant to grant her any further advantage, and so anxious to relegate her to the background. But here, as in everything else in nature, time will tell. It will be " a survival of the fittest."

But with all candor let us examine the reasons for this problem today. Why has woman left her natural domain? Why is she found today, working shoulder to shoulder with her brothers in the shop, factory, office, store, schoolroom, hospital and church? Is it because vanity prompted her to the conquest? Did she prefer the rush and hurry of our commercial life to the quiet and sacred retreat that the home had to offer her? Has she deliberately turned her back upon her divine calling of motherhood? No! Emphatically no! We cannot believe that it was choice so much as necessity that drove her to it. Not desire but economical conditions that made it imperative for her to seek the field she did. Again selfish man, unwilling to aid, yet ever ready to profit by her necessity, took advantage accordingly. She could run his machines efficiently, write his letters, keep his accounts, manage his store, teach his children, nurse him when sick, carry the Gospel (delivered to man) to the heathen world and to the "down and outs" of our slums, and do it for less money than he could find a reliable man self-sacrificing enough to do it. Why? His better half? Better brains? Larger heart? Deeper consecration? Well, we'll permit generous man to answer. But we venture to say that if man will pause long enough in his mad chase after dollars and fame, to round up enough male help to man his shops, stores, offices, schools, hospitals and churches, woman will be only to glad to lay down her burden and come to the "home rescue" of the one whose place she is now so nobly filling.

But since the possibilities in this direction are very remote, what shall be our attitude towards woman in her upward and onward struggles? She is knocking at our doors. She is only waiting for further encouragement. What shall we do? Three courses are open to us. We can line ourselves up with that class of mankind which is constantly living in the past. We can point with these to Egypt, Assyria, Persia, Greece, Rome, Germany or even the Bible, and say custom, precedent, authority forbids our giving her any large scope for action. We can go to the other extreme, and line ourselves up with the followers of modernism who cry "open the doors to all without reserve. Anything is right so long as it is new and progressive." Thus too, liable to serious blunders. But a third course is still open to us. This runs between both extremes. And it is nothing else than Christian charity. Custom, precedent, and authority may be wanting, but this is not a question of what we dare do, but of what we may do; a question of liberty, not of law. When, therefore, in the future, candidates from the ranks of our sisters step forward to enter any field of labor instead of halting her just because she happens to be a woman, let us bid her Godspeed and praise the Lord for having called her. "What God hath cleansed make not thou common." Thus as God indicates today let us do. As the Master calls today let us approve. As heaven designates the place for worthy woman today, let us say Amen!

W. S. Shelly.

*) At the last General Conference Rev. J. W. Kliewer read a German paper (which will be published also in English) on the subject, "Is the ordination of women to the ministry scriptural?" which will furnish important additional matter for a thorough study of this subject.—Ed.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

PREACH THE WORD

Some time ago, we read, in one of our exchanges a bit of a Christian woman's experience which has a deep tone of sadness in it, and the more because she is only one of many who are making similar experiences in these days. This woman, as the story goes, had parentage of fine education and naturally had acquired an appreciation of books and music and art and other features of refinement. For some years she has been living in an "unfrequented region" of British Columbia, neighboring for the most part with Indians. There being no church, her religious privileges were limited, and she had heard at most but fifteen sermons in fifteen years.

Recently, with an intense longing for a new touch of what she had lost and missed, she came down from her home in the north to visit through California, her former home. At a point near Los Angeles, she spent her first Sabbath and attended church. Two lines of a letter written by her tell of her disappointment. "I heard a semi-religious address on Paul at Athens—mostly Athens—from the pulpit. Came home along the beach and enjoyed the sermons preached by the surf.

What a lesson such an incident teaches on the mistakes of the pulpit which departs from the pure gospel message. The narrator well says: "A woman with a hungry heart, after years of yearning for a crumb of the bread of life, finds herself in the great congregation on the Sabbath day and lifts an eager face to catch the words that shall tell her of the life, love and joy still gliding through God's Holy City and watering his divine abode. She hears—what? That the healing of the seamless dress is by our beds of pain?' No. That if 'we touch him in life's throng and press, we shall be whole again? No. She hears that Paul was once at Athens—'mostly Athens.' And the hungry heart cries out, ' I sought bread and I have found a stone.' "

When will such preachers learn that nothing satisfies the human longings and needs like the unadulterated gospel? "Go preach my gospel"—that is the call and the commission. "Preach the word." To offer a starving child a stone for bread would not be so pathetic and foolish as offering to a heart, hungering for the bread of life, a stone instead whatever the substitute may be. Think of that woman coming from her home in the wilds of a new country craving nothing so much as a real gospel sermon and at the first opportunity to be given chaff—nothing but chaff! What a travesty on the gospel ministry! The Master says to every one of his ambassadors as he said to Peter, "Feed my sheep." He does not mean that they should be fed on "husks." He has provided the gospel. That is the preaching that every preacher should preach, not only occasionally, but on every Lord's Day. Why should anybody be compelled to go out of the Lord's house as hungry as he came?

Preach the word. Nothing else is worth the while It is soul food, the bread of life, the living water the men need and must have and which they will appreciate more than anything else that anyone can bring them. There are always hungry souls; send none away empty.—Evangelical Messenger.

Home Circle.

THE TRULY BRAVE.

Who is the truly brave?
The boy with a self-control,
Who curbs his temper and his tongue,
And though he may be big and strong,
Would scorn to do the slightest wrong
To any living soul.

Who is the truly brave?
The boy who can forgive,
And look as though he had not heard
The mocking jest, the angry word;
Who though his spirit may be stirred,
Yet tries in peace to live.

Who is the truly brave?
The boy whose daily walk
Is always honest, pure and bright,
Who can not and who will not fight,
But stands up boldly for the right,
And shuns unholy talk.

Who is the truly brave?
The boy who fears to sin,
Who knows no other sort of fear,
But strives to keep his conscience clear,
Nor heeds his comrades' taunt or jeer,
If he hath peace within. Ex.

Clifford's Visit.

"I wish there would be no old dishes to wipe," whined Clifford. "I never saw one little supper make so many. Rob White never wipes dishes, and I think it's hateful that I have to do it."

Mrs. Fagan looked at him in dismay.

"Why, Clifford, I thought you enjoyed helping mother," she said.

Clifford felt sorry about the pained look on his mother's face. "I do like to help you, mother, and all that, but dishes are girls' work. I wish I didn't have to wipe any more for a whole month, anyway."

"Well, you need not," said Mr. Fagan, who had just come into the room.

"Why needn't I?" questioned Clifford.

"I had a letter from Cousin Helen Webb to-day, and she wants you to visit her for a month. She says she wants some life in the old home," explained Mr. Fagan.

Clifford danced with glee. "May I go?' ' he questioned. "I never saw Cousin Helen but I know she would be fine. It will be great fun to visit in a little town."

So it was arranged that the visit should be made, and Clifford spent the week intervening making plans. He arrived at his cousin's in state of great excitement. He could hardly go to sleep that night for thinking of what he would do the next day.

His cousin tapped at the door at half-past five the next morning.

"Yes," called Clifford, drowsily, and he immediately went to sleep again.

At six, Miss Webb opened Cliff's door. "Breakfast is ready," she said quietly. "I am surprised that you are so lazy. A big boy should be up early. I am ashamed of you."

"Mamma lets me sleep until nine o'clock," he answered in surprise. "She says a growing boy needs lots of sleep to make him strong."

At breakfast, Clifford's table manners were criticised. His cousin was shocked later, when he slid down the banisters. She was greatly amazed when he went uptown without asking.

"Why, Cousin Helen, a fellow must do something for amusement," he explained.

At the end of three days, Clifford longed for home. There he had some liberties: here it was always "don't." He had never realized how nice home was before. That evening out of sheer loneliness he offered to wipe the supper dishes.

"No, thank you," said his cousin. "You would break one the first thing."

"I wipe my mother's dishes and they are just as nice as yours." Clifford knew the remark was impolite, but he didn't care.

"I am going home to-day," Clifford the next morning announced at breakfast.

"Going home!" his cousin exclaimed. "Why, you came to stay a month, and a week is not gone yet."

' 'I don't care. It seems that I would just die if I didnt see my father and mother to-day. I'm going home at one o'clock." And go he did.

Mr. and Mrs. Eagan were surprised just as they sat down to supper by a "Hello," followed by Clifford.

"Why, Clifford, what is the matter?" his mother exclaimed.

"Nothing; I just got homesick. I thought I would just die. I guess Cousin Helen don't understand boys; she never wanted me to do a thing. I am so glad to be home. I won't complain if I have to wipe dishes."

"So there are worse things than wiping dishes are there, son? his mother asked, smiling.

"Yes and I'll tell you what it is: It's to live with some one who don't understand a fellow like his mother does. Mothers don't mind a boy's noise and fun," and Clifford gave her a resounding kiss.—Methodist Recorder.

Marriages.

Hallman—Hedrick. — On September 9, 1911, at Quakertown, Pa., by Rev. W. H. Grubb, Jessie Hallman and Mrs. Annie Hedrick.

Stoneback—Stauffer.—On September 30, 1911, in their newly furnished home in Quakertown, Pa., by Rev. W. H. Grubb. Edwin Stoneback and Katie Stauffer.

Deaths.

Clymer.—On Sept. 26 at the St. Agnes hospital, Philadelphia, Pa., Mary Lizzie, wife of Isaiah T. Clymer, and oldest child of Rev. and Mrs. A. B. Shelly, aged 52 years, 22 days, died of intestinal paralysis. Sister Clymer was a member of the East Swamp Mennonite church, and for over 30 years organist. Services and interment took place at East Swamp Mennonite church on Sept. 30, when Rev. A. S. Shelby spoke at the house, and W. H. Grubb in English and N. B. in German at the church. She is survived by her husband, daughter, one sister, two brothers, parents and Mr. Clymer's parents, aged 92 and 89 years respectively, who make their home with their son

FINANCIAL REPORT.

of the entertainment committee of the General Conference, held at Bluffton, Ohio, from Aug. 31 to Sept. 6, 1911.

RECEIPTS

Cash donated by members of the Swiss Mennonite church	$129.02
From the sale of meal tickets	486.27
From the sale of articles left over	18.86
Total	$634.15

EXPENDITURES.

For Groceries	$49.21
For meat	75.85
For bread and cookies	39.25
For cheese	34.66
For dry goods	10.25
For light, fuel and ice	28.49
To College Choral Society to help defray expenses for concert	10.00
For printing	3.25
For lumber and plumbing	15.31
For sundry expenses	12.93
Total	$279.20
Total income	$634.15
Total expenses	279.20
Balance	$354.95

This large balance is due to the fadt that a large amount of eatables besides the cash donation, were given by members of the congregation. This balance will be sent to the treasurer of our mission board.

Committee:

W. S. Gottshall,
E. J. Hirschler,
A. E. Lugibihl,
Enos Burkholder,
Noah Moser,
Elmer Basinger.

Contributions.

FOR FOREIGN MISSION.

In the months of August and September the following gifts were received:

(a) General Treasury.

From the Langham church, Sask. $40; Rosenort church, Sask. $52; Salem Menn. S.-S., Wisner, Nebr. $9.60.

(b) City Mission Treasury.

From mission boxes, Berne, Ind., $16.08; J.J. Rupp, Upland, Cal. $5; Y. P. S. of Johannestal church, Hillsboro, Kan. $10; in August E. F. Grubb received $6.71; San Marcos church at Paso Robles, Cal. $15; Jacob Dahlem, Ioamosa, Cal. $10. Salem Menn. S.-S., Wisner, Nebr. $9.50.

Gratefully acknowledged,
M. HORSCH, Treas.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Correspondence.

Pretty Prairie, Kan., Oct. 5.

Dear Readers:- The future prospect of the temperal things are very presuming. After the refreshing rains the wheat fields are in fine condition, although here and there complaints were heard that insects are destructive.

Sept. 26 was an important day for many of this vicinity. For on that day Pres. Taft, who is taking a trip through the central states stopped in the county and thousands gathered to see the ruler of the grandest country. Great preparations were made for his reception. No doubt too much interest is shown in temporal affairs and thereby the noblest is often lost sight of. Would such preparation be made for the reception of the King of Glory, greater would be the citizenship of heaven. It is natural for man to go from one extreme to the other.

Four families have left our community and made their home by Monroe, Wash. We shall miss them very much but wish them God's speed.

Some have left to attend a four coupled wedding in S. D. while others are visiting in neighboring communities.

After years of hard laboring we are glad to note that the labor was not in vain, especially in the educational interest. The young people are beginning to awake to the realization of the importance of preparing for life.

So far ten of our young people have left for different schools. We rejoice and look with great hope to the future time when our young people will be capable to cope with the young people of other denominations. It seems to me that we have too long been satisfied with mere existing and not realized the joy of life. We fall short of our duties unless we enjoy and make others enjoy life to its fullest capability.

In the spiritual life we were especially blessed by the visit of Missionary Petter from Oklahoma and Missionary Linscheid from Montana. Both called our attention to the great work yet to be done among our neighbors, the Indians.

Their visits to us will remain long in remembrance. May God recompense them for their work and may our hearts beat faster for the missionary cause and may our joy multiply accorddingly. Then shall we reap without ceasing.

MAKE PRINCIPLES FRUITFUL.*)

"How Can We Make the Distinctive Principles of the Mennonite Church More Fruitful in the Lives of Our Members?"

We as Mennonites are named after a unique personality, Menno Simon, who lived four hundred years ago. He was born in Witmarsum, Friesland; was educated for the priesthood of the Catholic Church and began to serve in that capacity in 1524.

In the first year of his ministry his conscience began to smite him; after a struggle for nearly two years he resolved to read the New Testament. So he was led step by step out of bondage into liberty and in 1536 he was converted and renounced Roman Catholicism. "With the yoke of sin he renounced the yoke of human authority in religion; and the liberty which he claimed for himself he freely conceded to others."

Menno Simon was not the founder of a new church, as many suppose; he was simply the organizer of a church already existing, but composed of many scattered and discordant elements. So eminently successful was he as an organizer that in course of time nearly all the brotherhood in any portion of Europe fell under his influence, and most of them were called by his name. But this work was done against tremendous odds. Menno says: "For this I, my poor, feeble wife and children have for eighteen years endured extreme anxiety, oppression, affliction, misery, and persecution, and, at the peril of my life, have been compelled everywhere to live in fear and seclusion.....when they (ministers of the state church) at weddings and feasts, pipe and beat the tambour and vaunt loudly, we must look out when the dogs bark, lest the captors be at hand. Whilst they are saluted as doctors, lords and teachers by every one, we have to hear that we are Anabaptists, hedge-preachers, deceivers and heretics and must be saluted in the name of the devil."

A decree had been issued that whoever would shelter, or in any manner conceal Menno Simon or any of his followers, should suffer death. A man named Reynerts violated this decree. A few days later this hospitable man was taken to Leeuwarden. He was asked to tell where the great leader was hidden. He refused and was subjected to the most cruel torture until death came to his relief. A decree was also issued in West Friesland offering general pardon, the favor of the Emperor, freedom of country, and one hundred Carl guilders (forty dollars) to any one, even the worst criminal, if he would arrest Menno and deliver him to the authorities. To aid in this, a full description of his appearance, clothing, etc., was nailed to various church doors. But He who hid an Elijah and a Jeremiah before the dawn of the Christian era provided a way of escape for this champion of truth; for he finally found a safe retreat on the estate of a very wicked nobleman.

The foregoing items and fragments of history reveal to us the spirit and temper of the man, the reformer, the founder of our denomination, called Menno Simon. At the same time it discovers to us the fact that Menno and the doctrines which he espoused were decidedly unpopular with the world at large. He and his followers were regarded by kings and magistrates and even some reformers, as a set of dangerous heretics; so the peace-loving and peace-advocating Mennonites were persecuted, tortured and many slaughtered as so many helpless and defenseless sheep. "Whoever may be right," Fox says, "we know that the persecutor is wrong."

**Some of Menno Simon's distinctive principles were as follows:

1. Baptism upon Confession of Faith.

Baptism at that time was considered a saving ordinance—tantamount to regeneration. This Menno repudiated. He opposed and rejected infant baptism entirely. He taught that it is a self-begotten rite and human righteousness; that in all the New Testament there is not a word or command about baptizing infants, by Christ or by the apostles.

2. Refusal to Take an Oath.

This was based on the declaration of Jesus (Matt. 5: 33—37) and of James in his epistle. — "The Christians of the first centuries in general seem to have understood these words thus, and we have on record the testimonies of almost all the old teachers of the church against the use of oaths." Basilides even died a martyr's death for refusing to swear.—Fidelity to this doctrine would simplify matters and settle, once for all, what is disturbing the minds of some.

3. Non-conformity to the World.

"This is not a kingdom in which a display is made of gold, silver, pearls, silk, velvet and costly finery, as is done by the proud, wicked world, and which also your leaders teach and give you liberty to do under this deception, viz.: that it is harmless if you do not desire to serve them from your heart. Here is no lying, eating, drinking, or hypocrisy; here none conforms himself to a drunken, luxudious idle and idolatrous world, nor lays from him the cross of Christ. All are upright and godly in heart and deed."

4. Non-resistance (Wehrlosigkeit).

Quoting Menno once more: "We teach and confess that we know of no sword, nor commotion in the kingdom of the church of Christ other than the sharp sword of the spirit. I am well aware that these tyrants who boast themselves Christians, justify their abominable warring, uproar and shedding of blood by referring us to Moses, Joshua, etc., but do not reflect that Moses and his successors, with their iron swords, have served their day, and that Christ has now given us a new command and another sword. I do not speak of the sword of the judge, for this is quite different; but I speak respecting war and sedition. They do not reflect that they bear the sword of war, contrary to the Gospel."

These were bold words to utter in an age when the war spirit ran high, when faithful witnesses to the truth exposed themselves to the fate of cruel torture and martyrdom.

How do we account for this boldness of Menno Simon? Like Paul of old he had a heavenly vision and was not disobedient unto it. Clearsighted and enlightened as he was, he grasped the central truth of the Gospel—the Gospel of the "Prince of Peace" —more fully than even the other reformers did. — We sometimes hear it remarked that the Mennonites are a hundred years behind their time; it would be fairer and more truthful to say that they are in advance of their time. And this accounts largely for their being misunderstood and underrated. A large proportion of our noblest citizens are beginning to realize that war and blood-shed

*) Read at Wadsworth, O., before the Middle District Conference which requested its publication.

**Every one should familiarize himself with "Mennonite Articles of Faith."

are absolutely unchristian—yea, barbaric. Menno Simon told the world this truth four hundred years ago!

Brown says: "Posterity will marvel to perceive how slowly the church recognized the noblest reformer of the sixteenth century."

Turning over the pages of the history of our church, we find that, on the whole, Menno's followers fared no better than himself at the hands of their fellowmen. It would require a book of many long chapters to contain a record of all the wrongs and suffering heaped upon them for the sake of the principles which they believed in and advocated. A portion of the eleventh chapter to the Hebrews is quite applicable to their lives also: "They had trial of mockings and scourgings, yea, moreover of bonds and imprisonments; they were stoned, they were sawed asunder, they were tempted, they were slain with the sword; they went about in sheep-skins, in goat-skins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth."

(To Be Concluded.)

Editorial.

The dissatisfaction which people are beginning to feel with some of the hymns used in devotional gatherings found a way of expressing itself through Governor Wilson, of New Jersey. The Governor objected to the hymn "Beautiful Isle of Somewhere" and his objections have been subjected to considerable attention by both the secular and religious press. We often wonder how long people will stand for the kind of stuff appearing in some of the popular religious song books. These books are published for profit by private concerns. The questions in their make-up are, will these songs take? Will they have a catchy air? Will the words be striking? Will the crowd like to sing them? etc. Because publishers want to sell books, they make them up for the benefit of their unthinking patrons. If a hymn book or a song were to be rejected or accepted by the public on the recommendation of a committee of thinking men who subjected them to a keen analysis before recommending them we would be singing things quite different from what we now hear in our Sunday schools and Young People's meetings. Certainly we would not be given to such vague or even truthless songs as "Over the river faces I see" or "Oh to be nothing!" or "Whatever is, is right," or "Hasten away to where the flowers are blooming" or something of that sort. It certainly is time that we get some sense into some of our singing.

On the other hand we cannot ignore sentiment in our devotional singing. Some songs suggest more than their words express and a perfectly meaningless jingle of words to an unbeliever or a non-Christian may open worlds of blessing and beautiful and helpful suggestions to a devout Christian.

An editorial writer of one of our dailies discussing the Governor's objections has this to say in reply to the Governor's criticism:

Governor Wilson is still a good deal of the school master. When 6,000 young people sang for his benefit. "The Beautiful Isle of Somewhere," and no doubt sang it very sweetly, as the result of many rehearsals, he declined to be pleased with it but told them it was "silly." That hymn or song runs in part as follows:—

Somewhere the day is longer,
Somewhere the task is done,
Somewhere the heart is stronger,
Somewhere the guerdon won.

Somewhere the load is lifted,
Close by an open gate,
Somewhere the clouds are rifted,
Somewhere the angels wait.

The Governor's particular objection to the peace is that while it tries to describe Heaven it is "vague." "Where," he asks, "is that ridiculous beautiful isle? Who has discovered it? Who has charted it? Where is it?" He recommended the Sunday School Convention to drop such hymns and sing instead the paraphrases of the old Psalms.

Would the Governor forbid all singing about Heaven? If not how can he hope to avoid the "vagueness" that he condemns? Who has charted heaven or who can give its exact location? Is the Isle of Somewhere more vague than the "Happy Land, Far, Far Away," of which children have been singing with acceptation and no doubt with spiritual benefit for some one hundred and fifty years? Hymn writers, we think, may be excused if in dealing with our existence and abode beyond the grave they avoid that exactitude which Governor Wilson craves, but which we fear he cannot supply himself.

There is not much to be said for "The Beautiful Isle of Somewhere" except that it has pretty verses, set to a pretty tune and seems to be popular with large bodies of people. It was thought worthy of being sung at President Garfield's funeral, and we imagine that the 6000 people who sang it to Governor Wilson's displeasure were very much surprised and pained to hear it called "silly and ridiculous." The Psalms certainly are on an infinitely higher plane, but the paraphrases which Governor Wilson would have the children sing are often harsh and uncouth. Would he prefer to the "Isle of Somewhere" some such vigorous Psalm paraphrases as

Ye monsters of the mighty deep,
Your Maker's praise upraise;
Up from the deep ye coddlings peep,
And praise His name always.

Good men and wise men without much music or poetry in their souls are usually disposed to be critical of the hymns and songs that find most favor and are sung most frequently with enjoyment by the multitude. There is always a demand for revision and exclusion. "From Greenland's Icy Mountains" and "Sweet Hour of Prayer" have both come under the condemnation of Revision Committees. "The Isle of Somewhere" is inferior to these and probably will pass out of vogue with the many other Sunday school hymns or songs which have their transient season of favor, but the plain people will continue to like the hymns which have in them music and melody and a sentiment with which they have ready sympathy, even though those hymns may be rather weak in theology and "vague" in their allusion to the unseen and the unknown.

After giving attention to the pro and con of this matter of hymns we are led to render the verdict of Sir Roger de Coverly and say that "There is much to be said on both sides."

ACHIEVEMENTS OF FOREIGN MISSIONS.

Just because Christians, during the past century, have repeated this motto which was hurled out by Carey, the master of modern missions, when he realized that Christendom was not fulfilling its duty before it would set about to bring the light of the gospel to all those in darkness; just because Christians have repeated this motto and made it true, can we speak of "achievements" of foreign missions. This term indicates that work has been done and we cannot understand the full meaning of this term unless we observe the nature of the work done.

When Christ sent out His disciples commanding them to go and preach and teach and baptize all nations, they realized, to some extent, what was included in this command, for in none of his teachings had Jesus told them that this would be an easy task. But then even could they expect encouraging results, for with His command came also his promise: "And lo, I am with you always!" And what else but great achievements and far-reaching results can we expect when Christ Jesus Lord of all creation, is with His children; is the main spring of all their attempts, is the master whom missionaries serve.

When the twelve apostles started on their errand with that "first love" aglow in their hearts and the power of the Holy Spirit ruling over them, their achievements had to be great and they were!

Although efforts have since been made to evangelize the benighted world, the church of Christ, for the most part, slept, until God, through wonderful wisdom and grace singled out that cobbler from England, who was destined, with his call, "Expect great things from God, attempt great things for God," to move, directly or indirectly, the entire then known Christian world, and through their efforts, to reform or change completely the lives of all the nations under God's sun. For where people had been satisfied that they themselves were saved, they now were aroused to action and the bread of life was carried to the lowest specimens of humanity.

Seemingly unsurmountable barriers and obstacles lay in the way but was not Christ with them always?

The extreme intensity of the climate of Africa and India, and also of the other pagan countries, has made it almost impossible for European missionaries to remain and work for any length of time, and partly for that reason has it been said that Africa must be evangelized by Africans, India, by Hindus, etc. Inconveniences of travel have delayed missions very much and the trials that our heroes and heroines have undergone will never be forgotten.

The complete ignorance of the African Hottentot and Bushman seemed to make it impossible for the simple, and yet complex faith in a Trinity, in a God of infinite love to drop into the heart. The caste system of India would not tolerate the idea of equality of man, without which Jesus Christ, who came for all, cannot enter the heart and life of a person. Our Indians with their deadly hatred of the paleface seemed to be shut up to a thought of forgiveness and a life of brotherly love. The Chinese, who were so all absorbed in their own affairs, whose national pride would not permit them to open even their material interests to the outside world, hardly dreamed of ever accepting the God, the Saviour of another nation, Japan, who had weighed the reiligion of all other countries and found them too light, found

them wanting, would she be satisfied with a child born in a manger, with a Savior who died on the cross, who refused honor and glory and came for the sick and lowly.

And yet, have not all these nations bowed before this Christ? And where they have not done so, is there a follower of Jesus who doubts that they will bring Him tribute and that in a very short time if we but do our duty?

Foreign missions have really opened the way to commerce and not vice versa as is often stated. The explorations of a Livingstone and Stanley, for instance, were for the cause of missions and through them, of course, commerce has been established and is carried on extensively. People have become acquainted with each other; the more fortunate have become happier, more thankful and contented with their lot, the less fortunate have at least seen something better for which ideal they are now striving. Civilization has been brought to all, more or less, and the people are awakening to the fact that they have not lived out their lives as they ought, no, not even as they could, and in this way the mental and physical possibilities are developed and thus result the inventions, sanitary improvements, etc.

China has undergone great great changes. She has opened herself to and for the other nations, her roads have since then been built; also telephone and telegraph lines, her water supply is being improved right along, a public school system has been established, a great campaign against the opium habit is on foot, and altogether she has become a new China.

The same can be said of all the other nations.

India is calling for a social and moral reform and she is getting it. Missions have caused rebellions, to be sure, but if the results are God-pleasing and for the betterment of mankind, let us thank God for the rebellion. Africa is very nearly explored and a Samuel Crowther stands proof for what the power of Jesus Christ can do and has done. Slavery is abolished and that through the spirit and work of foreign missions.

We all know of the changes in Turkey and Korea. We are awestruck when we compare the present state of these countries with their position some hundred or even only twenty-five years ago.

Japan is admired by all, Christianity is taking a firm hold there. Thibet has been last to ask for this balm for a sore afflicted people, and missionaries are busy giving the living water to all those who thirst.

Has it paid? Have the results been worth the effort? Are the thousands of happy souls who have learned how to live out their true life who have realized their position in this world, who have found an answer to those burning questions that arise in the breast of every one who thinks at all: From where am I? Why am I? And where am I going? are they worth the hundreds of lives sacrificed by the missionaries? Are the sacrifices and kind deeds brought to the throne of grace daily, by souls who have found peace, worth the sacrifices, trials and inconveniences of the few that it has required to bring all this joy to heathen lands?

Happy is he, who has some part in this great task, no, let us call it by its correct name, this great privilege.

The morning light is breaking,

The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war.

In heathen nations bending,
Before the God we love!
And thousand hearts ascending,
In gratitude above;
While sinners, now confessing,
The gospel call obey;
And seek the Saviour's blessing,
A nation in a day.

Blest river of salvation,
Pursue thine onward way;
Flow thou to every nation,
Nor in thy riches stay;
Stay not, till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, "The Lord is come."

Mrs. P. R. Schroeder.

NOTES ON THE C. E. TOPIC.

Oct. 22, 1911

Lessons I have Learned From Things.

Jer. 13:1-10; Matt. 22:15-22.

An Object Meeting.

Every created thing is designed with a purpose. As we conclude that the watch not only must have had a maker but also one who thought it out, designed it to keep time, so all things created not only teach the existence of a creator but also that that Creator intended it to serve a wise and a good purpose. It does not require a different process of reasoning for me to discover the reason for the existence of the things a wise Creator surrounded us with. Anything that serves a good purpose was specially designed for the place it serves.

God uses things of nature to teach spiritual lessons. The rain bow speaks of hope; the sun of the Sun of righteousness; the seasons of seed time and harvest of His faithfulness; the sheep in the pasture or in the fold of His love; the sparrow of His care; the flower of the lavishness of His gifts; the grain of corn of life after death; the fruit tree of what He expects; the body of the relation of one member of the church to the head, Christ, etc., etc.

The wise man tells us to learn a lesson from the ant. All of God's creatures have their places to fill and their faithfulness, their industry, their love and their trust in God to supply their needs suggest many things about which the child of God may profitably think or imitate.

It is a splendid thing for one to get near to nature at times and let nature be the book from which to learn. The trees, rocks, running brooks, singing birds and blossoming plants are easier to understand and drive home the truths they teach with the power of a logic that is convincing and not intricate. As we are impressed with the richness and beauty of the objective lessons our Lord taught we are brought to feel that the obscure years He spent in the little village in Galilee were spent in quiet, intimate companionship with the trees, flowers, rocks, herds and birds which lent the hills their picturesquesness. His love for the mountains and the quiet of the desert remained with Him to the last. A Christian can do nothing better than at times get alone with God and His handiwork and meditate upon His goodness and His might.

But not in nature alone do we find lessons of deep spiritual import. Men and their relation by one another in their civic family and social relations suggest to the observer many helpful truths that may add to the strength and beauty of their spiritual life.

NOTES ON THE S. S. LESSON.

Oct. 22, 1911.

The Foundation of the Second Temple Laid.

Ezra 3:10—4:5. Golden Text: Ps. 100:4.

Ezra, the author of the book bearing his name and perhaps also of Chronicles, was a scribe born in Babylon, who went to Jerusalem with the second company of the exiles. The book covers a period of about seventy years.

The Temple meant more to the Jews than we can realize. It was more than merely a house of worship for it contained the Holy of Holies where God manifested Himself. It was his dwelling place upon earth. As soon as Israel became a people they had the Tabernacle, which God honored and taught the people to respect. When Israel ceased to wander and had a fixed country the Tabernacle gave place to the first Temple at Jerusalem. About it clustered the associations of their religion and history. As long as they kept themselves to God He protected the temple. Only when they had utterly abandoned Him did He permit its destruction.

Seventy years of discipline brought Israel to appreciate the worth of the Temple above all other things they had lost. One of their first efforts, then, on their return, was the erection of a new temple. The people of God will not be content at any time without a place of worship. Note how quickly every new community, in spite of the serious drain upon their means, is ready to build a church. It is a healthy sign. The churchless community advertises its godlessness by not erecting a place of worship.

The scene at the laying of the foundation of the second temple was a remarkable one. "These three voices," says Stoch, "mingled together when the foundation of the second temple was laid, are still continually mingling in the world round about us. There is the voice of joy, heard, perhaps, most commonly from the young, from those who have life before them and are full of life and energy. Will this be lasting? Only if it is based on the knowledge of God and the promises of God. Where Christ is there only is joy, truth and right. Then the voice of sorrow, the lament over that which is past and gone. What can still it? Only the knowledge of God and faith in Him. It is Christ who gives joy for mourning, (Isa. 61:3.) and offers a brighter future than the very brightest past. And the voice of praise, heard too little, but never wholly silent? What inspires this? Again, the knowledge of God and His mercy endureth forever toward Israel. And let us bear in mind that when this goes on continually the voice of mourning will eventually have to yield to the voice of joy."

The sin of the Jews had been to make entangling alliances. They had learned their lesson in captivity. They would not again be led away from the pure worship of God. When the world wants to get into the church it is time to draw a strict line. Out of the church the world is its worst enemy; within it the world's presence can only be explained as a serious effort on the part of the evil one to destroy it.

News of the Week.

ITALO-TURKISH WAR.

Berlin, Oct. 11.—It was declared from an authoritative source today that an armistice had been virtually agreed on by Turkey and Italy, but that it had not yet been decided "officially." It was brought about chiefly through the efforts of Germany, aided by other powers. Italy continues sending troops to Tripoli pending the negotiations, but in the meantime, it is understood there will be no hostilities.

London, Oct. 11. — A fresh attack on Tripoli by the allied Turks and Arabs is expected soon according to dispatches received here today. The Italian warships have landed field guns to assist in the town's defense. The mystery that has enveloped every operation of the war still surrounds whatever fighting has already occurred at Tripoli. On account of the Italian censorship, no direct news can be obtained.

All versions agree that the first been fought, according to dispatches serious engagement of the war has been fought. Berlin professes to have information that the allied Mohammedan army numbers 20,000 men, but Vienna reduces this number to 3,000. It is believed that the truth is about halfway between these figures.

Peace Seems Far Off.

Nothing is known of the whereabouts of the Italian military expedition beyond the fact that it has sailed from Naples and Syracuse and that the first contingent has landed at Tobruk, 600 miles east of Tripoli.

The prospects of peace appear as far off as ever, Turkey has received no encouragement from the powers in response to her recent appeal for intervention. Italy is understood to have stated definitely that she will not entertain any proposal for a protectorate, but will insist on absolute annexation. It is generally agreed that no negotiations will be opened until after the military occupation of Tripoli is complete, and that can not take place until the lapse of a week at least.

WISH ORANGES DESTROYED.

Indianapolis, Indiana, October 9.—H. E. Barnard, chief chemist of the state board of health, has referred to the federal inspectors stationed in this city a petition from Florida fruit growers asking that oranges which have been shipped to this city from Florida after ripening by an artificial process be destroyed. The petition was sent to Governor Marshall, who turned it over to Mr. Barnard.

According to the complaint from the growers, the shipment of fruit is in violation of an order issued by the bureau of chemistry, department of agriculture, several months ago Shippers in Florida, it was discovered bought green oranges and subjected them to an artificial light, which changed them to an orange color, but did not ripen the fruit. Because the fruit was thus treated the per cent of acid in the oranges is very high. Under a ruling of the department of agriculture the oranges thus treated are held to be adulterated. The matter was turned over to the federal authorities, because the state department had no right, under the law, to interfere with an interstate shipment, and the Florida growers wished the fruit seized before it was taken from the cars.

MORE RELIGION IN BUSINESS.

Toronto, Ont., Oct. 8.—Papers on "Christianity and Social Problems" by twe members of the English parliament and by former vice-president of the United States were among those which to-day proved to be of esspecial interest to the delegates of the Ecumenical Methodist conference in this city.

"The keynote should be more religion in business and more business in religion," said Charles W. Fairbanks, former vice-president of the United States.

"Inequality of wages for men and women, working under like conditions, is an affront to the spirit of Christian religion. The progress of nations in the last analysis is measured by the real progress of the woman herself. The laborer has become merged in the machinery of which he is such an important part. And he has come to feel, too frequently, that the great church is not sympathetic toward him. Industrial peace will come through the influence of the Christian religion.

A paper by Arthur Henderson, M. P., of London, was read by T. R. Frens, member of parliament. "The laborer is worthy of his hire, but not infrequently the hire is not worthy of the employer," was one of Mr. Henderson's striking sentences.

M'NAMARA TRIAL BEGUN.

Los Angeles, October 11. — The case of the state versus John J. and James B. McNamara was called in Department 9, of the county superior court, at 10:46 o'clock this morning, which is the noon hour in Indianapolis. Ostensibly the case is that of the state versus those who are alleged to be responsible for the explosion which wrecked the plant of the Los Angeles Times and caused the death of nineteen men. But the trial will go deeper. Its lines are interwoven in the labor history of the nation; its ramifications extend to other countries, and more than the fate of the McNamara brothers, who are accused of murder, depends on the outcome.

The McNamara case opens one year and eleven days after the Times disaster.

BLIZZARD IN MONTANA.

Pocatello, Ida., October 11.—South western Montana is in the grip of a terriffic snow storm that has cut off Butte from communication with the outside world. Every telegraph and telephone wire into Butte has been leveled, communication ceasing at Helena and Deer Lodge, on the north and Dillon, on the south.

REASSIGNS RATE CASES.

WASHINGTON. October 10.—By its own initiative the supreme court of the United States today reassigned all the state railway rate cases involving conflicts between state and interstate rates, for hearing as one case, on January 8 next. Minnesota, Kentucky, West Virginia, Missouri and Oregon.

REBELS TAKE CITY.

PEKIN, October 10.—A terrific battle between the rebel forces and the government troops, which resulted in the capture of the city Yachau, near Chungtu, was reported in official dispatches today. After a fight lasting several hours the rebels repulsed the government troops and entered Yachau. They maintained perfect order in that city, none of the foreign inhabitants being disturbed.

CONSTITUTIONAL ELECTION IN CALIFORNIA.

San Francisco, October 11. — Women suffrage has been defeated in California in the constitutional election yesterday. The total majority against suffrage will be between four and five thousand.

California voters expressed emphatic approval of the so-called progressive legislation fathered by the present state administration. Opposition to the recall of all elective officers, including the judiciary, was buried under an avalanche of favorable votes and the amendment providing for the initiative and referendum rolled up a majority only little less than that for the recall proposition.

WHAT IS VINEGAR.

WASHINGTON, October 10.—"What is vinegar?" and "What are soft drinks?" questions pending for over two years, will be decided very soon by the reconstructed board of food and drug inspection, which considered these matters at a meeting this afternoon. Dr. Wiley, in control of the board, proposes to do away with soda fountain sales of soft drinks containing artificial sweeteners, synthetic flavors, caffein, etc.

WISCONSIN TOWN IS WASHED AWAY.

Black River Falls, Wis., Oct. 7. — This town of 2000 inhabitants practically has been blotted from the map of Wisconsin. Only a few of the sixty-one business buildings have thus far escaped the fury of the flood and they seem doomed.

What is known as Lowertown, or the Grove, today was a place of misery. It is here that the majority of the people live, and following a night of anxiety and suffering, they faced the realization that no food was available.

Many of these homes have been demolished, and it was not an infrequent sight today to see several families partaking of a quantity of food which would not appease the hunger of one workingman.

Every grocery and meat market in the town has disappeared in the deluge. So far as can be ascertained there has been no loss of life. Communication with towns on the Black river was impossible today, but it was believed they had been submerged, possibly with loss of life.

At Hatfield, ten miles above Black River Falls, the river had today cut a new channel. The main channel has moved over 500 feet to what was dry land.

At the dam the pressure has ceased and the water has fallen far below the crest. The main part of the dam is still standing. The power house, 2 miles down from Hatfield, was flooded.

The loss to the towns along Black river is estimated at from $3,000,000 to $5,000,000.

The Black river all the way down to La Crosse today was filled with wreckage, and numbers of small farm houses swept by. The flood was partly caused by a break in the Deller dam, and for a time the big Hafield dam, eight miles below, was threatened.

SLAVERY FORBIDDEN IN TRIPOLI

Rome, Oct. 8.—The Italian authorities at Tripoli today issued a proclamation suppressing slavery. Tripoli was the only remaining port on the coast of Africa where slavery still prevailed, notwithstanding the efforts of Great Britain on the one side and France on the other to prevent the traffic.

Advices from Tripoli say that groups of Turkish soldiers are coming in at various times to surrender.

SIDNEY CONGER DEAD AT AGE OF SIXTY-ONE.

Indianapolis, Oct. 6.—Sidney Conger, of Shelbyville, one of the most widely known men among the farmers of Indiana, and who had long figured in Republican politics of Shelby county and the state, died this morning at 9:15 o'clock at the Fletcher sanatorium. He had been suffering for more than a year from cancer of the throat.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, October 19, 1911 No. 41.

WHO HATH A BOOK.

Who hath a book
Hath friends at hand;
And gold and gear
At his command;
And rich estate,
If he but look,
Is held by him
Who hath a book.

Who hath a book
May fight, or sing,
Or ride, or rule,
Or—anything!
Or he may dwell
In humble hut,
Or palace, ere
The book he shut.

Who hath a book
Hath godly fare,
And happiness
Beyond compare,
Or he may bow
'Neath sorrows' weight,
If but the book
Such things relate.

Who hath a book
Hath but to read,
And he may be
A king indeed,
His kingdom is
His inglenook—
All this is his
Who hath a book.

Who hath a book
Should thank the Lord
Because he may
A book afford.
And in his prayer
This claim is due:
"Lord, bless the men
Who write books, too."

W. D. Nesbit.

NEWS AND COMMENT.

Do you love fervently the house of the Lord?

There are many ways to work with the Lord, and a good one is in building His church.

People are zealous to build costly temples, but God wants to make our hearts His temple.

Warning. The Pennsylvania Railroad Company sounds an authentic note of warning against hobble skirts and high heels. In three months seventy-three cases of reported accidents were due to these two causes. Both should be ruled out of fashion on general principles.

The Ecumenical Methodist Conference convened at Toronto, Ont., from October 4-17. There were gathered the leaders of world-wide Methodism. There her most eminent and talented workers related her doings, discussed her problems, and planned for future activity. The sentiment for peace and co-operation were prominent features of this great body of Christian workers.

Change of Editor. The able Rev. William Dillon, who took charge of the editorial work when the "Christian Conservator" originated, in 1885, and served in that capacity for eight successive years, and after four years' absence to the Pacific coast, another term of four years, was willing recently to heed the call of the Board to take up once more this arduous and responsible work to fill a vacancy in the editor's chair. Several years ago we had the privilege of having Dr. Dillon at Berne, Ind., at the annual State Convention of the Christian National Association, where his convincing, practical talks on secret societies were very much appreciated.

There are two ways of feasting. One way consists of nourishing the body with wholesome food, thereby keeping it satisfied and healthy. The other way is to keep the stomach stuffed with dainties and the individual is converted into a dyspeptic. So in our feasting on heavenly things. Beware of dainties in the form of mere entertainment, sensationalism, and other forms of spiritual diet which have the effect of manufacturing spiritual dyspeptics. What we want is good, wholesome food; the pure, unadulterated Word of God, given to us in soul-satisfying portions.

Gospel Witness.

Free From Secret Order Connections.

We met Billy Sunday, the famous evangelist in Springfield, O., a few days ago, where he is holding a six weeks' meeting and asked him whether he was a member of any secret society. He replied with marked emphasis "I am not." The soul winning evangelists of the world have been free from connections with secret orders. Doctor Torrey, Charles G. Finney, Dwight L. Moody, Major Whittle, Jonathan Edwards and Elder Jacob Knapp, are examples, and some of these spoke freely against the secret lodge system.—Christian Conservator.

New Address. We are glad to be able to report continual improvement of Mrs. Epp's health. We are now ready to move to Los Angeles, where I intend to visit the L. A. Bible Institute as much as I find time. All our friends will join us in thanksgiving to God for what He has done for us. Our new address will be Rev. J. B. Epp, 403 Geranium Drive (near Ave 52,) Highland Park, Los Angeles, Cal.

UNITED MENNONITE BOARD OF MISSIONS.

The following important item of co-operation of Mennonites will be of interest and cause for rejoicing by our readers as given in The Christian Evangel.

The organization effected March 22, 1911, at Meadows, Illinois by the joint missionary boards of the Defenseless and Central Illinois conferences, has been made official by the action taken at the annual meeting of both conferences. The spirit in which the delegates took up this phase of this work was a double assurance to our own missionary leaders that they had the entire church back of them in this united missionary movement. The spirit of unity was ever on the increase and not on the decrease. Several of our good Russian brethren of Mountain Lake, Minn., were in attendance at the conference at Berne, Ind., and the one at Meadows, Illinois. After becoming acquainted with the missionary work of the United Board and after being informed of principles adhered to by the above board, they expressed the hope of also uniting their missionary efforts with the United Board. After the action of our Russian Brethren becomes official, the following conferences will be represented in the United Board: Conference of Defenseless Mennonites, Central Illinois conference of Mennonites. and United Brethren conference of Mennonites.

HARRY'S MISSIONARY POTATO.

"I can not afford it," said John Hale a rich farmer, when asked to give to the cause of the missions.

Harry, his wide-awake grand son, was grieved and indignant.

"But the poor heathen," he replied. "Is it not too bad they cannot have churches and school houses and books?"

"What do you know about the heathen?" exclaimed the old man, testily.

But Harry was well posted in the missionary intelligence, and day after day puzzled his curly head with plans for extracting money for the noble cause from his unwilling relative. At last, seizing an opportunity when his grandfather was in good humor over the election news, he said: "Grandfather, if you do not feel able to give money to the Missionary Board, will you give a potato?"

"A potato?" ejaculated Mr. Hale, looking up from his paper.

"Yes sir; and land enough to plant it in, and what it produces for four years?"

"Oh yes!" replied the unsuspecting grandparent, settling his glasses on his calculating nose in such a way that showed he was glad to escape on such cheap terms from the lad's persecution.

Harry planted the potato, and it rewarded him the first year by producing nine; these, the following season, became a peck; the next, seven and a half bushels; and when the fourth harvest came, lo, the potato had increased to seventy bushels. And, when sold, the amount realized was put with a glad heart into the treasury of the Lord. Even the aged farmer exclaimed: "Why I did not feel that donation in the least! And Harry I've been thinking that if there were a little missionary like you in every house, and each one got a potato, or something else as productive, for the cause there would be quite a large sum gathered."

Friend for Boys and Girls.

"The Mennonite" from now until January 1913 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

THE SECOND WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

By Rev. Henry Collin Minton, D. D. LLD., President of the National Reform Association.

In the course of a pretty extensive trip through Europe during the last vacation, it was interesting to note how, notwithstanding all differences of form and institution, the Christian attitude toward the great ethical issues of the time is everywhere essentially the same. My errand which was in the interests of the Second World's Christian Citizenship Conference to be held in Portland, Oregon, June 29 to July 6, 1913, under the auspices of the National Reform Association, brought me into personal touch with representative leaders of Christian thought and work in the different countries. The personal impresson received in these interviews only deepened the conviction that the problems of Christian citizenship and of Christian civilization are the same on both sides of the sea.

The Lord Bishop of London, whose guest I was at the historic Fulham Palace in the northwestern edge of London, is a man and citizen first and ecclesiastic afterward. One cannot be in his presence any time without realizing why it is that he has made his fame and secured his high place in the affections of the people, not by pompous austerity, or by scholastic attainment only, but by the sweet charm of a simple and sympathetic personality.

All the world knows about that prince of Scottish laymen, Sir Andrew Fraser, who was for 37 years in the Crown's service in India, ending his career a couple of years ago as Lieutenant Governor of Bengal. He is a K. C. S. I., an LL. D. and a Litt. D., but before everything else he is an earnest Christian man who is in deepest sympathy with everything that advances the kingdom of God in the world. Since I reached home I have read his last book, "Among Indian Rajahs and Ryots," and if any of us want the views of a man who knows about missions and about everything else in the far East, let him turn to the 19th chapter on "Missions" and he will get answers for the omniscient globe trotter, who sees the shores of India from the top deck of a steamer through a field glass and straightway passes his profound judgement.

I had a fine interview with Professor Richard Lodge, the distinguished head of the department of history in the University of Edinburgh and brother of Principal Sir Oliver Lodge of the University of Birmingham. Dr. Lodge, like Professor Harnack of Berlin, is known to the world away from home as a great scholar and writer though at home he is best known as a public spirited citizen and leader of social uplift. He was invited by the town council of Edinburgh to be chairman of their "Distress Committee"—a signal honor—and is a stalwart champion of every movement for the improvement of the community. I secured his consent, as also that of Sir Andrew, to come to the Conference bbut in the course of our conversation he said, "But you know I am no preacher, and I approach these questions from quite another point of view than that of the theologian." I replied that I quite understood that, and yet that it is true that this Conference is to be differentiated from all economic and sociological conventions which are often no more than debating clubs, in that it is distinctively Christian, but that if he recognized Christianity as the dynamic in all permanent and sound social work he was theologian enough for our platform. The great physical and intellectual giant smiled upon me as he promptly said, "Ah, then there'll be no trouble on that score."

When I reached Kristiania, I knew no one in all Norway, but I soon made my way to the house of the American Minister, whose interest was at once aroused when I showed him my encyclical letter of commendation from our well-known Governor of New Jersey. He gave me a letter to Dr. Brugger, Principal of the National University of Norway, a very bright and alert man, who in turn gave me over, first by telephone and then by "taxy" to the Bishop of Norway. My interview with the venerable Bishop, Bishop Bang, who knows no English, was carried on in a tongue with which he is more familiar than I, the German, and yet the benevolent spirit and wholesome suggestions of this Lutheran Bishop—for Lutheran is Episcopal in Scandinavia—will not soon be forgotten.

Time would fail me to tell of the splendid men with whom I talked in the course of my pilgrimage, such as Dr. Paterson, the eminent theologian of Edinburgh, Dr. Andrew Wallace Williamson, Minister of St. Giles, Monsieur le pasteur Anet of Belgium, Monsieur Charles-Lucien Gautier of Leipzig, J. G. Lehmann, also of Germany, and officer in numerous national and world Associations, and Charles D'Aubigne of France, most of whom, with others, were engaged to attend and participate in the 1913 Conference in Portland. Dr. Waldenstrom, of Stockholm, President of the Swedish Missionary Society, was at once interested and said, "You must see our King;" but his Majesty was off in the country so I missed the honor of being taken by the good doctor to the royal palace.

It was splendid to hear the people in every country I visited speaking with affectionate enthusiasm of their King. George and Mary already have the affection of all their British subjects. The monstrous Leopold of Belgium has passed away and given place to new occupants of the Palace, who are fond of the people and greatly loved. The Germans criticise the Kaiser sharply, as they do everything else, but they are very loyal to him, nevertheless The only exception, if any, to all this is in the case of the Queen of Holland who, though so idolized by her people at the first, seems to some to be losing her interest in them and consequently her hold on their affections.

But the questions which confront us, confront the people of Europe also. When I outlined the scope of the Conference's program in every case there was a quick and favorable response. Dr. Waldenstrom said, "You must be going to confer for a month." The questions concerning The Family; Marriage and Divorce; The Preservation of the Day of Rest and Worship; The Evils of Intemperance; The Conditions of International Peace; The Christian Elements in all true Education; these are just as timely in every country in Europe as they are in America. And the necessity for mutual understanding and concerted action is becoming more and more apparent. The average American does not realize with what intense interest the educated European studies the tendencies and watches the progress of our national life The bond that binds the Christian people of the nations to gether is being drawn closer and closer.

I was greatly gratified to see how, among all the scholars and leaders of thought with whom I talked, there was the feeling that the only true dynamic in all the social and civic improvement is the spirit of Christianity—which is the spirit of Christ—and that the only true standard of national as well as of personal righteousness is the Law of God.

OUR CHURCH'S PRESENT GREATEST NEED, AND HOW TO MEET IT?

From an address delivered at the Central Illinois Conference by Rev. A. Augsburger and published in The Christian Evangel.

What Is Not Our Greatest Need?

What then is the greatest need? Let me first say what is not the greatest need.

It is not more organization. Perhaps we do need more and better organization. We can't get too thoroughly arganized. The best organized work in the world is the work of the Devil. We might make decided improvements on our machinery, but that is not our greatest need.

It is not mere money. All of these Christian workers know how much we need money. More consecrated dollars devoted to the Lord's cause. All over Christendom the treasury of God is standing with outstretched hands, begging alms.

O what a shame and reproach upon the Church of God and His Christ. But much as we need money, money is not our greatest need.

It is not more workers. And yet there comes a cry from the Macedonians all around us. "Come over and help us." It comes in first in the loudest appeals from the empty pulpits in the land. Twenty-five per cent less students in our theological schools this year than last. Everywhere are empty pulpits; simply because our young men do not dare to heed the call of God and make the sacrifice. Then there are the great mission fields, Africa, India, China, Japan and many others. O, how these Macedonians are crying out to us, and yet more workers is not our present greatest need.

These are all great needs but they are not our present greatest need, neither is it all of them combined.

Our Present Greatest Need.

What then is the Church's present greatest need? Listen brethren! I am going to tell you what I believe is our Church's present greatest need, and when I say it, I am only voicing the sentiment of every minister and of every Christian worker at this conference

The Church's present greatest need is a new infilling of the Holy Spirit; making us more conscious as individuals, and the Church as a corporate body, of our relationship to Jesus Christ and to His Service.

We have gotten too far away from our Pentecost without a new infilling of the Holy Spirit. And some of us are trying to live Christian lives and do God's service without the wisdom and the power of the Spirit. We are bringing every engine of our warfare conceiveable to bear upon the enemy's strong-hold and yet we fail, and the walls of Jericho remain standing like walls of adamant. Is there an Achan in the camp? I fear that is the difficulty. We may have wheel upon wheel, money by the barrels, and workers by the multitude, but just so long as these Achans are in the camp the Church will not triumph.

O, for a mighty getting down before God; for a real heart-searching before God; that the Spirit of God may come with renewed power into these cold hearts of ours; cleansing us from these Achans in our hearts, giving us a greater consciousness of a right relationship with Him and a new enthusiasm for His service; that's what we need. We are doing too much playing at religion.

Why are your churches half empty on Sunday morning, and that half at the front end of the house? Because Christian s are not filled with the Spirit.

Why are your teachers absent half of the time from their classes, and why their work so formal and mechanical? The answer is, because they are not filled with the Spirit. Why do Christians spend from $300 to $3000 for automobiles, and then give 25c for missions? Because they are not filled with the Spirit.

Why do young Christians as well as old ones go excursion riding all day Sunday in buggies, automobiles and railroad trains, instead of keeping the Sabbath day holy? The answer is the same. No love for Christ and His service.

Ministers of the Gospel can stand in their pulpits Sabbath after Sabbath, year in year out, preaching the Gospel and talk their lungs out; unless the people become filled with the Spirit, it is all in vain, and there still remains that stolid indifference, that cold disinterestedness, as though Christ had not died for the salvation of the lost and a lost world.

Remedy.

Now, how shall we meet that need, a new infilling of the individual Christian, and of the Church as a corporate body? I can't meet it; these ministers can't meet it; these consecrated Christians can't meet it; God alone can meet it. But you and I can meet the conditions through which God can meet it. First, I'll begin with the ministers. I think it would be a good plan if every minister would preach a series of sermons on the Holy Spirit; using such suggested subjects as these: What and who the Holy Spirit is? The relation of the Holy Spirit to Christ. The relation of the Holy Spirit to the believer. The relation of the Holy Spirit to the Church. The relation of the Holy Spirit to the World. The relation of the believer subsequent to his baptism of the Spirit. And let each of these sermons be followed up by real heart-searching season of prayer. Or if he does not care to do this, let him open up a season of real heart-searching prayer-meetings, inviting all of the members to take part. And then let every member of the Church lay aside all of his prejudice, fear and timidity, and cheerfully accept the invitation. And I firmly believe that a new awakening will come to every church in the conference, with a mighty impulse and upward swing for God.

"Humble yourselves in the sight of the Lord, and He shall lift you up." James 4:10.

It is the uplift that we need. But before there can be any real uplift, there must first be a real getting down before God. Brethren, shall we meet the conditions and get the uplift?

Home Circle.

IN AUTUMN.

(By M. L. Hammel.)

From the highways and the byways
Down the shady, quiet street
Comes the sound of childish voices,
Comes the tramp of little feet.
See, beloved! come the children!
They will pass this way again
In the brightness of the morning—
Little maids and little men,
In the glory of the sunlight,
In the shadows gray and cool—
For the holidays are over
And they're going back to school.

Hear their chatter and their clatter,
Making music wondrous sweet,
As they hurry through the alleys,
As they skurry down the street,
Telling all the old, old stories
That we told so long ago,
Singing in their high, sweet voices
All the songs we used to know.
As we learned, so have they learned them,
Never taught by book or rule—
Now the holidays are over.
And they're going back to school.

In the dusty belfry swinging
Calls the bell its old refrain:
"I am bringing with my ringing
All the children back again.
Far below me, all that know me
Come in answer to my call."
While above them saints that love them
Scatter sunbeams on them all.
Heaven's just beyond the sunset
(Wisdom's hope and scoff of fool)—
When the holidays are over
And they're going back to school.

Love of mine, do you remember,
When together, you and I,
In a long-ago September,
Underneath as blue as sky
Sang the songs that they are singing—
Played the same sweet, foolish plays?
Heard the same old school bells ringing,
Hurried down the same old ways?

Do you ever dream, Beloved,
That for just a day again
We might join the gay procession
Of those little maids and men—
Join them in their glad submission
To the law of book and rule—
When the holidays are over
And they're going back to school?

Dream this dream with me, Beloved:
You are nine and I am ten,
And the gaytime of our playtime
Has come back to us again,
And the years lie bright before us
All untouched by grief or sin—
Let us be as little children.
That we too, may enter in
To that Home of Heart's Desire
To that house of book and rule!
Love, the holidays are over,
And you're going back to school!—
Ex.

SHOW YOUR COLORS.

I was riding on a train through the eastern section of North Carolina. Nothing can be flatter than that portion of the country—unless it be the religious experience of some people. The rain was pournig down fast, furious and wet, and for a person so inclined not a better day and place for "the blues" could be found. Looking out of the car window, brought nothing more interesting to view than pine-trees, bony mules and razorback hogs. Groups of men, white and black, gathered at each station to see the train arrive and depart. Each passenger that entered brought in more damp, moisture and "blues."

At last two men came in, and took the seat in front of me. Shortly after one of them took a bottle from his pocket, pulled the cork, and handed the bottle to his companion. He took a drink, and the smell of liquor filled the car. Then the first one took a drink and back and forth the bottle was passed, until at last it was empty, and they were full. Then one of them commenced swearing, and such blasphemy I never heard in all my life. It made the very air blue—women shrank back, while the heads of the men were uplifted to see where the streams of profanity came from. It went on for some time, until I began talking to myself—I always did like to talk to a sensible man.

"Henry, that man belongs to the devil"

"There is no doubt about that." I replied.

"He is not ashamed of it."

"Not a bit ashamed."

"Whom do you belong to?"

"I belong to the Lord Jesus Christ."

"Are you glad or sorry?"

"I am glad, very glad."

"Who in the car knows that man belongs to the devil?"

"Everbody knows that, for he has not kept it a secret."

"Who in the car knows you belong to the Lord Jesus?"

"Why no one knows it, for you see I am a stranger around here."

"Are you willing they should know whom you be long to?"

"Yes, I am willing."

"Very well, will you let them know it?"

I thought a moment and then said: "By the help of my Master, I will."

Then straightening up and taking a good breath, I began singing in a voice that could be heard by all in the car:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

O, glorious Fountain, here will I stay,
And in thee ever wash my sins away!"

Before I had finished the first verse and chorus the passengers had crowded down around me and the blasphemer had turned round and looked at me with a face resembling a thunder cloud. As I finished the chorus he said: "What are you doing?"

"I am singing," I replied.

"Well," said he, "any fool can understand that."

"What are you singing?"

"I am singing the religion of the Lord Jesus."

"Well, you quit."

"Quit what?"

"Quit singing your religion on the cars."

"I guess not," I replied. "I don't belong to the Quit family; my name is Mead. For the last half hour you have been flying your master's colors pretty high; now, for the next half hour I am going to fly my Master's colors."

"My Master! Who is my Master?"

"The devil is your master, while Christ is mine. I am as proud of my Master as you are of yours. Now I am going to have my turn, if the passengers don't object and sing the rest of the song."

A chorus of voices cried out: "Sing on, stranger; we like that."

I sang on and as the next verse was finished, the blasphemer turned his face away and I saw nothing of him after that but the back of his head— and that was the handsomest part of him. He left the train soon after, and I am glad to say I've never seen him since. Song after song followed, and I soon had other voices to help me. When the song service ended, an old man came up to me, put out his hand, and said: "Sir, I owe you thanks and a confession."

"Thanks for what?"

"Thanks for rebuking that blasphemer."

"Don't thank me for that, but give thanks to my Master. I try to stand up for Him wherever I am. What about the confession?"

"I am in my eighty-third year. I have been a preacher of the gospel over sixty years. When I heard that man swearing so, I wanted to rebuke him. I rose from my seat two or three times to do so, but every time my courage failed me. Then facing the passengers, he said: "Friends, hear me! I am an old man, and I have not much longer to live, but in your presence I want to promise my Master, that never again will I refuse to fly His colors anywhere and everywhere."—Rev. C. H. Mead.

The Mennonite.

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FROM OUR CITY MISSION.

On September 30th our Brother Grubb reported as follows:—

Brethren: In submitting the report for the third quarter for 1911 we do so with a sense of gratitude to God who has been giving favor to His own work here. Compared with the same period of last year we are far ahead in work done and results obtained. It has been the hot season when it is "too hot to go to church" but our attendance has been the greatest of any quarter of our work. Our street meetings have been more numerous, we missed two evenings—as we have held from one to three meetings on the streets within three or four blocks of the mission each Sunday evening. These meetings are from 15 to 30 minutes long and consist of singing with a few words of teaching and testimony from our workers. An invitation is always given to attend the services at the mission and scripture cards and reading distributed. We go to various places on different evenings and not to the same places each time. One evening we went into a dark corner where we had never been, sang a few hymns and gave a short talk to the few people who came about, and we went away depressed because it seemed a failure there. But one lady who is a Christian was attracted and receiving a mission card and an invitation to services said she was glad to hear us sing as there are no services in the district. She went to her home and one of her sons went with her to the meeting in the mission and at the close of the meeting he accepted Christ. We have had five conversions this quarter, better than any previous three months. This has been largely due to the number of volunteer helpers we have had.

Two young men and two ladies are very regular in attendance and helpfulness. The ladies furnish music on the piano and violin and the men work on the streets inviting the passers by to come in to services and talking to any who will. School vacation has scattered the children considerably; some who came last winter have moved away and we must find others. The girls' sewing classes were not held in vacation but classes will be started next week. The house-to-house work was less than during the preceding quarter owing to the lack of helpers. But work has been done and some new families have been visited. To our cosmopolitan list of people called upon was added last week a family of gypsies—perhaps we better say a house of gypsies because there are a large number of them living in the one house.

On two occasions we brought the Mission S. S. to our house for a few days outing--some came one day and others on another day. They enjoyed the getting out where there is room to play and a chance to see flowers and have a square meal and a climb up the hill and a ride down on the inclined railway.

The relief work has been less this quarter. Only one family has been on the list for weekly help in groceries. There has been but little demand for clothing, not much clothing was needed. With the opening of school and coming of winter the demand will increase. Through the summer there has been more work and less workers so not so many have been asking for relief. With the coming of cold weather and influx of "travelers" from colder parts of the U. S. more requests will come for meals and lodging.

For the second quarter I should have mentioned two special services we held. One a baptismal and communion service held in our home where we invited the Mennonites of the city; there were 25 present. It is our plan to hold another such service at the mission some Sunday in October. The other special service was a house dedication. Daniel Welty had built a new house and invited friends to attend a service of praise and dedication.

I am having much satisfaction (and work) from the young men's Bible class meeting at our home on Thursday evening for Bible study. These are young men helping in the mission or active in a church work in the neighborhood where we live. We are studying the Gospel according to John. It is a decided advantage for workers to study together for they can then work together for better advantage.

This quarter we have had a number of visitors from various churches of the conference both at the Mission and in our home. We are always glad to see them, it shows interest in the work and gives encouragement to the workers. It also gives the Christian fellowship we need so much.

Respectfully submitted,
E. F. Grubb.

Dear Congregations: The Lord is richly blessing our city mission. Brother and sister Grubb are glad at their post and so are their helpers. May God bless them, uphold them and prosper their efforts for His names sake. May we not forget to pray and give for this branch of our Home Mission. The Lord is coming. May he find ready, diligent and watching.

Yours for the Master,
Jacob J. Balzer, Sec.

MAKE PRINCIPLES FRUITFUL.

"How Can We Make the Distinctive Principles of the Mennonite Church More Fruitful in the Lives of Our Members?"
(Concluded.)

Not a few men and women point with pride to an ancestry that has won fame in war; but we point to an ancestry that has won renown in promulgating the principles of peace. What does this fact signify to us as Mennonites? We must be rough-grained indeed if we are unable therefrom to draw some inspiration to help us along in our pilgrim way. Reflecting on the thought of a noble pedigree must surely awaken in us a sense of gratitude to God. It will instinctively foster in us a desire to live better and truer lives and in every way prove worthy of our distinguished progenitors. — Dr. Livingstone, the famous explorer was descended from the Highlanders, and he said that one of his ancestors, one of the Highlanders, one day called his family around him.. The Highlander was dying; he had his children around his deathbed. He said: "Now, my lads, I have looked all through our history as far back as I can find it, and I have never found a dishonest man in all the line, and I want you to understand you inherit good blood. You have no excuse for doing wrong. My lads, be honest." May we not deduce a lesson from this? Truly, "the lines are fallen unto us in pleasant places; yea, we have a goodly heritage."

A goodly heritage—as a gift from God—is the "principles of our fathers" handed down to us by them. **Are these principles worth maintaining?** It is true that by some of these distinctive doctrines were emphasized at the expense perhaps of exemplifying practical religion. This, however, was not a fault of one denomination only, but more or less of all the denominations. The Christian sects were not always on friendly terms with one another; their creeds not agreeing in every particular, they would sometimes antagonize one another, as if their Bibles, too, were different. A few decades ago there was much more exclusiveness, uncharitableness and intolerance among the different branches of the church than there is at present.

But people are apt to go to extremes, and many have already gone to the opposite extreme concerning the value of creeds. They think that creeds ought to be done away with, that they are a cumbrous weight, hindering the Christian in his race. Their cry is for "simply practical religion," and hold that, if a man is sincere, it doesn't matter what he believes. The probability is that, if we discard the doctrinal in religion, we shall soon dismiss the practical as well. How shall we build a house without providing first for the groundwork and framework? What these mean to the raising of a superstructure, that doctrines are to practical religion. Hence we affirm in all sincerity, with firm conviction, that **Mennonite principles are worth maintaining.** They have in the past, been the means of transforming a multitude of lives, of helping the world in general, and of glorifying Almighty God; what may they not be the means of accomplishing, if worthy men and women will embody them in their lives and as agents transmit them to posterity! And whose mission is it to do this? Manifestly our own. If we underrate our own principles it will mar and cripple our usefulness as a denomination. We will rob ourselves of that distinctiveness and that individuality which God has meant us to possess and to impress upon others.

We are told that indifference to doctrinal truth was overspreading the world, when the dogmatic revival of the fourth century at once saved the faith and advanced it. If we remain indifferent to our tenets and fail to indoctrinate our rising generation, we shall, by repeating the same error, be more culpable than those of the early church.

We need a revival of doctrinal study: doctrinal study of our denomination, doctrinal study of the Bible in general. By this I do not mean that we should dogmatize, foster a sectarian spirit or arrogate to ourselves perfection in church doctrine; far from this. We should be charitable and brotherly toward our brethren who hold some different views from us, co-operate with them whenever we can stand on common ground against the foe; but this does not argue that we should desert our own principles.

The question is not, Are our principles **popular,** but, Are they **biblical?** Have they the divine sanction? If so, **we should maintain them at any cost,** the same as our forefathers did. If they do not receive due recognition, let us not be blinded into the belief that they do not merit it. False modesty may lead us to hide our light under a bushel. Let us not be intimidated nor so easily daunted because of ridicule, misrepresentation or opposition. The earth is the Lord's; why should we fear man and stifle our convictions? Let us not cast away as rubbish what our fathers have prized more highly than their well-being and their lives. If they counted it an honor to suffer for the truth as they saw it, why should we be so intent on evading contempt and shame? We can easily forego popularity, if we but possess a clear conscience and have the approbation of almighty God, our heavenly Father.

For a more direct answer to the "how" of our topic I would submit for your consideration only a few brief and withal general suggestions. It can be done in a threefold manner, viz: **By Agitation, Education and Propagation.**

1. Agitation is a medium for stimulating thought on any subject. Suggestions are apt to lodge in the minds of the young and the old.

2. Education — by this means permanent results are insured. Educate by voice and pen; — in the home, in church services, in schools, at conferences, etc.

3. Propagation is nature's great law of self-preservation. We must propagate or — die: that's the only alternative. "In the morning sow thy seed, and in the evening withhold not thine hand." We have no monopoly of the good things, of the great truths, to be found in the Bible. These are "open secrets" that every one should know. What is good for us will prove good for others. However, to accomplish something along this line — as elsewhere — will mean SACRIFICE on the part of every one that will venture and work; but the REWARD will be a "Crown of Glory."

A. A. Sommer.
Dalton, O., Sept. 1911.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

Editorial.

In the old Puritan days a father and mother wishing their son a pious career named him Praise—God Barebones. If he did not in his after life praise his maker it certainly mas not because his devout parents had not wished him to, but how far from the real character of a man his name may be. Indeed, the names of many things are misleading. So-called Christian nations not only authorize the sale of rum, but profit by the damnable traffic by collecting a large fee from the prospective dealer in the stuff. If the nations were as Christian as their name would make them appear they would not devote their best energies, their young manhood and a large portion of their wealth to mastering the details of scientific and wholesale murder generally known by the name of war.

At any rate Praise-God Barebones' parents meant well by him. It is the habit of indulgent parents to mean to do well by their children but some of them entirely overdo the matter. When the boy who throws spit balls, brings a cat into the school room, and cunningly places a tack on the teacher's chair is sent home from school to be punished is brought back by an indulgent mother who informs the teacher that it would be impossible for her John to do such things we feel here is a boy whose parent is doing too much for him. Anyone who understands boys knows that any normal boy is capable of doing such things if half a chance offers itself.

We believe that parents should believe in their children and help them in many ways but there are some things not only good but neccessary for young people. Discipline is one of them. The one who comes to manhood without knowing what it is to have a master to keep him in control is hardly likely to learn how to master self and keep self under control.

It is a positive menace to society for rich men to so feather the nests of their sons that they need do nothing all of their life but kill time, gamble or indulge themselves. A person who has not made the means he possesses or is so situated that he can go on living a reckless life without the fear of poverty is sure to become an open sore in society. It is these festering masses of rich humanity who make scandal by the columns and furnish enough divorce literature to disgust all Christendom with the existing divorce laws. The man who gives the world an idle, purposeless man well supplied with money is only a little behind the fool of a father who brings up his daughter in order to have her ready to marry the hair-brain count or duke whom his wealth enables him to pick up in some second-handed quarter in Europe. It seems to us about time for the women of sense to put an end to silly so called international matrimonial alliances by refusing to meet or recognize the fortune-hunting counts and dukes who are willing to have a daughter thrown in as a wife provided the price offered for the moth-eaten titles is high enough. It is the spendthrift young rake and the rich young woman willing to sacrifice herself for a title who make America look so ridiculous abroad.

Work, so long as it is honorable, healthy and devoted to useful things is something worthy of every man or woman, be he or she rich or poor. The fathers or mothers who give the children opportunity to learn to do their work well belong in that class which future generations will call blessed. The parents who indulge and hamper their children are to blame if they become bad citizens in the end. What are wanted today are sons and daughters so willing to work that they regard idleness a disgrace. And parents with so high a regard for honorable toil that they will regard the making possible of conditions that enable the non-producer to waste his time in idleness a shame to themselves and posterity.

GROWING OLD.

Growing old gracefully is a fine art and, like all fine arts, it is only the genius who now and then appears to become a master along that line. The changes in one's mental and physical faculties that age brings on are, of course, explained by natural causes but there are now and then those who resist the tide and hope to stave off what is bound to come. Not being able to resist the irresistible they resort to the practice of pretending to have done so. It is a pathetic sight to see an old man at work with a number of a younger ones at the same task. He wants to show them that he is able to as much as they and more, or, perhaps, more properly, he must show the boss that he is able to do as much and do it as well as the younger competitors in order to hold his job. He does keep in the front of the procession and maybe leads for a while but he is hastening the end. Sooner or later the unnatural strain breaks him down and the place that knew him knows him no more.

A certain eminent physician recommends chloroform as a solution of the problems one has to meet after he has passed the sixty mark. We notice that this eminent professor who has passed the same mark for some time is, like many other physicians, exceedingly backward about taking his own medicine. We know of course that he intended to be funny when he recommended self murder for the worn-out man but there is no fun in having survived one's usefullness and being without the means of a livelyhood at a time when care and sympathy are the principal things needed. Something is radically wrong with almshouses and people don't take to the prospect of becoming an inmate with any great amount of enthusiasm. They have a feeling that it is enough to be poor, helpless or otherwise unfortunate without being punished for it and sent to the poorhouse. Secret fraternal organizations have been telling the world that they have a legitimate excuse for their existence, they are doing a work which churches neglect and are taking care of their aged all over the land, their homes for their aged brethren are springing up and the supporting of these institutions are getting considerable satisfaction out of the thought that they are giving their aged ones splendid care. We are of the opinion that it is the churches' business to care for the aged and that it is a crying disgrace to any church to permit its aged poor to become pauper inmates of almshouses. Our church has been able to care for its own very well. This has been so for several reasons, one of which is that the great majority of our people are farmers and the farming class is not confronted with the keen competition and other property producing conditions the manufacturing element has to meet. It is very rare for a farmer's family to come to the state where noone knows from where the next meal is to come. In congested centers of population such things happen every day. Then again our churches are better able to do good in a practical way because our people have not yet been burdened with the financial loads the members of many other denominations have to bear. We have no expensive ministry, immense church debts way out of proportion to the means of the people are unknown. And it has been the special satisfaction of our people everywhere to feel that they are able to take care of their needy ones without calling on outside aid. Our Eastern conference maintains a home for the aged which is ideally adapted to the needs of the churches supporting it but at no time in its history has it been crowded so that members of our church in good stand-

ing who needed its comforts have been compelled to submit to long waits. Most of those who were benefited by it have come from outside of the church and have been ready and able to pay for the accommodations given them. Perhaps the Mennonite church everywhere may find a special mission open to them in the care of aged who are not their own. Already the so-called Old Mennonites have established several excellent institutions of this kind and are doing commendable work in their respective locations.

The minister who grows old and wears out in the service presents a problem a little different from the ordinary care for aged people. One who has given his whole energy to the service of the church ought not be troubled with the thought that a time may come when he must step out with nothing to do and no place to go. It is not right that he after all of his years of service and sacrifice, should be compelled to appeal to the church and his friends to keep him and his wife, who generally worked harder and sacrificed more from want. Some denominations have funds whose income provides pensions for such cases. Others have institutions for their care. Should we not take steps to do something along this line?

A STORY OF A CRAYON PICTURE.

This is a true story. It is about a little child who is now in heaven. Most of those concerned in it are either dead and in heaven or else they are in another state and the paths of the lives of our readers and theirs are not likely to cross so that the story may be told without embarassment to anyone Many years ago while a brother, who took a conspicuous part in the organization of our General Conference, whom we will call O., was still living, he had a granddaughter whom we will call Helen although that was not her name. Helen grew up into one of those rosy-cheeked even tempered young women for whom very one who knew her was compelled to show the highest regard. Her sweet disposition, her Christian character and the seriousness with which she regarded life's responsibilities made her a valued member of the church. Helen found the man of her choice and she and her husband lived happily together. The one unfortunate circumstance was that her husband did not become a member of her church. But, as has oftened happened before, the relation of the young husband and wife were soon to be rudely disturbed by the intrusion of the cruel angel of death who carried the young wife away from him and left the sorrowing husband with his daughter, a child of a few hours to care for and to remind him of the wife from whom he was separated by a cruel fate. This little one was named Ellen. The little home was broken up. Others had to care for the little babe, whose coming Helen so joyfully anticipated by preparing with all the skill she possessed, the comforts and necessities required by the expected little one.

In the course of time the father married again and a new home was started, the only things in it to remind him of the one he lost were the little babe, now a sickly child, and a splendidly executed crayon picture of the child's beautiful mother. The step-mother loved and cared for the child as she would for her own but she and the husband made the well-meaning mistake of keeping the knowledge of another from the sickly little child who soon became an altogether helpless invalid. Their friends were requested not to let the little one know of the existence of Helen. Even Helen's mother was given to understand that Ellen should only know her as a dear friend of the family and not as a grandmother. "The child will not be with us long," the father explained, "And my wife loves and cares for her as she would her own. I want Ellen to know her as a mother." Why do people foolishly try to keep information from children which they are sure to get from other sources, and why do people deceive little ones about things which sooner or later must be confessed to them to have been deceptions?

(To Be Concluded.)

NOTES ON THE C. E. TOPIC.

Oct. 29.

A Missionary Journey Around The World. XI. Missions in Europe.

Acts 16:6-15.

Beside the needs of the inner or home missions which every Christian church must regard as of highest importance the countries of Europe still offer a field for missionary effort. This is so in all lands but especially in the Roman Catholic countries. Let us not suppose that Roman Catholics are all together heathen, or that some of the people do not find their way to God. We believe that there are thousands of good Christians in the church of Rome. It is not so much because of the Catholic church but in spite of it that they find the light. The countries of Italy, Spain, France and Portugal have the greatest lack of Gospel light because in them there is either so much oppression or so little of what we regard as modern enlightment. In Italy evangelical efforts have been made to bring the light to the people from earliest times by the little handful of Waldensian people hidden in the Piedmont valleys. It is a matter of gratification to know of a revival of the Waldensian church and Waldensian methods of evangelism. In many centers they are doing a great work with the masses. Ever since 1870 when Emanuel II compelled the Pope to withdraw behind the walls of the Vatican protestantism has had a chance in Italy. In the city of Rome the Waldensians, the American Methodists, the English Wesleyans, and the English and American Baptist churches have missionary headquarters.

The principal Protestant missionary works in France are the McAll mission, which is a concerted interdenominational movement to preach the Gospel in its simplicity to the bewildered moveless multitudes of France; the Baptist missionary union, the M. E. missions and the Societe Evangelique de Geneve. These have stations where preaching services are held in various places. The McAll missions alone having about 50 in Paris and the provinces.

In Spain there are eight Protestant boards at work besides a number of schools and colleges, the educational work of Mrs. Alice Gordon Gulick in Madrid being a conspicuous example of what can be done along this line.

American Christians are reported to have no work in Portugal although a number of English societies have done splendid work there. The religious history of this country is one of ignorance and superstition; with the new political change it is possible that new opportunities for the preaching of the Gospel will open. Will Protestant Christians be ready to take advantage of these opportunities?

NOTES ON THE S. S. LESSON.

Oct. 29.

Psalm of Deliverance.

Ps. 85.

Golden Text. Ps. 126:3.

The book of Psalms was the Hymn Book of the Jewish nation. It contained the songs of praise to God prepared by the nation's great and good men. Many of the Psalms are anonymous but David, Solomon, Asaph and Moses were the authors of most of them. These psalms were not only sung in the temple service by the worshippers but by the great throngs on their march who went up to Jerusalem to participate in the great yearly feasts of the Passover, Pentecost and Tabernacles. Not only were the Psalms the devotional hymns of the Jews they have been songs of the saints in all ages. No piece of literature is so rich in those sentiments which express the religious emotions of the soul as the Book of Psalms. When we compare some of the rubbish in our present day hymn-books with the glorious and lofty accents of praise and worship in the book of Psalms We wonder if the present day spirit of praise has deteriorated. Certainly the word-jingles that we sometimes call sacred music do not bear comparison with the Psalms. Let there be psalm singing in our worship.

In our lesson the Psalmist rejoices in the goodness of Jehovah in bringing the exiled Jews back to their own land again. God does not want to deprive us of any of the blessings he has prepared for us. If our sins make discipline necessary as did those of the Jews, he is even ready to restore us by former benefits just as soon as we give evidence of sincere repentance.

Israel's return was in accord with the promises made to them through the prophets. God never makes a promise He does not intend to fulfill: If He fulfilled the promise He made to Israel in regard to their return it is certain that He will be faithful in keeping the promise whose time of fulfillment is not yet at hand. Note the causes for gratification expressed by the Psalmist. "Thou hast been favorable—hast forgiven—hast taken away wrath." Every redeemed child of God has the same reason for glorifying God.

The prayer "revive us again" has often been on the lips of the saints as it was on the lips of Israel. And God has always wonderfully answered it. Every true revival must begin with this prayer. Revivals only come in answer to prayer. At this time the whole church should pray this prayer for we greatly need a revival.

The latter part of the lesson beginning with, "I will hear what the Lord will speak" is an expression of confidence in Him. We are often ready to speak to God where we are not ready to listen to Him. True confidence in Him prompts us to be ready to hear of all the wonderful things He has done and is about to do Note what is promised, salvation, mercy, truth, increase and righteousness, things most necessary to physical and spiritual life.

Marriages.

Siegrist-Wulliman—On October 15 in Berne, Ind., by Rev. S. F. Sprunger, Frank Siegrist and Melita Wulliman.

News of the Week.

ATTEMPT AT TAFT'S LIFE THWARTED BY SECTION MAN.

Dynamite Under Tracks.

San Francisco, Oct. 16.—A report received here today by officials on the Southern Pacific Railway company from C. B. Brown, section foreman for the road at Naples, Cal., gave details of the discovery of thirty-six sticks of dynamite under the Cairtan viaduct, twenty miles north of Santa Barbara, several hours before President Taft's special train passed over the bridge enroute to Los Angeles this morning. The dynamite was found after the watchman engaged in a revolver battle with two men who escaped.

The dynamite was discovered at 2 o'clock this morning. The president's train passed over the bridge at 5:51. The night watchman saw two men on the bridge shortly before 2 o'clock. They were at the opposite end of the 12,000 foot span, and ran when ordered to halt. The watchman hurried across the bridge, firing several shots which were returned.

After the pair had escaped in the darkness, the watchman returned to the bridge and began an investigation. Near the center of the span, lodged on one of the supports of the viaduct he found the thirty-six sticks of dynamite with ten-foot fuse attached to one of the supports. He left the find untouched, going to Santa Barbara and notifying the officials.

Sheriff Wines, of Santa Barbara county, went immediately to the bridge with several deputies and removed the dynamite. A general search is being made for the men.

Santa Barbara, Cal., Oct. 16.—What is pronounced by Sheriff Nat Stewart of Santa Barbara county, and W. F. Wines of San Francisco, special agent for the Southern Pacific railroad to have been a deliberate attempt to dynamite an eight hundred-foot bridge, twenty-five miles north of here over which President Taft's special train passed early to-day was frustrated by the vigilance of a Mexican bridge watchman at 1:30 o'clock this morning.

$4,230,381,730 PAID IN PENSIONS BY UNCLE SAM.

Washington, October 16.—A saving estimated at $1,000,000 annually to the pensioners of the United States and eventually about $180,000 a year to the government, is contemplated by a simplified plan for the payment of pensions without vouchers which J. L. Davenport, commissioner of pensions submitted to the secretary of the interior in his annual report made public today. During the year $157,325,160 was paid as pensions, a decrease of $3,498,154 from last year making the total amount paid in pensions since the foundation of the government $4,230,381,730. There were 55,185 names dropped from the roll and 26,200 added, leaving a net loss of 28,985 pensioners. The total number at the end of the year was 892,098, the mallest since 1892, Methods of economy resulted in a decrease of the cost of administration by $140,546, the amount being $2,517,127, and the lowest since 1882.

The last pensioner of the revolutionary war, Mrs. Phoebe N. Palmeter, daughter of Jonathan Wooley, who served in a New Hampshire company, died at Brookfield, N. Y., April 5, 1911, age ninety years.

Mrs. Britanaia W. Kennon of Washington, D. C., a great-granddaughter of Martha Washington, and who died during the year, drew a pension as a widow longer probably than any other person in the history of the pension office, having received $50 a month almost sixty-seven years. Mrs. Kennon was the widow of a captain of the U. S. S. Princeton, who was killed February 28, 1844, by the bursting of a cannon on that vessel, on which occasion two members of President Tyler's cabinet were killed.

TAFT IN NO HURRY TO CHOOSE NEW JUSTICE.

Washington, October 16—President Taft will not name a justice of the supreme court to succeed John M. Harlan until the congress meets. Presidents have very generally observed a rule not to make vacation appointments to the supreme court. Public men here believe the new justice will be a Republican.

President Taft has already appointed two Democrats to this court, and has promoted Edward Douglass White, a Democrat, to be chief justice. The probability is that the new justice will also come from west of the Alleghany mountains.

There is much speculation as to who the new justice will be but the fact is that no one here has any information as to what the President is likely to do. In making judicial appointments. Mr. Taft has refrained from consultingwith even his best friends. He said at the outset of his administration that he intended to take the whole responsibility for judicial appointments made during his term of office, and he has lived up to this policy. He feels that he knows the judiciary of the United States and is able to pick a good man for the supreme bench. The probability is that he will consider a large numbe of men before he finally makes up his mind.

FOUR HURT; $80,000. DAMAGE BY STORM.

Crossing western Indiana at a rate of fifty miles an hour, from Hillsboro, Fountain county, to Ben Davis, Marion county, bouncing like a rubber ball and creating havoc at every point of contact with the earth, a tornado injured four persons and did damage estimated at $80,000 Saturday evening.

The tornado first became noticeable about six miles southwest of Hillsboro, and swept high above the country the greater part of the course, sinking to the earth at only a few places and working destruction wherever the tail of the funnel touched.

Hillsboro was first in the line of the storm, and three persons were slightly injured by the debris of demolished property. The damage done in the town and vicinity is estimated at $50,000.

Danville was the intermediate place touched by the wind, although several places in the open country were brushed by the vortex. A sudden swerve of the wind along the Big Four railroad and a fortunate rise of the funnel prevented Danville from getting the full force of the tornado, and the property loss there is confined to the southern part of the town, is estimated at $5,000.

Ben Davis, within five miles of Indianapolis, was brushed by the tornado before it was dissipated. Indianapolis felt the tornado's breath in a downpour of rain and hail, but the storm clouds passed over the city without doing much damage.

The tornado descended again in Hancock county and caused damage on several farms before its fury was spent. A brick plant near Geenfield was destroyed and the damage in the county is estimated at $5,000.

A narrow strip of Ben Davis, six miles west of Indianapolis, received the brunt of a fierce windstorm which struck that village shortly before 6 o'clock Saturday evening, and as a result sixteen dwellings and the Mt. Olive M. E. church were demolished: Pearl Roberts, seventeen years old, was seriously hurt internally, and it was thought she might die, but her condition is improving. A conservative estimate of the total loss in Ben Davis is $25,000.

Damage Done In a Minute.

It is the opinion of the residents of Ben Davis that the destructive wind continued for about one minute. Those in the path of the storm were dazed by its sudden fierceness and could do nothing to protect themselves or their property. With the storm over they gathered about the ruins. More fortunate neighbors gave shelter for the night to the ones who had been made homeless.

WHOLE FAMILY OF FIVE SLAIN WITH AN AX.

Ellsworth, Texas, Oct. 16.—Slain a they slept Sunday night, the bodies of Will Showman, a chauffeur, his wife and three small children were discovered tonight in the Showman home by a neighbor.

The features of all the victims were battered beyond recognition by the blows of an ax, which the slayer had used. The boy's head was severed from the body.

All three children were under five years old. The authorities have failed to find any cause for the crime.

The victims are William Showman, 33 years old, his wife, Lester Showman, five years old, Fern Sowman, 4 years old and Senton one year old. The Showman home is a small cottage about 300 or 400 yards from any other house.

The five victims were found in one room. The father, mother and baby were in one bed and the two other children in a second bed. There was blood on the walls, ceiling, floor, beds and every article in the room.

In this room also was the bloody axe which the murderer used, and which he left in his flight.

U. S. MAY DRAW ON RUSSIA'S SUGAR CROP.

Washington, October 16.6—Government experts in at least two departments are carefully donsidering the question as to whether Russian sugar uan be admitted to the United States in order to relieve the sugar shortage here. The demand that the ample supply of sugar in Russia, now kept out of the United States by reason of the workings of the tariff law, be admitted, is coming strong from many parts of the country. After looking over the ground the customs division of the treasury department is of the opinion that the recent sugar legislation of Russia has not changed the condition, by reason of which a countervailing duty is imposed on Russian sugar. So the treasury department has practically decided that whatever action is taken by the customs division this counutervailing duty will be retained.

WARSHIP AND 140 CANNON SEIZED BY CHINESE REBELS.

Pekin, Oct. 16.—The rebel forces at Hankow are reported to have captured a Chinese warship.

Several gunboats were sent to Hankow just before the capture of the city by the revolutionary army.

According to meagre dispatches which have passed the censor, the rebels have placed a crew on board the warship to use it against fortified cities along the Yang-Tse-Kiang river.

Capture Many Cannon.

Shanghai, Oct. 16.—The rebel army operating around the Chinese city of Wu-Chang is supported by batteries of 140 modern field guns, captured from the imperial forces.

The revolutionists have strengthened their position about Hankow and Wu-Chang and thousands of recruits are daily flocking to the rebel standard.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, October 26, 1911. No. 42.

MY AIM.

This be my aim:
To keep my feet in paths secure,
My mind from all defilement pure
My heart aglow with sympathy
For those less fortunate than I
In this world's goods.

Lord, give me grace,
To use my eyes to know God's beauty.
My ears to hear the call of duty
My lips to praise Thee night and morning,
My hands to serve, no small task scorning
Unto me given.

—Ex.

NEWS AND COMMENT.

It is a precious blessing to sing the praises of the Lord.

"Wilt thou not revive us again, that thy people may rejoice in thee?"

The German report of the last session of the General Conference will be mailed next week with the Bundesbote. The copy of the English report has not yet reached the printer.

New Church. On August 20, 1911, the corner stone of the Bethel Mennonite church at Perkasie, Pa., was laid. The church is now nearly completed, and it will soon be dedicated.

The Mennonite Board of Missions of the General Conference B has appointed Bro. J. W. Shank to investigate mission fields in South America. He intends to sail from New York on November 1.

Miss Sarah C. Sprunger and her niece, Dorothy, of Los Angeles, Cal., who were visiting several months at the parental home and with friends at Berne, Ind., left again for the West on October 25.

We had planned to insert in this issue the fine illustration of "Missionaries and Native Conference Workers in Chile, South America." But by mistake we did not get the right cut and therefore is postponed for a later issue.

Secret Society Defined The conservative United Brethren Church gives the following definition of a secret society: "A secret combination is an organization whose members are pledged to conceal their initiatory ceremony, their obligation, or their inside workings." Any organization that comes under the above definition of a secret society would be considered by the Church as belonging to that class and therefore its members could not be members of the U. B. Church.

PASSION PLAY.

The effects of the "Passion Play" at Oberammergau, with its immense financial profits are bearing fruit in the irreligious way in which "sacred things" are being introduced into the modern theater. Be slow to recommend whatever is "questionable." True to this principle the editor of the Mennonite could not, up to this date recommend the Passion Play at Oberammergau. It is true that some—we trust not many—religious papers have been commenting favorably on it. Also some preachers have taken a pilgrimage to the place, especially to see that noted "play," and came back and lectured on the merits and, in many cases, omitted the demerits of the play.

It is seldom mentioned, for instance, that at least twice during the past years the actor who took the part of Judas Iscariot committed suicide. Those who know the particulars of this play state that "the whole performance of the Passion Play is materialistic and appeals to the sensuous, to the emotions." Who does not feel that it is blasphemy to partake of the sacred emblems of Bread and Wine as a mere matter of theatrical acting and playing? How can a Protestant Christian venture, at this Catholic play, to look upon a sinful man, a worm of the dust, play the agony of Gethsemane? and pay a price for the spectacle!

For the benefit of those who are interested or anxious to learn more about the Passion Play at Oberammergau, we recommend the following two inexpensive pamphlets:

1. The Passion Play in the Light of our Protestant Faith in the Word of God. By S. E. Wishard, Los Angeles, Cal. Price 5 cents.

2. The Passion Play Graft; or, Oberammergau with the Lid off. By W. A. Garber, Dayton, Va. Price 15 cents.

PRAY FOR THE PRESS.

It seems singular that in the elaborate program for the week of prayer there should be no full recognition of the press. In view of its great and growing power, Christians would surely do well to remember the press before the throne of grace. The prayer should be very personal for the editors and reporters on all our journals, religious and secular. Their work is of stupendous importance, and upon these men rest solemn responsibilities. Their lines go into all the earth, and their influence upon the masses is simply incredible. Everybody does not go to church but everybody reads the newspapers. People are too slow to believe the teachings of the pulpit and too ready to receive all they see in print. Those who are incredulous as to the secular record are singularly credulous as to the secular record. All this goes to emphasize the importance and responsibility of the press. Surely nothing further need be said to show our obligation to pray for editors. One of the proprietors and editors of one of the great city dailies lately remarked to us, "Nobody ever prays for an editor," while it may not be absolutely true, there is only too much foundation for the remark. Prayer for these men and their work is heard too rarely in our pulpits and prayer-meetings:

It is very common to roundly and often deservedly, abuse the press. This is stock in speech with a certain class of platform orators. Suppose we try kindness, sympathy, prayer. Editors and reporters are men of like passion with other people susceptible to kindness and influence, and what many are, all might become, earnest Christian men. Let this subject have a place in the program of the week of prayer.—Presbyterian Banner.

Standing up for the right is a very different thing from standing up for our own personal rights.

YOUR TURN WILL COME.

He who inflicts wrong upon others is very sure to suffer wrong himself. He who sees wrong inflicted upon others without opposition or protest, will himself be likely to feel its power in due time. He who takes the sword will perish by the sword. He who enriches himself by fraud and evil-doing is very likely to be impoverished by the same means. And to every evil-doer the warning of God is uttered again and again. "With what measure ye mete it shall be measured to you again." "He that diggeth a pit shall fall into it." And of the cruel man it is said, "His violent dealing shall come down upon his own plate."

Men may for a time trample upon right, and outrage every principle of justice and truth, but "the triumphing of the wicked is short;" "Their foot shall slide in due time;" and the march of divine providence shall reveal the ample compensation of divine justice and show that "Verily there is a reward for the righteous; verily he is a God that judgeth in the earth." Psalm 58. 11.

"The righteous is an everlasting foundation." Right and righteousness will not fail. Truth never fears to hear the other side. Honesty does not shrink from investigation and exposure. He who is upright and above-board has nothing to fear; he who delights in lies and frauds, in tricks and craftiness is always looking out for exposure and trouble, and is sure not to look in vain. If you trample on rights and sin against God, there is trouble in store for you, and your turn will come before you are aware.—The Armory.

If a man's device can produce pure white paper from filthy rags, what should hinder God to raise from the dead that vile body and fashion it like the glorious body of Christ?—Gotthold.

"The Mennonite" from now until January 1913 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

THE CHURCH OF THE UPPER CHAMBER.

The Lord's Supper was first instituted in a large upper chamber, which was loaned for the occasion for the use of Him who had not where to lay His head. The church of Christ in its earliest and purest development was largely confined to upper rooms. It was from the third loft that young Eutychus fell down while sleeping.

The Churches in the houses of Priscilla, Aquila, Nymphas and Philemon are historic. Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Philem. 2. Early Christians in Jerusalem observed the rites of Jewish worship in the temple, as did others, but their breaking of bread was at home, or from house to house. Acts. ii. 46. The Saviour made provision for the dispersion of His people, and He did not make any special provision for assembling them in great congregations. He promised to be "where two or three" were met together in his name, and no greater promise could be given if five thousand or five million were assembled.

The primitive church had no tall steeples, or jangling bells, or thundering organs to attract the attentions of the world. They were quite glad not to attract attention; the keen-scented bloodhounds of heathenism were baying on their track. Their light shone brightly that men saw its beams, and they had no need of pompously advertising themselves to attract attention. They were living epistles, known and read of all men, and it may be a question now whether the whole paraphernalia of Gothic architecture, stained-glass windows, towering steeples and sweetly-sounding bells will attract any more people than would be attracted by a church composed of men who paid their debts, lived honestly, visited the fatherless and the widows in their affliction, devoting their lives to seeking the welfare of their fellow-men, served God in their families and worshiped him in spirit and in truth, and had something glowing in their hearts shining in their countenances, beaming in their lives, of which worldlings know nothing except that they are destitute of it.

The church in the upper chambers had no hired singers perched in an organ loft, and no hired minister planted in the pulpit; but there were elders who watched over the flock, and there, on the first day of the week, the disciples gathered together to break bread. In such assemblies every one might have a psalm, every one a hymn, every one an exhortation. They were all allowed to prophesy in succession, or speak of edification, exhortation and comfort, as the Spirit of God directed, and the unbeliever coming among them was convinced of all, judged of all, and falling down upon his face would confess that God was with them of a truth. 1 Cor. xiv. 23-33.

What was the result of this system of Christian labor? The church of the upper chambers was without wealth, learning, or prestige. Not a steeple towered aloft among all the gorgeous edifices of the heathen world; no officials lent dignity and consequence to the Christian religion; no endowments provided for its expenditures; and no rulers or governors stood ready to protect this infant church. On the contrary, the heathenism of thirty centuries was arrayed against Christianity. Literature, intellect, ridicule, and imperial power conspired to subvert the infant church. Imperial decrees were leveled at this "new superstition," which was despised, derided, and persecuted, but which in spite of all foes, marched triumphantly on.

And what did the religion of the upper chambers accomplish? It spread throughout the known world. Its messengers traversed the deserts, scaled the mountains, crossed the seas, penetrated the jungles, carried this message where the imperial eagles of Rome had never flown; spread the knowledge of Christ where the fame of Rome's mightiest deities had never gone; subdued by the gospel tribes and nations that had never borne the Roman yoke; permeated with its spirit even Rome itself, sending the light of sacred truth through camp and court, through hut and palace; facing rulers, emperors, gladiators and wild beasts; filling the catacombs of Rome with the bones of martyrs and of saints, who loved not their lives even unto death; until at last the heathenism of the proud empire gave way before the assaults of this determined and unconquerable power, until the idols of classic Greece and imperial Rome were cast to the moles and bats, and the thirty thousand gods sunk in such darkness and contempt that of the whole rabble of them, not one is worshiped or adored to-day.

This was the work the church of the upper chambers, without show or pretension, working quietly by personal testimony, hand-to-hand effort, and individual influence, accomplished—a work which in its results shames the inefficiency of the churches of the present day and leads the thoughtful to inquire, "Is it not best to ask for the old paths?—H. L. Hastings in The Armory.

THE DEADLY SPARE BED.

It would be interesting if it were not possible, along with the statistics of mortality arising from the grip, consumption and the various diseases which inflict mortality, to learn just how many persons during the year died from the deadly influence of the spare bed. Visitors, strangers, and especially ministers of the gospel, frequently are in peril in life and in health from this cause. Feeble persons of low vitality are placed in a cold bed in a cold room, where they chill and shake and shiver, and sometimes spend sleepless nights, and in the morning have a cold or cough from which they never recover.

It is not always practicable to give strangers a bed in a warm room, nor is it always desirable; but it is possible to have a bed well warmed and aired. The old-fashioned warming-pan was an institution which some older people can remember with unalloyed satisfaction as well fitted to minister health and comfort, but this has gone out of use. Flannel blankets, however, well aired before the fire, are an excellent substitute. Hot stones, or bottles of hot water placed in the bed, will frequently remove the dampness and chill, and enable feeble persons to fall asleep more readily and more safely. All Christian householders who invite servants of God beneath their roof ought to see to it that the health of their guests is not imperiled by their culpable negligence. Good men are none too plentiful, and we cannot afford to have good men killed off by the deadly spare bed.—H. L. H., in The Armory for December.

UNION REVIVAL SERVICES

Much has been said because union revival services do not have more lasting and substantial results. When we remember that in many of these meetings the converts are numbered by the hundreds, sometimes by the thousands, we are naturally led to look for a great transformation in the communities where they are held. Unfortunately this is seldom the case. We account the meager results because of the following reasons:

As a rule the evangelist plants himself on a platform of the greatest common divisor of religious faiths represented. In other words he is expected to keep silent on any doctrine on which the churches taking part are divided. This is an admission that either he does not propose to preach the whole Gospel, or that the doctrinal points dividing the churches are not a part of the Gospel.

Then the element of excitement figures somewhat in the question. A great popular wave sweeps the town. Many who are not willing to forsake their sins are too weak to resist the pressure and for the time being are carried with the wave. After the meetings close, the wave recedes, the real character of these people again asserts itself and they are the same unconverted people as before.

Another thing worth noting is the fact that there it not enough required or expected of the converts. That they forsake the lodge, military service, fashion, foolishness, and other works of darkness scarcely enters their minds. During the evangelistic campaign there are magnificent battles fought, but most of the shots fired are from blank cartridges. After the smoke of battle wears away it is found that the formal profession of Christianity left nothing enduring in the soul and many of the converts take such little interest that they do not consider it worth while to unite with any church.—Gospel Herald.

PUZZLING FACTS ABOUT LODGE MEMBERS.

1. Why will a man with common sense, who would not buy a suit of clothes if denied permission to examine them before closing the bargain and paying cash, invest good money in secrets which he assumes to be in the profoundest ignorance.

2. Why a sane man after having been once denuded, hoodwinked, cabletowed, juggled through a gross and vulgar initiation and sworn under penalty of death to "ever conceal and never reveal" the fact that he has been betrayed and swindled, should ever enter such a place again, is a puzzle.

3. Why men in their sober senses will keep on paying and swearing, to get secrets which, like those for which they have previously paid, are simply promises never varied and ever eluding their grasp.

4. Why a Royal Arch Mason whose conscience is not past feeling dares to personate Jehova at the burning bush and presumes to address the candidate with the blasphemous assumption, "I am that I am. Put off thy shoes from off thy feet for the place whereon thou standest is holy ground."

5. "How a Knight Templar dares to invoke upon himself, and in addition to his own, the punishment due the man out of whose skull he takes the pure wine of the fifth or sealed libation of a Knight Templar, is a puzzle.

6. It's a conundrum how men who believe in God and in an accounting day can continue to deceive, betray and even lie to conceal the hypocrisy of Masonry and dupe their fellows into the pit and mire into which they have fallen.—Home Light.

NATIONAL GREATNESS.

Do we clearly know in what a nation's greatness consists? Whether it be great or little depends entirely on the sort of men and women it is producing. A sound nation is a nation that is composed of sound human beings healthy of body, strong of limb, true in word and deed—brave, sober, temperate, chaste, to whom morals are of more importance than wealth or knowledge—where duty is first and the rights of man are second—where, in short, men grow up and live and work, having in them what our ancestors called the "fear of God." It is to form a character of this kind that human beings are sent into this world, and those nations who succeeded in doing it have made their mark in history. They are Nature's real freemen, and give to man's existence on this planet its real interest and value. Therefore, all wise statesmen look first, in the ordering of their national affairs, to the effect which is being produced on character; and institutions, callings, occupations, habits, and methods of life are measured and estimated first, and beyond every other consideration, by this test.

THE COMING OF THE LORD.

Methinks I hear the angels say, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Now, "in like manner" must mean in person. In person our Lord was taken up into heaven, and in Person He will come again; and when He cometh, the Lord God will indeed dwell among us. Oh, that the day would come! We wait and watch for His glorious appearing; for then will He dwell among men in a perfect fashion. What happy days shall we have when Jesus is here! What a millennium His presence will bring! The central glory of that period shall be that the Lord is here." "The Lord God shall dwell among them." Then shall be heard the song which shall never end, earth's homage to the Lord, who renewed the heavens and the earth, and has taken up His dwelling in them. Then shall men praise God day and night in His temple. Heaven shall find her choristers among the ransomed from among men. The whole world shall be as a censor filled with incense for the Lord of hosts. All this will be because of those gifts received and bestowed by our Lord Jesus in the day when He returned to His glory, leading captivity captive. O Lord, hasten Thy coming! We are sure that Thine abiding presence and glorious reign will come in due season. Thy coming down secured the going up; Thy going up secures Thy coming down again. Wherefore we bless and Magnify Thee, O ascended Lord, with all our hearts, and rise after Thee as Thou dost draw us upwards from groveling things. So be it. Amen.

C. H. Spurgeon.

HAPPINESS.

Christians might avoid much trouble and inconvenience if they would only believe that God is able to make them happy without anything else. They imagine if such a dear friend were to die, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case. God has been depriving me of one blessing after another; but as every one was removed, he has come in, and now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be. And if I had believed this twenty years ago, I might have been spared much anxiety.—Dr. Payson.

ROME'S GAINS AND LOSSES

Dr. Orts, the converted friar, in a recent sermon in the Lafayette Presbyterian Church of New Orleans, of which he is a member, spoke, among other matters, of the constant losses that are being suffered by the Roman Catholic Church in this country, and yet of its constant claims of immense gains in order to make an impression on politicians and gain political consideration.

He said that, "although in the past ten years no less than 1,500,000 Roman Catholic immigrants settled in New York State, the total membership of the papal Church in that State today is but 1,300,000! Ten years ago the Roman Catholics claimed that they had in the State a million and a quarter of adherents. Thus: In 1901, 1,250,000; since arrived, 1,500,000; total, 2,750,000; today, 1,300,000; lost, 1,450,000, besides the natural increase, "distinguished converts," removals into the State from other States, all lost! And so it is in other States! And all the time Rome is "whistling to keep up her courage," and trying to deceive Prostetants, making them believe that she is growing "by leaps and bounds." But wise people will not argue from this that nothing need be done by Protestants to further the good work. It is Protestant American aggressiveness which has brought about these losses to Rome. Cessation of Protestant work would mean enormous gains, instead of enormous losses, to the papal Church." — If civil and religious liberty ever perishes out of this land it will be because of the growth and unchecked aggressiveness of Rome.

GOD SEETH.

When a great Grecian artist was fashioning an image for the temple, he was diligently carving the back part of the goddess, and one said to him, "You need not finish that part of the statue, because it is to be built in the wall." He replied, "The gods can see in the wall."

He had a right idea of what is due to God. That part of my religion which no man can see should be as perfect as if it were to be observed by all. The day shall declare it. When Christ shal come, everything shall be made known and published before the universe. Therefore see to it that it be fit to be thus made known.

Home Circle.

A Lie..

She told a little lie—
It was so small and white,
She said, "It cannot help but die
Before another night."
And then she laughed to see it go,
And thought it was as white a snow.

But oh, the lie! it larger grew,
Nor passed by night or day;
And many watched it as it flew,
And, if it made delay,
Like something that was near to death.
They blew it onward with their breath.

And on its track the mildew fell,
And there were grief and shame,
And many a spotless lily bell
Was shriveled as with flame,
The wings that were so small and white
Were large and strong, and black as night.

One day a woman stood aghast,
And trembled in her place,
For something flying far and fast
Had smote her in the face—
Something that cried in thunder tone,
"I come! I come! take back your own!"

—Ella M. H. Gates in Friend for Boys and Girls.

The World Wants Him.

"I have been looking for you! Hang up your hat and begin your work this morning!"

What was it that won for this young man words like these? If you could have looked over the shoulder of the head of the firm as he read the letter of commendation which had been handed to him at the beginning of the interview, you would have seen this:

"You will find my young friend a manl man. You need not be afraid to give him hard things to do. He yill stay right by his job till it is done!"

A manly man. A man that will stick to his work till it is finished. These words are enough to make all the world want the man of whom they are said.

But what makes a young man manly?

Not all men are manly. We all know that. Some men do things that are mean and unworthy real manhood. And there are young men who think it manly to follow the example of those who are thus base and tricky in business dealings. Such men cannot be trusted. They ought not to be taken fully into one's confidence.

But who is the manly young man?

He is the man who is not afraid to do a little bit more than the business manager expects him to do; who counts his days not by the hours he is employed, but by the work to be done; who does not analyze the word "punctual" and tell his employer that he is punctual because he is here right on the tick of the clock, and stops the minute the whistle blows at night; who goes when he is sent, not ten minutes later; who is willing to put his arm under that of everybody who is having a hard time and can see a thousand and one little things that need doing wherever he goes, and does as many of them as he can.

A manly young man? Why, he is the one that has the fire of an earnest purpose burning in his heart and good red blood running in his veins. He is not "old beyond his years," but he stands four-square against everything that is mean and wrong and belittling to an upright character. He does not „go round with a face as long as a broomstick," but his mouth has the cut of a rainy new moon, and his eyes the kindly look of a kindlier heart.

A manly man? He is just a good, true, hopeful, energetic boy grown a bit taller than he used to be.

You know such young men. There are many in this world of ours, and how the world does appreciate them! It wants them in every line of life. It must have them, too. It will hunt them up and give them the best places everywhere—no room for anybody else.

You are needed. Will you fill the bill?

The Mennonite.

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FROM OUR MISSION FIELDS.

Rev. H. J. Kliewer writes Oct. 4: The Lord be praised for His guidance and protection! This month was one of great unrest for our Indians: Camp meeting, sun dance, visits, invitations by white neighbors to their picnics, fairs, etc., in order to entertain them with Indian dances and sham-fights—all this is indeed attraction or rather distraction enough to make our Sunday meetings small. On a few Sundays the Indians were all gone. Twelve persons died lately, which is another cause for small attendance, for according to Indian customs the death of a relative forbids attendance of public services for some time.

One of the deceased, a young wife, was a member of our church. Her husband was not a member and made many an attack on her weak faith, but we believe she died victorious. O that the Lord's spirit would soon find more open hearts to bring life and peace to them!

Rev. Epp writes from Upland, Cal., Oct. 5. "The Lord is wonderful in counsel and excellent in working." Just now we are permitted to experience the truth of this word. The Lord has given health and helping friends everywhere.

My last work in Oraibi was the transcription of a dictionary, Brother J. R. Duerksen assisting me without pay. He wrote by typewriter what I dictated to him. I am sorry to say that we could not finish this work but Brother Duerksen is working at it now alone.

O the poor, blind people! Our prayers for them shall become ever more fervent, especially for those who seem to be willing but cannot find courage to take a firm stand.

Brother Linscheid writes Oct. 10: We would first of all, express our gratitude for having been permitted to attend the General conference.

During July, Aug. and Sept. our Indians travel very much, the weather being favorable and the children being all back from school.

This, of course, is not favorable for our religious meetings. After Bro. and Sister Wiebe's arrival we could visit our new station on the Tongue river which missionary P. A. Kliewer's work diligently. From there we drove 20 miles down the river to where the Catholics have had a mission school for 30 years and where the Indians have expressed an inclination to be joined to our mission field.

THE CHRISTIAN VOTER.

Had the Christians of the first century been endowed with the right of suffrage, what would St. Paul have put down in his weighty letters about the exercise of that right? It is inconceivable thathe would have overlooked the importance of such a privilege as voting, or would have failed to emphasize the responsibility involved in the use of such an instrument of power as the ballot. We know how he applied Christianity in his day, and how he regarded the social and political relations which men sustained to one another then as affording opportunities to show forth the quality of Christian faith and character, and we can readily understand with what eagerness he would have urged Christian voters to use the ballot in the interest of the kingdom of God; that is to say, in the promotion of righteousness and good government.

In this age and country Christians are voters, but two things have combined to lessen the keen sense of responsibility and to dull the appreciation of the privilege which the ballot brings to them as Christians. One thing which has tended in this direction, not necessarily, but as a simple matter of fact, is the happy separation of church and state; so we have not had church parties or anti-church parties in our political history. It is to be sincerely hoped and earnestly desired that we may never have occasion for either sort. The other consideration is the fact that we have been governed largely by parties; and since belonging to the political party and being a member of church have rightly been regarded as two entirely distinct and unrelated things, men have been tempted to think that being a Christian and voting are two distinct and unrelated things. But we are returning to the saner and more wholesome view of the Christian life taught in the New Testament. Life is integral. To be a Christian at all is to be Christian in all we think and do. Jesus Christ gives us a point of view and an aim which covers the whole of life and conduct. We are also coming to see more clearly that voting is always a moral act. It is not a matter of indifference whether we vote or not; nor is it a matter of moral indifference how we vote. However it may have been in other years, it rarely, if ever, happens now that some moral issue is not involved in an election. Indeed, good government is an issue in nearly every election held in more recent days, and good government is itself a great moral issue. If there ever was a time in this country when a Christian voter could refrain from voting without blame that time has passed away. If there ever was a time when a Christian could vote his party ticket simply because that ticket was presnted to him by his party, that time has also gone by. Next to the abominable crime of selling one's vote is the cardinal sin of closing one's eyes and voting for unfit candidates because they have been nominated by the party with which one may be affiliated by tradition or choice.

The Christian who has the right of franchise will vote because in the relation which he sustains to his country as a citizen and in the relation which he sustains to the Lord Christ as head over all things, it is his imperative duty to exercise that right and privilege. He will vote because the ballot gives him a fine opportunity to serve the cause of righteousness and humanity, and to rebuke the greed and cunning of designing men who seek to exploit politics for their own selfish advantage and glory. The Christian man will vote as he ought to vote after he has carefully considered the issues involved and the candidates presented. He will not vote as a political boss who comes to him under the guise of a leader dictates. He will not vote as a part of the machine which has been built up to serve the selfish purposes of its creators, even though what may seem to be his own interest might be served by marching under its orders. He will not vote as his priest tells him or church indicates, unless he believes the counsel they give to be right and good. The Christian man will not vote for an unfit candidate upon any ticket, and least of all will he vote for such a candidate upon the ticket of that political party to which he himself belongs and for which he entertains respect. The Christian voter will not cast his ballot for a man who will obey the commands of a boss big or little without reference to the welfare or wishes of the people. He will not vote for a candidate who is controlled by a corrupt political machine which has wasted millions of the people's money, and has grossly and defiantly betrayed their highest interests. He will not vote for a candidate for chief magistrate of a great commonwealth who has shown himself to the friend of brewers and saloon keepers, who has himself profited by the business as well as supported it. The Christian voter will not help to put a man in office who is pledged to oppose or veto legislation designed to give the people the legal right to protect themselves from the curse of the saloon. The Christian voter will gladly embrace an opportunity to rebuke the insolence of brewers and their allies who undertake to control and corrupt the politics of a state that they may the more profitably ply a nefarious trade. The Christian voter will take satisfaction in the privilege set before him of striking a blow at a bosscntrolled machine which misrepresents the traditions and principles of his own party, which controls the legislation and administration of a great state in the interest of the machine's chosen beneficiaries, and not of the people, and which turns the very instrument of righteousness into an agency for the advantage of politicians and sordid "interests." The Christian voter will not quiet his conscience nor violate his judgement by saying that possibly the things charged against candidates and those back of them are not true, but will use all diligence to find out for himself whether or not they are so. He will not permit himself to be misled by subsidized or partisan newspapers. Finally, the Christian voter at this critical time following the injunction of his Master that he be "wise as a serpent" while "harmless as a dove" will cast his ballot in such a way as to deal with the most effective blow against the enemies of good government and the friends of the liquor traffic. To this end he will consider who are the candidates that are being most vigorously opposed and assailed by the liquor and machine organs.

Of course, any honest man who is a good citizen, whether he calls himself a Christian or not, will do just what we have set forth as the Christian voter's duty; but we have purposely stated it in this form that the man who reads may see what he should do if he

calls himself a Christian.—Pittsburg Christian Advocate.

WHY PROHIBITION GROWS

No matter what plan might be proposed for the reform and advancement of the city, the allied liquor and criminal elements stood beside the machine politicians, musket in hand, to defend the old system. Liberal-minded men came to believe that the saloon, as a social and political institution, must be wiped from the face of the earth, before anything whatsoever could be accomplished. After the saloon is destroyed it will be easy to uproot the weaker evils which have found shelter behindit. Thousands of gentlemen say they had rather see the liquor business in the hands of a few confessed outlaws, dodging from bush to bush and hiding in the alleys, than to see it controlled by political tyrants who boss the town. They cannot understand why the liquor business should go hand in hand with every form of vice and crime. The hardware trade and the grocery store do not find it necessary to enter into such partnerships. The dry goods trade does not continually fight the law. If this antagonism to law and decency be necessary for the success of the liquor business, then there must be some inherent wrong in the trade itself, and that trade should be stopped.

Such reasons as these have drawn into prohibition ranks thousands of reluctant recruits; originally they did not want to be true prohibitionists, but are none the less enlisted for the war and mean to fight it out to the last ditch.—The Christian Nation.

Editorial.

China is again in convulsions. Civil war has begun in various places and the early successes of those in rebellion have encouraged others, in other parts of the empire, to join there fortunes with the rebels. The oldest nation on earth, it seems, finds it hard to take a place in he ranks of the newer and more hustling people without an awful struggle. Conservatism al ways dies hard.

The thin veneering of western civilization which a few of the leaders in the great Mongolian Empire have gotten from contact with Europe and America is hardly a sufficient preparation for the radical changes involvedin turning the conservative and very ancient form of monarchy to the modern kind of a republic which the progressive leaders are trying to force. It is a question whether the movement will get beyond the stage of a bloody and merciless war. Already the revolutionists and the authorities have been pushing their campaign with a vigor that is only limited by the number of fellow countrymen they are able to massacre.

China has been learning the art of peace for thousand of years. We have been led to believe that the average chinaman has long ago come to the conclusion that war is an utterly useless procedure and that his happiness is easier to obtain in the cultivation of the virtue of peaceful industry than by devotion of his energy to the occupation of wholesale killing. But with western ideas forced upon him as something superior to what he has known and followed for hundreds of gençrations it is no wonder that he has imbibed the militant ideas of his teachers. War and things pertaining to war are certainly the most conspicuous things that John Chinaman has to observe about the people of Europe and America whose fleets are never absent from his harbors or from those so-called concessions which he has had to give up to save the bombardment of his cities. It is the crying shame of Christian nations that they by their wars and examples have had a leading part in the changing of the greatest peace loving nation into one seeking to master the arts of war which are so altogether contrary to the spirit of the Christ whose name the Christian nations bear.

Not all the white people in China are there, however, to impress the natives with the powerful advantages the skillful uses of firearms give a nation. Here and there throughout the Empire are to be found little companies of consecrated men and women devoted to giving to China the real secret of true Christian civilization. They bind up wounds, heal sores and care for he sick; teach how a pure family life and a pure heart are possible; they bring the blessings of education and the knowledge of the sciences and, above all, they preach Christ in whose blood is redemption. These people carry on their work in the spirit of unselfishness and brotherly love. If China is ever to take a place in the procession of nations whose faces are set toward ideals of highest progress and usefulness it will only be because her people have listened to the missionary.

In times of peril and misfortune it is the innocent who are the first to suffer and who bear the greatest burden of suffering. Missionaries and their converts will, no doubt, somewhere in China be subjected to the fanatical whims of the mobs before the week is out. As in the time of Nero and in he time of the Boxer disorders, the harmless Christians will be found to be a handy and a safe party upon whom corrupt officials and leaders can direct the wrath of the mob in order to save themselves froma fury they themselves have brought on. Whatever the dangers and hardships our brethren in bleeding China will be called upon to endure before a settled state of affairs is again restored we may be sure that " the blood of the marytrs is the seed of the Church,, and that " the part of the Church of God is to endure blows, not to deal them, but it is an anvil which has already worn out many a hammer."

Every church carries a number of names on its roll of membership which often puzzle one what to do with them. They are of people who contribute but seldom, attend service, but not often, profess Christianity in a way but dont show it to any extent to those of the world with whom they come in contact. In their homes family worship is but a tradition and things that a consistent Christian should not permit are tolerated there. We have said that one is puzzled to know what one ought to do with such names. There is not much of a puzzle about finding out what is actually done with these names on the books. They are carried along with those in real good standing; they are counted in the church statistics; when, as sometimes happens, they decide to change their membership they get a certificate of good standing and are "recommended to the Christian care and fellowship" to the congregation with which they wish to unite and, most likely, continue their career of careless living. Perhaps it is because church memberships are so crowded with persons of this character that the world delights to sneer and the enthusiastic well meaning young Christian gets discouraged and feels that the church membership has some delusions which it was his misfortune to discover.

The arrest the other day of a young minister charged with the murder of a young woman to whom he was engaged and whom he is said to have wanted to get rid of in order to marry a richer woman has caused a shudder to pass over all who read about it. We have no judgement to pass as to his guilt. The fact that the newspapers obtain the information the police possess in such cases and give to publicity practically amounts to putting the one charged with crime, on trial weeks, and sometimes months, before the courts have an opportunity to pass upon the real evidence. Such a custom works hardship and even injustice upon the one who is on trial for his life and should not be permitted to continue. We are not an advocate of a muzzled press but we are decidedly in favor of decency, fairness, and common sense in the editorial chair. Why, at any rate, is stuff of this kind crowded in our public sheets? People of family, the substantial customers upon whom newspapers must depend for their patronage certainly do not relish bringing the details of nasty affairs to their children. It is to be hoped that some progressive newspaper will inaugurate a policy of giving helpful information of the world's happenings and cut out the details of crime that make all who read them shudder.

The whole affair, as it has been brought out, compels thinking people to feel that one of the curses of society is the man who trifles with the affections of women. At least, there are broken hearts on the part of the women, while the one responsible for their troubles contributes in destroying the confidence people generally should have in the honor of mankind. Of all men whom society should shun as worse than slimy reptiles, the trifler with the hearts of confiding women deserves the greatest contempt. Usually however he does not find that he has lost much in the esteem of his fellows and the way is generally opened to him to find more victims.

The unmarried minister, who stoops to become a "clerical masher" is a disgrace to the cloth. A congregation with such a one in the pulpit is doubly cursed. Some of its young women are bound to fall victims to his wiles and the pulpit and its ministry is so belittled in the eyes of the community that years are required to regain the lost confidence if it ever is to be regained.

It is hardly a fair thing to lay down a rule requiring that every minister should be a married man. There are so many conditions entering into the question to be considered to permit it to be made a rule that every minister should be a man of family, but the church that calls a single man to the responsibilities of its spiritual leadership should exercise the greatest care and thoroughly familiarize itself with every detail of his past life obtainable and should satisfy itself that he possesses enough stability of character to carry himself honorable in all dealings with women.

Rascals generally have the conditions that make their rascality possible prepared for them.

It is sickening to notice the way designing mothers and silly

young women run after the marriageable young ministers. Unless there is enough sense and stability in him to resist and avoid the situations created to trap him his usefulness to himself and his church is almost certain to be destroyed. We often wonder what there is specially attractive in being a pastor's wife. As a rule it means a hand-to-mouth makeshift existence, a life of drudging and sacrifice as well as a life that is subjected to the constant scrutiny and sometimes merciless criticism by the sisters of the husband's parish. Besides being required to be a model house-wife it is too often expected that she shall serve as her husband's assistant in church work. This work she is expected to enter into enthusiastically and without complaint to the satisfaction of everybody, and that without the remuneration the work deserves and even without ever having been called or employed by those she is expected to serve. When the full story of a church's life is once told it will be found that the secret of most of the success is due to the hard working sacrificing minister's wife whom few seldom think it worth while to give the recognition and appreciation she deserves.

A STORY OF A CRAYON PICTURE.

(Concluded.)

Ellen never came to get out of the house much after she was too big to be carried. She never visited. She was too sick. The only ones whom she saw were those friends who came to the house. Once in a long while her mother's mother would make the long trip to see her, but only as Mrs. D. To her the little invalid was strangely attached. She could hardly wait until the promised visits were made. For a little while when she improved slightly she was able to toddle about the house and in one of the rooms up stairs she found hanging the crayon picture. Whenever she asked whose the picture was an evasive answer was given. It puzzled her little brain but she loved that picture. For hours she would sit and gaze upon it. Nothing gave her greater pleasure than to be permitted to spend an hour in the room, looking at the picture of that "sweet lady," as she called her.

Once she came from the room having looked upon that face for the last time. The disease suddenly took a turn for the worse and little Ellen became blind. Skillful physicians were called in but they could do nothing. little Ellen must wait in darkness until death would relieve her of her miseries and carry her beyond the realm of pain into that of joy and light where all mysteries are cleared away.

While she lay there in darkness her thoughts were continually about the "sweet lady." Mrs. D. came several times and Ellen would talk about the sweet lady to her. It was with a heavy heart that Mrs. D. listened to the child's confidential speculations as to who this "sweet lady" might be. "I know she was good. I know she would love men if she knew me and saw me." It was good that Mrs. D. was not under obligations to the father and his wife not to shed tears in the little one's presence. It did not matter if she did. Ellen could not see them.

The other grandmother, who did not approve of the deception practiced upon the child, repeatedly urged the father to enlighten the child concerning her parentage but the matter had gone on so long that the task became too awkward for him to do, so he left it undone. It was seen that the little blind Ellen would soon pass away and the mother of her father one day said, "Ellen, do you remember the picture hanging in the spare-room?" "Oh yes indeed I do, its the sweet lady. When I ask who she is no one seems to know or they walk away and don't tell me. If only I could see her now. I was always happy when I could be in the room and look in her sweet face."

They were cruel words, yet they were kind. They told a story of years of deception. They in a moment let the blind girl see what she had never before been able to understand. "Ellen, don't cry. Try to be brave enough to bear something very strange but very true. Mamma is not your mother. That sweet lady was your mother. She is in heaven now. Maybe it will not be long before you will meet her there."

"Oh why didn't anyone tell me it was my mother when I could see her and know Iwas looking at my mother as she smiled so sweetly there?" Exclaimed Ellen as she buried her head in the pillow and sobbed as with a broken heart. It was not many days later when a little procession wound over the hill and up the shady drive into the cemetery. They laid her in a little grave beside Helen and as the father turned away with tearful eyes he sobbed, "why did I keep it from her?" "Yes," sobbed his wife "Why didn't we tell it to her."

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

NOTES ON THE S. S. LESSON.

Nov. 5.

Esther Pleading for her People.
Esth. 4:10-5:3.

Golden Text. Ps. 145:20.

The book of Esther supplies an interesting chapter on the lives of those of the Jewish people who did not return to Jerusalem. The events of our lesson take place more than 40 years after the return from captivity. One should carefully read the book of Esther to get all of the facts. The feast of Purim which is observed by the Hebrew people to this day sets the seal of accuracy upon the story and emphasizes its value as it celebrates the deliverance of the people from the grave peril which threatened their existence.

It seemed a strange destiny that took a young orphaned girl from her people, strangers in the land, and made her the favorite wife of a powerful and despotic monarch, but God is always preparing men and women for great emergencies and when they are needed he brings them forth. At first one does not discover anything remarkable about Esther but beauty and her success in attracting the affections of the king. But she develops into the true queen and heroine as dangers grow greater and her assistance is needed. Indeed she is at first willing to be a party to a scheme by which her race and religion are successfully concealed.

Haman is one of those vengeful, bloody kind of men who are always forcing their way to power in despotic countries. He is an example of how far an able but wicked man will go to satisfy his thirst for revenge and his ambition for advancement. His end is a most natural consequent of such a career. In desiring not only the destruction of his enemy but of his enemy's whole race he dug a pit which anyone but one blinded by passion would see would in the end swallow him.

"Note," writes one of Esther the steps by which the weak little woman climbs to the very mountain top of heroism. First, she thinks of her own peril. That is not a heroic beginning but most of us begin at this low step. Second, her peril makes her serious. Third, in her serious mood she begins to think of her duty. Those words of Mordecai—"and who knoweth whether thou art come to the kingdom for such a time as this?" ring in her ears. Fourth, there is awakening in her a desire to do the thing for which God has called her to the kingdom. Fifth, this desire to do her duty reaches heaven and is answered. God sends her a supply of courage to face duty. Sixth, she takes her first step and God sends courage for the next."

NOTES ON THE C. E. TOPIC.

Nov. 5.

Lessons from Great Lives. XI. John. Jno. 21:20-25.

John came of a family noted for its fiery zeal. He and his brothers James were Boanerges, the sons of thunder as Jesus one time called them. In John we observe how that a long life of closest intimacy mellowed that spirit into one big with love. In the end the fire was gone but the energy was still there. John gives us an account of his first meeting with Jesus. It was after the Baptist had pointed Him out as the "Lamb of God" and he and his companions accepted His invitation and remained with Him until the close of the day.

We got an inkling of his character when we observe what kind of men he the mere boy chose for his associates, John the Baptist and Jesus. One's choice of company is a sure index of character. We learn something of his humility in the beautiful self-obliteration with which he referred to himself as "that disciple whom Jesus loved. How boastful and different it might have appeared had he said "that disciple who loved Jesus."

Some months later, we are told of another meeting with Jesus. The nets of the fisherman were, at His word, filled with fishes, and the youth was called to the career of fishing for men. That he left all to follow Jesus was in accord with the demands Jesus makes upon all who would follow Him. A little later we find Jesus calling him into the closest circle of His intimacy . Henceforth he is a disciple and a favorite disciple admitted into confidence from which all but two others of the little circle were excluded. Being the closest of the disciples Jesus permitted him to witness the glories of the transfiguration. It also led into the shadows of Gethsemane and to the side of the cross. The nearer one is to Jesus the greater are the revelations to be enjoyed and the deeper are the shadows of the master's cross that fall upon one. Someone beautifully has pointed out the significance of John's relation to the Master at the last supper "John leaned on Jesus' breast—weakness reposed on strength, helplessness on almighty help. We should learn to lean, to lean our whole weight on Christ. That is the privilege of Christian faith. The beloved disciple's close relation to Jesus every Christian to be drawn to shows us how possible it is for Him in the privilege of discipleship.

News of the Week.

INTERSTATE COMMISSION ON FT. WAYNE WRECK.

Washington, Oct. 20.—The interstate commerce commission to-day made public the report of H. W. Belnap, chief inspector of safety appliances, on the wreck of the Pennsylvania special train No. 28, at Fort Wayne, August 13, 1911. The investigation, the commission says, developed the following facts:

The accident was caused by the train attempting to pass over a No. 10 crossover from one track to another at a high rate of speed, probably about sixty-five miles an hour.

The engineman in control of the train, being regularly assigned to another division, was unfamiliar with the track over which he was running, and for that reason failed to observe a general rule which required that speed over that crossover be reduced to ten miles an hour or less.

The commission holds that the signals and rules governing reduced speed at this crossover were not adequate to provide proper safety for these reasons:

Train movements over this division were by signal indications, and no signal was provided to indicate the reduced speed at the crossover.

There was no "slow" board used to indicate to approaching trains that slow speed was required although it was the practice occasionally to use such slow boards.

The commission also finds that the engineman in this case had not made the proper air brake tests. As a preventive of such accidents the commission recommends that in all cases where the track is not safe for high speed, notice of the slow speed required shall be given to enginemen by train orders and that a "slow" board shall be installed to indicate to the approaching train the location of the place where the slow speed is required.

It also recommends that enginemen be required to take running tests before put in charge of such a fast train.

The commission finds that had cars of this train been of the wooden construction, they would undoubtedly have been telescoped by the impact, causing great loss of life. To the all-steel equipment is attributed the fact that not a passenger lost his life and only one was seriously injured

TWELVE MEN DROWNED IN FLOODED MINE SHAFT.

Hibernia, N. J., Oct. 20.—Twelve men were drowned here today when a blast destroyed a partition between two shafts in the iron mines of the Wharton Steel Company and let a great quantity of water, accumulated in an old shaft, flood the gallery where they were at work. All the victims were foreigners except David Slaight, foreman of the gang, who lost his life in trying to aid his men.

ZEPPELIN SHIPS ON LONG TRIPS.

Berlin, October 19.—Two Zeppelin airships, the most recently contsructed, are making long trips. The Schwaben I. ascended at Duesseldorf at 4:45 o'clock this morning, enroute for Berlin by the way of Bremen and Hamburg. The military dirigible Zeppelin IX left Baden-Baden last evening for Rhine valley to Coblenz and thence southward to the frontier region. A military commission was aboard.

COLOMBIAN IN HARSH ANSWER TO ROOSEVELT.

New York, Oct. 22.—Francisco Escobar, consul general of Colombia, in a letter to Col. Theodore Roosevelt, questions the reliability of some of the latter's statements, made in a signed article, "How the United States Acquired the Right to Build the Panama Canal." The letter was made public to-day, and is in reply to the article by Col. Roosevelt, recently published.

The consul general's letter reads in part:

"I am addressing you as an individual, and do not wish to reflect either upon the government or the people of the United States, for whom I have the deepest respect and regard.

"In a signed article, purporting to show how the United States acquired the right to build the Panama canal, you say that Colombia had shown herself utterly incompetent to perform the ordinary governmental duties expected of a civilized state. In summing up your actions as president, you declare, 'We did harm to no one save as harm is done to a bandit by a policeman who deprives him of his chance of blackmail.'

"When you speak of blackmailers and bandits, Mr. Roosevelt, have you forgotten the ultimatum you sent to Colombia threatening her with dire results if her senate did not ratify without amendment the treaty written for the attorney of the Panama canal company? Have you forgotten the American Marines landed by Admiral Glass? Who was the blackmailer and the bandit then? Who has told the truth about this matter all along?

"Was it you when you told congress that the people of Panama rose literally as one man? Was it you when you boasted that you took Panama and let congress debate? Or was it you when you wrote that your actions in this matter were free from scandal as the public acts of George Washington and Abraham Lincoln, and that every action taken was not only proper but was carried out in accordance with the highest, finest and nicest standards of puublic and governmental ethics?

"I think Colombia can safely leave these questions to answered by the conscience of the American people."

PRICE OF COFFEE HIGHEST SINCE BRAZILIAN FAMINE.

New York., October 19.—The coffee market opened tosay with No. 7 Rio at 16 cents wholesale, the highest price since 1895, the year of the "coffee famine" in Brazil. The new high record was set in the face of a "sight" coffee supply thirty million pounds greater than it was last year, when spot coffee was 8 cents a pound in the New York market. Prospects of a short coffee crop in 1912 have some what influenced prices upward, but the extremely high levels are due to the presence in the market, it is said, of the coffee trust, formed by the Brazilian government and American, English, French, German and Dutch financiers to corner the coffee supply until 1919 and dictate coffee prices to the world for that period.

The Arbuckles have announced an advance in the wholesale price to 22 1-2 cents, effective October 23 and other standard package brand manufacturers are following suit. Fifteen months ago standard package brands retailed at 17 cents and 18 cents a pound.

Twenty-five or thirty of the principal importers and jobbers today reached an informal agreement to organize to fight the trust. Although there are millions of pounds of coffee in existence, so much of it by agreement is stocked up the trust warehouses in New York ,Havre, London, Trieste and Hamburg that the available supply is actually less than it has been for twenty years.

REBEL VICTORY GIVES AID TO REVOLT CAUSE.

Peking, Oct., 20.—The imperial Chinese forces met with defeat Wednesday at Hankow, being driven back by the rebels. The extent of the defeat is not yet known, but the government forces are supposed to be entrenched seven miles north of Hankow awaiting reinforcements.

The warship which took part in the engagement, with one exception, retreated down the river. One of the vessels it is reported, went over to the revolutionists.

Consular dispatches received at Peking from the provinces of Yun-Nan report dissatisfaction among the troops there, who threaten to mutiny.

It is feared by the legation at Peking that news of the repulses of the government forces at Hankow will utterly demoralize the troops now mobilizing.

LOW TEMPERATURE. FROSTS ARE COMING.

Washington, D. C. Oct. 22.—Low temperature will prevail this week, according to a bulletin issued by the weather bureau to-night.

There will be frosts Monday in the Ohio Valley and by Tuesday or Wednesday in the middle-Atlantic states.

The precipitation will be below the normal generally. There will be rain or snow Monday in the region of the great lakes. The next general disturbance to cross the country will appear in the northwest Tuesday or Wednesday and advance over the middle-west Wednesday night or Thursday. This will be preceded by rising temperature, attended by local areas of precipitation and be followed by a change to considerably colder weather.

ITALIAN ARMS MEET DEFEAT.

Berlin, Oct. 22.—Special dispatches from Constantinople say that the Turkish ministry of the interior has received news that the Turks and Arabs have defeated 8,000 Italians near Barka. The Italians left large quantities of arms and amunition on the field. The Berlin newspapers print the dispatches doubtingly.

Tripoli, Oct. 22.—The fighting at Benghasi between the Italians and the Turks has been of the fiercest character. After an engagement which lasted all day, October 19 the Turks returned to the charge during the night. They made a savage onslaught upon the Italian camp, but were repulsed. In the morning the Italian forces occupied the city.

The Turkish losses were very heavy, and the Italian dead number not less than 100.

FOUR THOUSAND KILLED BY THE ITALIAN'S GUNS.

Malta, October 24.—In letters received here from Benghazi, Tripoli, the writers estimate the casualties among the inhabitants resulting from the bombardment by the Itatlian fleet at four thousand. The British consulate was badly damaged and Consul John Francis Jones was wounded. Several Jews who were British subjects and had taken refuge in the British consulate were killed or wounded. Numerous buildings, including a Maltese church, were destroyed. Eight Maltese were killed and ten wounded.

The correspondents add that wild panic prevailed in the city. The affair at Benghazi was much more serious than the Italian censorship had permitted to be known.

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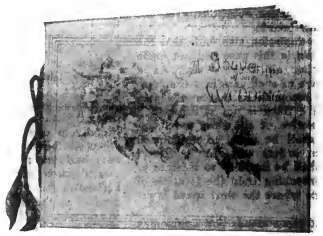

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, November 2, 1911. No. 43.

WANTED.

Hearts are wanted! hearts for Jesus;
Hearts with warm affection true
Free to love and serve Him only,
Free His glory to pursue;
Trustful hearts, to Him e'er cleaving,
Happy hearts for Jesus' throne;
Where, o'er every thought presiding,
He shall reign and reign alone.

Hands are wanted! hands for Jesus,
Willing hands to toil away
In whatever service needed;
While as yet 'tis called to-day.
Nimble hands, and strong, are wanted,
Ready for the Master's call,
To be used as He directeth
For the good of each and all.

Feet are wanted! feet for Jesus,
Feet to carry news of Him
Who upon the cross of Calvary,
Died the guilty to redeem;
Feet to tread the court and alley
With a firm, unerring tread,
Carrying news of God's salvation,
Bearing life amid the dead.

Mouths are wanted! mouths for Jesus,
Lips to magnify His name;
Tongues to chant His ceaseless praises,
And to spread abroad His fame;
Mouths with true and warm expressions,
To extol, console and cheer,
With the Spirit's holy unction,
Heralding, "The Lord is near."

—Gospel Herald.

NEWS AND COMMENT.

Rather die right than live wrong.

Be faithful in that position in which God has placed you.

Many failures in duty are due to delay, hesitation, or deliberation when prompt action is required.

Rev. A. M. Fretz will exchange pulpits on Nov. 12th with Bro. Gabel, of Springfield. Bro. Fretz represented the Springfield church at the recent General Conference and will on this occasion give a report and speak of the work of the General Conference, and also give the plan he is presenting in his congregation to raise a special offering for the Foreign Mission treasury.

The 11th German-English Teachers' Conference of South Manitoba will be held at Altona, Man., on November 2 and 3.

Missionary P. A. Kliewer, of Birney, Montana, reports that the present teacher in the Government school at that place is obliged to discontinue his work, and therefore he also puts the question. "Who is willing to come and help us?" If so, write him at once.

Sometimes it seems very difficult and hard to do the thing we believe to be absolutely right. Queen Esther did not shrink from her feeling of duty, even at a great risk of her life, in order to become a savior of others. What will you do if tried by the Lord?

Help Others.—It is a blessed thing to help others materially and spiritually in need. Those who live for self and seldom give to others are rarely contented or happy, or satisfied with their lot. The good book says, "It is more blessed to give than to receive," and those who do not give, miss many a blessing. People who have means that could be used in sending the gospel, must stand before the final judgement and what shall the answer be, if they have withheld the gospel? "I was an hungered and ye gave me no meat," will be the statement that will forever condemn many who are rich and increased in goods.—Sel.

A VISIT TO OUR VARIOUS MISSIONS IN CHILE.

Missionary H. L. Weiss, of the branch Mennonite Brethren in Christ, who, several years ago a faithful worker at Cantonment, Okla., and now a successful worker in Chile, gives the following report, which will be of interest

MISSIONARIES AND NATIVE WORKERS IN CONFERENCE IN VALDIVIA, CHILE, SOUH AMERICA.

1. V. Sanhueza, 2. M. P. Zook, 3. Mrs. V. Sanhueza, 4. Innocencio, Gomez, 5. W. F. West, 6. H. L. Weiss, 7. S. W. Diener, 8. W. Kraus, 9. Mrs. M. P. Zook, 10. Jose Riveros, 11. Mrs. Deiner, 12. N. O. Gunstad, 13. Mrs. Gunstad, 14. Miss Sarita, 15. Miss Frances Bechler, 16. Andres Urquisa, 17. Mrs. H. L. Weiss, 18. Juan Zapata, 19. Mrs. Urquisa, 20. Miss ElsieAeby, 21. Juan Urrea, 22. Miss Urquisa, 23. Mrs. M. Gomez, 24. Manuel Gomez, 25. Miss Gomez, 26. Maser Urquisa, 27. Mrs. Feldges, 28. Francisco Higuerra, 29. H. W. Feldges, 30. Rev. O. Barchwitz, 31. A. E. Dawson. (All the children are not counted.)

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also to our readers. (Sec. No. 6 in the illustration. Ed.)

We have our first Quarterly meeting in Santiago. Pastor—Vital Sanhueza. Attendance fair. The work is yet new and 350.000 souls are without saving knowledge of the one who died for them. We take the train and in sixteen hours we arrive in Los Sauses where two Chilian brethren meet us with horses and in six hours more we reach Nueva Italia where we meet Brother Juan Urrea, our Native Pastor, and Sister Bechler, one of our dear and accomplished missionaries, who have come from Puren in an ox-cart to assist in a two-days' Convention. Some of the brethren are already here and greet us and the rest are coming soon as it will soon be time for services. The attendance is good and the brethren are zealous and earnest. Six are baptized and more are soon to follow. The reports are encouraging and the attendance was about 120. Three and one-half hours take us to Puren where we have an older and more established work. The brethren have been passing through severe trials and internal disturbances but the Lord is bringing them through all the wiser for the trial of their faith. We do not now visit our German brethren as Brother Barchwitz oversees them. Another ride of three hours and we return to Los Sauses where we take the train and in five hours we arrive in Victoria and have a pleasant stop with Pastor O. Barchwitz who is President of the German churches of our mission.

Victoria has a warm place in our heart as it was here we spent the first years of our ministry in Chile. In one-half hour by railroad, we arrive at Pua where we have a small class in charge of Brother William Young, a staunch Christian worker who has always stood nobly by our work. We take a branch road here and in an hour we arrive at Selva Oscura where we have a class of dear people who stand true to us and the Lord. Brother Juan Sapata, leader. The reports are encouraging and the class in a good condition. We now return to Pua take the train and in about forty minutes we reach Quillen where we salute our German brethren and then look into the needs of our Chilian friends. As most of our brethren have moved to other parts so we have only a few at this place. This is a branch of our Lautaro field. In ten minutes and the train takes us to Lautaro where our dear Pastor Manuel Gomez meets us and we are soon made comfortable in his neat home. His wife is an exemplary Pastor's wife, who in former years assisted Sister Weis in our home. The attendance is good, the reports encouraging and the class is in a prosperous condition. There were also representatives from Cajon.

We take the train and in one hour we reach the growing and prosperous town of Temuco where Brother Zook, the Pastor, meets us and we are his guest for a day or two. The work here is active and on the move and on the account of the extension to surrounding places the work makes its Pastor move. So much so that we had to suply him a helper. There are however plenty souls in and about Temuco who need to know Jesus as their Saviour so he is not liable to get out of a job soon yet. Sister Zook's health is not what it ought to be so please pray for her. Another hour takes us to Gorbea where there have been great disturbing elements. The work is small at present but the Pastor, Innocencia Gomez, is active and encouraged. He distributes much literature and visits constantly. In an hour's ride on the train we arrive at Loncoche and are soon in the home of Pastor and Sister Gunstad. This church has had its ups and downs but at the present it is being revived. The Pastor visits outstations as well. This is a good Indian centre and we are contemplating to do special work among the Indians in the future. Two hours' ride on the train takes us to Valdivia where we meet our dear old friends and brethren and are soon in the home of the Pastor and his wife, S. W. Diener, who are assisted by Sister Aeby. Both the Pastor and his church are displaying great activity and are preaching both in and out-of-doors. This church has four exhorters and enjoys a good attendance. The reports are encouraging and the future bright. The church is well pleased with their Pastor and stands nobly by him. Our Samaritan Home is closed for the present on account of changes which are being effected From here we take the Steamer and in sixteen hours we are in Ancud on the island of Chiloe. On account of the bad weather we are not able to take this trip at present but suffice it to say that our missionary, Brother Dawson, is carrying on an active work evangelizing the Island. The church in the colony is in a good and prosperous condition. The Gospel has not as yet found its way fully into the hearts of the native element; but we trust that the tide will soon turn and that there will be a great and an abundant harvest of precious souls soon to follow. The native Pastor, Riveros, is true and active and lives on the Island.

Again we are off and in three hours from Valdivia we reach the town of La Union where we meet the Pastor, Urquisa, and his wife, and soon find the class in a fair condition and they stand well by their Pastor.

Two and a half hours on foot takes us to Rio Buena (good river) where we are soon in the home of our Brother Carlos del Campo and spend a pleasant time with the dear brethren. We find that they all have good courage. We take the train and in another hour we are in the home of Brother and Sister Feldges and baby Grace who is always glad to see us and wants to be baptized. She says she wants to ask the Lord to make her real good so that she can soon be baptized. This is a hard place to work and rather discouraging. The Brethren have reached out and canvassed the surrounding towns and country and we are sure the Lord will bless all true and faithful witnessing for Him. In twenty-five hours we reach Santiago and are glad to be in our home once more and assist Sister Anna LeFevre who is helping us to make it possible to send forth thousands of pamphlets and tracts to be distributed all over the country as far as our mission reaches and further.

We take courage and praise God and ask you to follow us up with your prayers.

GOLD AND SILVER COINS.

The financial laws of the United States permit the redemption of a silver piece so long as the face shows what its face value is. When it has become so worn that its country is unknown the Government would pay nothing for it, not even the price of silver bullion, unless Congress happened to have made an appropriation to purchase silver bullion. Right now it would not bring a penny from the treasury.

As to a gold piece, Uncle Sam will give you a new one for it just so long as it is not below the weight prescribed by law. When it gets down to that, no matter if its face value it completely worn away by usage, the Government will pay you its bullion value.

This is one of the differences in treating the two kinds of money, and it's only one of many. There is a widespread general impression that a silver piece passes current at its face value just because nobody bothers to send it back to the treasury, and that when it does go back, the treasury will pay for the amount of silver it then contains and no more. That isn't so. Any unpunctured or uncut silver piece, dollar, half-dollar, or quarter, is good for a brand-new piece just so long as a Government official can detect that the coin has been minted by the Government of the United States. When its usage has passed beyond the stage when it is possible to tell whether it has borne emblems of the United States, of Mexico, of Canada, or some other country, then it's not redeemable at any price at the treasury, or any of the sub-treasuries. The only way to get rid of it is to pass it off on the first street-car conductor who isn't watching his business and let him work it off on some other man. How far it will go before it cannot be passed upon any one is hard to tell.

Just so long, therefore, as there is anything on either face of a silver piece to show that it is a coin of the United States you can handle it without loss to yourself. But this is not so with a gold piece. Its face may tell what it is and how much the Government made it to pass for, but if it is below the weight, you must stand the loss when some bank or concern refuses to accept it at face value. National banks lose considerable money this way. When a silver piece is done for, however, it is "all in," to use a vernacular, while the gold piece will bring all the gold in it is worth.

The Government tries hard to keep the light gold pieces from circulation, and when once in possession does not let them go out any more. They go to some of the mints, where they are melted and made into new moncy. It is frequent that national banks send into the treasury or some of its branches gold pieces too light for continuation in circulation. The treasury discounts the light coins, and the banks must stand for the loss. Few individuals lose anything this way. Few banks are the real losers as they make their customers pay the difference: but many banks accept the light pieces without saying anything, as a customer would kick up a "rough house" if allowed below the face value for a gold piece.

The Government is fair in its discounts of light gold pieces. It does not undertake to place an entire shipment of gold pieces in the scales and make a discount on all. The law says that each individual piece must weigh so much to be worth the amount stamped upon it. A $20 gold piece must weigh 513 42-100 grains to be worth all it is minted for. The standard weight when turned out is 516 grains. The abrasion then, must be on-half of one per cent. to affect the value of the coin. If a bank sends in one hundred $20 gold pieces and asks for gold certificates in their place, the treasury officials do not weigh all the coins at once and make a discount on their combined loss. Each piece must be weighed separately if they are considered to be badly worn.

It is estimated the life of a gold coin, before it has begun to wear to a losing extent, is twenty years. If put away in a stocking and left undisturbed, it is good for many years. After twenty years' constant contact with business it ought to be retired and a new one put out in its place. The coinage laws distinctly state that a gold coin shall be received at its nominal value by the United States for twenty years after its issue provided it is not below the weight.

A $10 gold piece weighgs 258 grains when turned out. It must weigh 256 71-100 grains to come within the law. The $5 pieces, $3 $2.50 and $1 pieces wear faster than the larger pieces. Everypiece of money minted by the United States, whether gold or silver, contains one-tenth alloy. The same alloy is used in both gold and silver, but treasury officials think that a silver dollar will wear longer than a $20 gold piece when each has been put through about the same usage.

"The United States stopped the coinage of $3 and $1 gold pieces in 1890, and those coins have almost disappeared, commanding a good premium. It has been many years since any of these pieces made their way back to the treasury. Regardless of whether they are below the limit of tolerance, they are put away for a further rise in price. The weight of a single gold dollar worth its face value should not be below 22 55-100 grains.—Mehl's Numismatic Monthly.

Support the Ministers.—The ministers should be paid well, as the State Journal says: "They do an honorable work. Ministers are good citizens. They have families to educate and to support. You have no right to expect them to subsist on charity in their old age. They are entitled to salaries that will enable them to put aside something for their support in their declining years. You can afford to help them. Give them a chance, for one of these days you will see the churches of your city without ministers, just as there are churches all over this country which are having difficulty in securing men to preach in them." While no minister should be mercenary, he is enough lower than the angels to require bread, and meat, and potatoes, and his mission cannot be accomplished without clothing which comports with the profession, and commands the respect of all. But this depends upon the support granted by the parishioners of the church.—Religious Telescope.

Liquor Advertisements.—As an indication which way the wind blows, the Christian Intelligencer has this to say about newspapers excluding liquor advertisements.

One of the straws showing the set of the wind is the exclusion of liquor advertisements from newspapers. Practically every magazine excludes liquor advertisements from its columns. East and west the better class of newspapers are taking the same course. At this time there are one hundred and fifty-four daily newspapers that refuse such advertisements. In some instances this action has cost the newspapers heavily, but the properties have been willing to pay the cost. Printing liquor advertisements today shows a paper to be second grade and behind the times.

LISTENING TO GOD

A friend of mine told me that he called one day upon a brother clergyman who had been ill in bed for six months He said to this man: "I suspect that God Almighty had a good many thing to say to you; but you were too busy to listen, and so he had to put you on your back that you might be able to give him time."

When he was going out the thought struck him: "I, too, am a busy man, and God Almighty may have to put me on my back that he may tell me all he wishes." So he resolved that each night he would sit quietly in his study, not reading, not writing, but opening his heart, that God's Spirit might impress upon him what he designed to teach and criticizes the life of the previous day.—F. B. Meyer.

A NOTICE.

Whereas I, on account of my advanced age, have tendered my resignation as a member of the Board of Foreign Missions to our General Conference at its recent meeting held at Bluffton, O., and whereas conference accepted said resignation and elected a successor of said Board, I request, that all correspondences intended for said Board be sent to its new secretary, Rev. P. H. Richert, Goessel, Kansas.

A. B. Shelly.

Quakertown, Pa., Oct. 26, 1911.

Marriages.

BEERY-SCHLAADORN.—On Oct. 25th, at the home of the pastor, at Wadsworth, O., by Rev. W. S. Shelly, Stanley C. Beery and Myrtle Schlaadorn, both of Wadsworth, Ohio.

Deaths.

ACKERS.—On Oct. 6, 1911, in St. Joseph's hospital, Philadelphia, Pa., Hannah Maud, wife of Arthur C. Ackers and daughter of Joseph and Huldah Fretz, of Plumsteadville, Pa., aged 21 years, 10 months and 2 days, of typhoid fever. Interment was made at the Deep Run Mennonite church on the 10th, Pastor A. M. Fretz officiating, assisted by Bro. Gabel of the Springfield church.

GAUL.—On September 19, 1911, at Silver Creek, Ohio, Cora Gaul, nee Overholt, aged 24 years, 5 months and 28 days. She was born at Wadsworth where she spent her days of youth. On December 28, 1902, she was baptized and received into the Mennonite church, of which, as also in Sunday school and C. E., she remained up to the time of her death a faithful and devoted member. On March, 27, 1907, she was married to Mr. Roy Gaul. This union was blessed with two children; the first one lived only three days. Mrs. Gaul died in confinement after giving birth to a little girl which was buried with its loving mother. Besides her sorrowing husband, mother and father, she is survived by four brothers and five sisters. Funeral services were held from her late residence at Silver Creek and at the Mennonite church of Wadsworth, Rev. W. S. Shelly officiating. Interment was made in Woodlawn cemetery.

Contributions.

FOR FOREIGN MISSION.

During the month of Octoher the following gifts were received:-

FOR THE GENERAL. TREASURY:-Chr. Mueller, Freeman, S. D. $5; P. H. Richert, Goessel, Kan. $5; C. F. Claassen, Newton, Kan. $10; Hillsboro Mennonite church, Kan. $59.65; Alexanderwohl church, Goessel, Kan. $433.70; First Men. church, Geary, Okl. $31.11; Bergtal church, Pawnee Rock, Kan. $31.79; S. S. of Bergtal church, ditto, $15; Bethesda church, Henderson, Nebr. $138.50; First Men. church, Newton, Kan. $25; Zion church, Elbing, Kan. $54.55 Canton Men. church, Kan. $31.11; Dorcas Society, Wayland, Ia. $50; mission friend, Goessel, Kan. $1.50 Lisette H. Kinsinger, Bluffton, O., $10; S. S. of Hoffnungsfeld Eden church, Moundridge, Kan. $36; C. C. and SaraVoth, Gotebo, Okl. $25; S. S. of St. John's church, Bluffton, O., $43.39; the following from Berne, Ind.: collection taken at Missionary Linscheid's visit $90.45, male choir $20, tenth $15, mission boxes $13.40, birthday gifts 92c; Swiss church, Whitewater, Kan. $20; Tabor church, Goessel, Kan. $42.96; Alexanderwohl church, Kan. $5; Christian church, Moundridge, Kan. $32.41; C. C. Eyman, Upland, Cal. $3; Y. P. S. of First Men. church, Bluffton, O. $5; First Men. church, Reedley, Cal. $22.-85; S. S. of First Men. church, Geary, Okl. $5; Mennonite church, Beatrice, Nebr. $363.15; S. S. of Mennonite church, ditto, $150.96; Jacob Regier, Newton, Kan. $5; Brudertal church, Hillsboro, Kan. $175.30; bequest of Jacob E.Schmidt, Halstead,Kan. $500; Katie B. Schmidt, ditto, $5; Gnadenherg church, Whitewater, Kan. $76.20; Bergtal church, Winkler, Man. $94; Salem church, Dalton, O. $25.50; Bergtal church,Korn,Okl. $26.20; S.S. Christian church Moundridge, Kan. $30.61; Ebenezer church, Mt. View, Okla. $7.75; S. S. of Hoffnunsfeld church, Moundridge, Kan. $24; E. J. Hirschler, Bluffton, O. $5; Medford church, Okla. $36; Johannestal church, Hillsboro, Kan. $110.90; entertainment committee, Bluffton, O. $354.95; Jacob A. Schowalter, Halstead, Kan. $25; Salem Zion church, Marion, S. D. $57.36; Deer Creek church, Okla. $10.-75; J. L. Amstutz, Apple Creek, O. $5; Jacob Krehbiel, Clarence Ctr. N. Y. $5; Salem church, Dalton, O. $95; Men. church, Pretty Prairie, Kan. $54.11; Summerfield church, Ill. $33; Mennonite church, Marion, S. D. $102.50; collection at harvest festival, Gretna, Man. $31.50; ditto, Edinburg, Man. $8.50; mission friends of Gretna, Man. $25; Hoffnungsau church, Buhler, Kan. $29.42; mission friends, Newton, Kan. $125; First Men. church, Newton, Kan . $126.59; Friedenstal church, Gotebo, Okla. $33.50; Mennonite church at Orienta, Okla. $19; West Zion church, Moundridge, Kan. $89.35; Hoffnungsfeld church, Moundridge, Kan. $145; Girl's Sewing Soc., West Zion church, Moundridge, Kan. $12; Men. church, Canton, Kan. $53; Garden Tp. church, Moundridge, Kan. $43.40; Neuhoffnungstal church, Meno, Okla., $46.27; Hoffnungsfeld Eden church, Moundridge, Kan. $115; Flatland church, Quakertown, Pa., $13.28; Saucon church, ditto, $4.00; Bethany church, ditto, $40.75; West Swamp church, ditto $62.10; S. S. of West Swamp church, ditto $2.08; Y. P. S., ditto $2.06; Halstead church, Kan., $133.20; F. W. Schowalter, ditto $200; Dan. Haury, ditto $100; Jac. Vogt, Moundridge, Kan. $200; Zion church, Donnellson, Ia. $26.13; Harold church Bessie, Okla. $20.41; Bethel College church, Newton, Kan. $11,25; Mennonite church, Wayland, Ia. $11; Mission Soc. Emmanuel church, Wayland, Ia. $172; Immanuel church, Pratum, Ore. $28; Chlol Gerig, ditto $3; Springfield church, Richland Center, Pa. $17; East Swamp church, Quakertown, Pa. $75; Hoffnungsfeld Eden church, Moundridge, Kan. $160; Bethany church, Colony, Okla. $15.05; Springfield church, Eakly, Okla. $14.10; Einsiedel church, Hanston, Kan. $12.45; Joshua P. Stucky, Moundridge, Kan. $5; Sim. Stucky, ditto $2; Jul. Stucky, ditto $2; Otto Juhnke, Moundridge, Kan. $1; Mennoville church, Okarche, Okla. $7.32; S. S. of Pretty Prairie church, Kan. $15; N. M., Deer Park, Wash. $5; Menn. church, Upland, Cal. $48.47; members and visitors of Upland church, Cal. $168; Friedenstal church, Carlsbad, N. M. $25; mission friend, Plymouth, Neb. $10; Hoffnungsau church, Buhler, Kan. $266.-58; Ad. Becker, Meno, Okla. $1; mission friend, Aberdeen, Ida. $10; Pretty Prairie church, Kan. $6.30; Second Men. church, Philadelphia, Pa., $5; Men. church, Geary, Okla. $20; Bethel church, Mt. Lake, Minn. $40; Salem church, Krupp and Warden, Wash. $26.23; Flatland church, Quakertown, Pa. $5; Wadsworth Men. church, Ohio $50; Upper Milford church, Hosensack, Pa. $40; Hereford church, Bally, Pa. $50; from Berne, Ind. mission boxes of church $1.84, birthday gifts, ditto 36c, from members, ditto $44.

FOR SOCIETY TREASURY: From Dorcas society, Wayland, Iowa, for Bertha Kinsinger $25; mission friends, Pretty Prarie, Kan., for P. W. Penner's engine $25.

FOR LEPERS: S. S. of North Gnadental Goessel, Kan. $1.50; Jacob Buhr, Edenburg, Man. $10.

Gratefully acknowledged,

GUSTAV HARDER, Treas.

JOHN G. REGIER, Asst. Treas.

The Mennonite.

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FROM OUR MISSION FIELDS.

1. Bro. J. B. Frey writes from Moen Copi, Oct. 3:

Our Sunday school and other services have of late been better attended than during any previous summer. Although we can report no further baptisms, we are not at all discouraged. It is a real joy to preach the Gospel in the Hopi language, especially when one sees that they really understand what they hear.

I have ordered a few dozen Bibles for the Sunday school, and we hope soon to be able to use our Hopi translations, for we intend to teach a class in Hopi this winter.

All this is foundation laying only, but it is necessary for the raising of such plants that will be able to withstand storms, because they are not rooted in human persuasion and have to be constantly held up by the same, but because they are founded in genuine knowledge of God, the Saviour, and self, which comes through simple and clear teaching of God's word.

We are glad to hear a bridge is to be built across the Little Colorado, 600 feet long, 100 feet high and costing $84,000.

We are also glad, that our young Hopi sister Bessie can enter Bethel college, and we hope that she may see true Christian life among the students, so that Bethel may become a real "Bethel" to her.

2. Bro. Alfred Wiebe, Busby, Mont., writes Oct. 11:

At the close of the last quarter we were still at home in Kansas, now we send this report from our field.

During Bro. Linscheid's absence we held four meetings with the Indians and one with the children in the government school. Our interpreter not having arrived, I read my sermons on the first two Sundays, one from Bro. Linschied and one translated for me by sister Kinsinger.

Our interpreter, we are sorry to say, has not proven to be very reliable and has spoken of leaving us, but he promised to remain, till another one is found in his place.

We intend to move to Lame Deer soon, even at the risk of being later on called back to Busby. The two rooms in the chapel, though small, will have to serve as our home till next spring, for we first intend to build a barn, cistern, fence etc. before the dwelling house will be built. The sooner we can go there the better; for there are sick ones, that should be visited quite frequently, for one of them, who will very likely soon die, does not seem to be far from accepting Christ.

We are well and feel grateful to be considered worthy to serve in the Lord's vineyard.

3. Brother Ediger, Clinton, Okla., writes Oct. 17:

Since Sept. 29 we are again at our work here. One of our children we had to bring home sick and it is even now not quite well. But we could not stay away from here any longer, and we are glad to be back again.

Next Monday I intend to go to Cantonment to do some special study in the Cheyenne language.

The Lord willing, we intend to have baptismal service on the 29th inst. and ask for continued prayer in behalf of this work and of ourselves. R.

CONFERENCE AT CHICAGO, NOV. 8 AND 9

The Commission on the Church and Social service of the Federal Council has the following announcement:-

New York, October 25, 1911.

Last June, at a preliminary conference held in Boston, consisting of representatives of the various denominations which are definitely organized in the interest of Social Service, a Committee consisting of Rev. Charles S. Macfarland, Secretary of the Federal Council Commission, Rev. Charles Stelzle of the Presbyterian Department of Church and Labor, Rev. Henry A. Atkinson, Secretary of the Congregational Brotherhood, Rev. Harry F. Ward, Secretary of the Methodist Federation for Social Service, and Rev. J. H. Melish, Secretary of the Episcopalian Commission, was appointed to arrange a larger conference for the purpose of coordinating and bringing into cooperation the developing of the various denominations for social uplift.

This conference will be held at the Hotel Sherman in Chicago, November 8 and 9, to be attended by two representatives from each denomination of the Federal Council.

The program will include the general reports and survey as to the state of present organization and the plans underway by each denomination, preparatory to considering the work of interdenominational cooperation.

The widely inclusive program adopted for the activites of the Federal Council Commission will be taken up in detail, in order to determine the matter of denominational cooperation in carrying it out.

About twenty denominations will be represented in the Conference, representing not only wide denominational interests, but also coming from all sections of the country.

It is hoped that the Christian churches, in the work of Social Service upon which they are now entering so earnestly, may avoid the duplication overlooking, overlapping and other evils of individualistic, denominational activity, which have characterized some other departments of the work of the churches.

The Conference will last for two full days. No addresses will be given, the meetings being entirely for the purpose of action in carrying out the plans of the Federal Council in this important work.

The denominations, so far as organized for this work, have already adopted a common standard, set forth in the utterance of the Federal Council at Philadelphia in 1908. It now remains for them to carry it out in one common, united program.

NATALIE AND THE OLD MILL.

It was midnight when Natalie was awakened from a restless sleep, by the startled hootings of an owl in the old willow surrounding the mill, on the bank of Rippling Waters.

She sat up. What was it that seemed so stange? She strained her ears in the dead quiet to listen! The soft splash and gentle drip, drip, of water which had lulled her to sleep, had ceased.

While listening, she tip-toed to a window facing the ravine. The silvery moonlight clear over the hills, making dark, thick shadows between them.

Suddenly, a blood-red light reflected in the creek, and Natalie, with a shudder of strange foreboding, ran to the opposite window. The scene she beheld made her speechless with fear. Behind the clump of green willows on the bank of Rippling Waters, rose two, long graceful tongues of fire.

"Father! O father! The mill!" she cried breathlessly. Natalie knew that the mill hands were sleeping in their cabins across the orchard. Her father could not fight the flames alone; but the mill must be saved!

She turned, and saw through the open window the old rusty dinner bell distinctly outlined against the big round moon. With a cry of joy she flew to the window; but how far out the bell seemed. Could she reach it without falling? She must.

Instantly her morning verse, "For I the Lord, thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee," came to her and gave her courage. She swung herself far out of the window, her tiny finger tips merely reaching the big strong rope. She pulled it hard; one—two—three — four — five—six—seven times the alarm sounded and echoed loud and clear over the distant hills.

Soon cries and calls were heard among the mill hands. Mr. Hunt, the miller, could be heard shouting orders above the rattling of tin pails, and splashing of water as the men bravely fought the flames.

Far over the white frosty hills, lights were beginning to glimmer from the windows, and frost flakes glistened and sparkled under them. The distant beat of horse's hoofs were heard sounding around the bend in the road. The cry, "Hunt's mill is burning!" was shouted all along the way. By threes and fours, men on horseback galloped through the open gate, into the noisy barn yard.

Mrs. Hunt ran into Natalie's room and found her brave little daughter lying on the bed, her face buried in the pillow crying:

"Will they come? Will they never come?"

"Yes, yes, my darling," and her mother took her in her arms and kissed the little white face as she said. "Your father heard your cry, and hastened to the mill. But we do not know who rang the alarm." Natalie threw her arms around her mother's neck and whispered, "I did."

"Natalie, Natalie, my child, how could you?"

"My morning verse helped me," was all she said: as her head rested havily on her mother's breast.

The beat of the horse's hoofs, the cry of "fire!" amid the din and rattling of tin pails; the splashing of water; the neighing of horses, the shouting of orders, and the crackling of the wood all came dimly to Natalie as if in a dream.

It was near dawn, and the skies were pallid when Natalie again awoke, and at once looked for the old mill behind the willow tree. It was there! Had her fright been only a dream?

No.

She held out her little aching arms, as if for a tender embrace, as she softly whispered, "Dear father's mill is saved."

One may even now see nestled snugly between two sheltering hills, a decayed and ivy-grown mill. The big moss-covered wheel is silent; but the Rippling Waters, that once turned it, is now a little stream, gurgling over smooth white pebbles and babbling out the story how Natalie saved the mill, long long ago.—Helen Kathryn Sharpe, in Exchange.

Editorial.

Upland, California, October 19, 1911:-Enclosed clippings from 'der Herold,' Newton, Kas. speaks for itself. It is exceedingly to be deplored, that Bro. Horsch was given occasion for this article. He is an honest, sincere and straightforward character and an authority on Mennonite history. Yet unfortunately he is possessed with a deep-seated prejudice against the General Conference and allows himself to be the mouth piece of a certain element among our esteemed conservative brethren.

Now with reference to the "Jake" story, undoubtedly Bro. Horsch is wrong when he imputes such unworthy motives to the writing of the story and the printing of it in the Mennonite. However, permit me, freely and in brotherly love, to call your attention to the fact that a host of readers deem it unworthy to have a story of the "Jake" type appear in the official organ of the General Conference. The same might be said of items headed "Wise and otherwise" as they appeared some time ago. Such things should find no place in a paper with the religious standing of the Mennonite.

Some weeks ago the writer had a conversation upon a similar topic, with a dear brother of his congregation. Among other things the brother said: "I found something encouraging in the last number of the Mennonite." Upon asking what it was, he said: "The 'Jake" story is to be concluded in the next number."

Thoughtful readers of the Mennonite sometimes ask, why greater efforts are not put forth to obtain and print more original articles and thus present a greater variety of religious diet. In this respect the Mennonite could learn a great deal from the "Gospel Herald" who represents the religious sentiments of his readers better than the Mennonite does. There are many of our brethren, and sisters as well, who might place their pen into the Master's service by regularly contributing articles upon faith, doctrine, practical topics, or timely questions, to our papers.

In conclusion, I thank God for the blessed fact that "Christ and Him Crucified" is the solid foundation upon which the General Conference of Mennonites of North America is founded.

The Divine Head of His church has put His stamp of approval upon every branch of work of this body of His children. Intense loyalty to the precious faith handed down to us by the fathers and a cheerful willingness to cooperate with other branches of our beloved denomination characterizes the greater number of the General Conference churches.

Let it be understood, that the above criticism is not offered in an uncharitable spirit. The Mennonite is a dear and welcome visitor to the home of the writer and many are the helps and inspirations derived from perusing its pages.

And now in spite of "Jake" and brother John Horsch's prejudice, yes in spite of shortcomings on both sides, I sincerely hope and pray that I shall live to see the day, when the conservative and liberal bodies of our beloved denomination will be united in the upbuilding of Christ's kingdom. If no other way, why not apply Moltke's maxim to our case? "Getrennt marschieren und vereint schlagen." If we must march separately, O brethren! in that holy war against satan and his hosts, surely we will find a way to "strike" unitedly.

With love and greetings,
M. Horsch,
Upland, Cal.

The above letter from Bro. Horsch contains a lengthy clipping from the "Herold," written by Bro. J. Horsch, his cousin, of Scottdale, Pa., in which the story that ran through several issues of this paper is made the subject. We are glad to comply with Bro. Horsch and publish it because it is written in the kindliest spirit by one who holds the cause of our Church very dear.

As for the story, its writer is quite willing to let it stand for what people take it. Everyone who writes knows that very few things meet with the approval of everyone and those things to which no one objects are generally the things to which few, if any, have given any attention whatever. If the writer has failed in making such characters as Solomon, his wife, Nancy and Malinda suggest the very many lovable, hospitable, God-fearing men and women whom he knows and respects in the conservative branch of the Mennonite church, it is only because he failed in his purpose and not because it was his intention to ridicule or belittle an honored and respected church. That things which appeared to him to be inconsistencies were brought out is admitted, but the fact that one cannot help noticing inconsistencies should not always be taken as an evidence of an unfriendly attitude. We dare say that no matter how much he loves and respects his hearers every preacher is bound to point out some of their inconsistencies almost every time he undertakes to preach the word to them. Glaring inconsistencies have at times been discovered in our own church and notice taken of them in the sheets of other branches of the Mennonite confession has had a healthy influence even though the medicine was rather had to take.

In conclusion permit us to inform Bro. Horsch that, though we may have been mistaken in our judgement in publishing the story and editing the material of which it was made, very many have expressed their approval or appreciation of it and he has the distinction of being the first to express his objections to the writer.

A BRIEF HISTORIC SKETCH OF THE ALEXANDERWOHL CHURCH DURING THE LAST TWO CENTURIES.

Written by a Member of this Church and Taken from the Church Records and Other Documents.

In his "Sketch of Mennonite History" Prof. Wedel says: "Concerning the first settlements of Mennonites in Prussia no reliable records can be found. They themselves have made very few records, for their chief concern was not their history, but their religion." This is corroborated by our church records, for it contains no date when our church was organized or when its records were started.

The headlines of these records is as follows:

"The So-Called Flaminger or Groninger Society in Prussia.

Although this book contains no date on its title page the records of the church members date back as far as 1614. Nearly each family has its history briefly recorded in the book. These family histories show that some came from Moravia and Bohemia on account of persecution in those countries. Most of its members, however, seem to have come from Holland, for up to about 1750 the Dutch language was used both at home and in the church services. The records contain a resolution passed about this time that the newly elected ministers should be permitted to preach the High German language because at the first Pentecost the gospel was preached in all languages and so it would not be wrong to preach in German.

The first records seem to have been made by a well educated minister, the great-great-grandfather of the late Prof. C. H. Wedel. The ink has faded to such a degree that it is difficult to read some of the names.

In the beginning of the 19th century, about 1804, the Russian government granted many special privileges to Mennonites coming from Prussia, which induced also the greater part of our church to emigrate to Russia, settling in the village which was afterwards called Alexanderwohl on account of a little incident on the way from Prussia, which was made by wagon. Tradition gives the origin of this name thus: The Russian Czar Alexander met the caravan of Mennonites on the way and asked them, "Whence do you come and whither do you go?" Elder P. Wedel answered this and other sympathetic questions, whereupon Alexander said, "Lebt wohl und gruesst eure Brueder." This Alexander's "wohl" sounded so well to them that they named their village after it.

The following is a list of the "Elders" that have served our congregation from about 1700 to the present time:

1. Berend Ratzlaff, with no dates but with a note saying that he was the grandfather of Jacob Wedel, (No. 3.).

2. Benjamin Wedel, † 1785.

3. Jacob Wedel, † 1791, served as elder from 1785.

4. Peter Jantz, † 1810, served as elder till 1799.

5. Benjamin Wedel † 1813, served as elder from 1799-1809.

6. Peter Wedel born 1769, served as elder from 1809-1814.

7. Peter Wedel, born 1792, served as elder 1814-1871.

8. Jacob Buller, born 1827, served as elder from 1869-1896.

9. Peter Balzer, † 1907, served as elder from 1896-1907.

10. Heinrich Banmann—chosen as elder in 1910—.

Peter Wedel (No. 7) was imprisoned in Prussia for some time on account of resisting the impression of the young men of his church into military service by the Prussian government.

The Russian government left not only the church affairs but also much of the civil affairs in the hands of these new settlers, who, not having any experience in the latter, soon got into land quarrels, etc. in which nearly all were entangled and suffered very much spiritually. Otherwise the colony prospered fairly. The schools improved especially under the supervision of John Carnies since 1843.

The incalculable importance of good schools for our churches is evident when we consider thatour ministers are elected from the members of the congregation by free ballot. Such a system would soon be the death of a church if it were not for the maintenance of good public schools, in which Bible instruction finds plenty of room.

On account of a revision of the Russian laws, indicating the possibility that the privileges given to the Mennonites as to freedom from military service might soon be withdrawn, nearly the whole Alexanderwohl congregation emigrated to America, most of them to Kansas, in 1874. Property in Russia was sold at half price or less. The well-to-do loaned money to pay the traveling expenses of the poor. In spite of many hardships on the way and in the new country the guiding and protecting hand of the Lord was everywhere visible opening the way, making friends, etc. Mr. C. B. Schmidt immigration agent of the Santa Fe R. R. Co., was a Godsend to us not only in Russia but also at our arrival in New York, where he together with Wm. Ewert, D. Goerz, and C. Janzen met us. Mr. Schmidt telegraphed to every station where we were to stop for meals, to keep plenty of hot water and bread in readiness for us. We were two ship loads; 303 grown up persons and 172 children had arrived on the "Cimbria;" the other ship had 203 grown persons and 111 children, 789 in all.

On the 22 of August we arrived in Lincoln, Nebraska, where we received free lodging during our stay there. Here our ways parted, some remaining in Nebraska; others going to Kansas or Dakota.

The R. R. did not only offer their land in Kans. for half price, i. e. $2.50 per acre, but transported all our freight from Philadelphia to Newton free of charge, including the heavy wagon boxes in which we had our farm wagons, which we had better left in Russia.

The Kansas division of our company had to divide once more into two congregations, because no land complex large enough for all could be found. One division formed the "Hoffnungsau' church with D.Gladdert as leader and the other, being the main body, retained its name "Alexanderwohl." Two sections of land were given free to our church. Most of this was given to the poorest among us, while the rest was rented out for a while and then sold, the treasury until lately when part of money remaining in the church it was used to build our preparatory school in Goessel four years ago, another part was given to the newly organized Tabor church, when it separated from its mother church Alexanderwohl in 1908, with the consent, the blessings and the assistance of the same.

In spite of all this help from outside, poverty was quite general among us. We were therefore very thankful for the loans we could make from our Mennonite brethren in Pennsylvania, at a low rate of interest for five years. It was of course a risky thing for them to do and they knew it. A few years after the loan had been made two of the eastern brethren, Baer and Gottshall visited Kansas, evidently with the purpose to find out about conditions here. They said to one of our poor ministers who also had some of their money; "Dear brother, don't be troubled about this money. We are willing to take your part of the debt upon ourselves." This was good comfort indeed, strengthening the faith of the minister to such a degree, that he on the next Sunday in his sermon comforted those who were deep in debts, saying: "If we let it be our first care to be God's children, then our debts are His debts and He will surely pay all of them." And so He did, in some cases, one might say, miraculously. When in those early years one of our ministers during a hot summer day's noon hour walked 6 miles in order to preach a funeral sermon, horses and money to buy them must certainly have been scarce. One of the favorite songs of the congregation in those days was:

Let us like pilgrims wander
Free, stripped of everything;
To gather much and keep it
Does only hinder marching.
Let those, who will, die overburdened.
We travel fast and easily,
Are happy and content,
Ask but for what we need.

May the Lord, who has blessed us so abundantly thus far, give us even now a little more of this pilgrim's mind and contentment!

Although the Tabor church with 168 members has left its mother church, she still has nearly 900 members, with 6 ministers and one "evangelist," Heinrich Bannmann being the "Elder."

NOTES ON THE C. E. TOPIC.

Nov. 12.

The Case Against The Saloon. Isa. 5:11-25.

Temperance Lesson.

What is the saloon? It is an institution where strong drink is sold and to those who have money to pay for it. The saloon-keeper only limits the number of his patrons, their age, sex and the time when they may be served as the law makes him. He goes as far as the law allows in driving his business and if he thinks he can go farther he often takes the risk. Defenders of the saloon tell us that the revenue derived from taxing it are the largest single source of revenue the country has. That it and the business related to it give a means of living to a great number of persons and that it is the only place where men can go and mingle with fellow men socially and feel that they are not regarded as forcing their society on any one. It, they say, is the poor man's club. etc. etc. But if we consider these and like arguments, can we find a really valid excuse for the saloon's existence? It takes more money than the saloon can supply to relieve the poverty, to restrain the crime, to maintain hospitals, to keep the homes, prisons and asylums needed to care for its victims. True, many make a living in the liquor business but that does not make it right any more than the number of people engaged in counterfeiting or smuggling would make them legitimate callings. As a social institution the saloon is a failure, more crimes are traced to the bar-room than any other place. The society of a drinking place, even among drink loving people, is not generally regarded worthy or desirable. Any social institution that endangers family life, the only true social institution, is a blow at the home, the country and the souls of men.

Those who make their living in the saloon business are continually endangering our Sabbath, the laws that would protect the people from the saloon's curse by using every effort legitimate and otherwise that can be brought upon law makers to make laws favorable to them and their soul-destroying traffic. To prevent crime we must find its root and destroy it. To prevent poverty we must see that the things that do the most to cause it are suppressed. If misery flourishes like weeds the seeds must be destroyed. If there is a place where bodies and souls are ruined by the many thousands to save its victims, the place should be suppressed. Surely the saloon is all of these things and more. It should get. It will go just as soon as people do what they know to be their duty.

NOTES ON THE S. S. LESSON.

Nov. 12.

Belshazzar's Feast and Fate.

Danl. 5:17-30.

Golden Text. Eccles. 12:14.

Belshazzar appears to have been a minor member of the Babylonian house who for the time was entrusted with the supreme power. It was in a time when his country was in extreme danger and only a strong man could have properly guided the affairs of state. The ruin of most countries is to be attributed to the weakness and sinfulness of rulers who are regardless of their responsibilities and seem to think that power only comes to them in that they might gratify their appetite for excess. Like Nero fiddling while Rome was burning, Belshazzar devoted his attention to feasting, carousing and blasphemy and upon his head descended the terrible consequences of his folly, but with it his nation had to bear a like judgement. People of responsibility have to learn the lesson again and again that when they insist upon rushing to destruction they are dragging many others with them. A man may say it is no one's business but his own if he chooses to be immoral, to make a drunkard of himself, or to stain his life with foul insults to the Almighty. He is always wrong when he makes such assertions and no one knows better than himself that very many others are being dragged down by him.

The indictment against the King includes most of the terrible sins a person in authority who does not regard God is capable of doing. (1) "He had lifted himself against the Lord of Heaven." He had allowed himself to be puffed up with conceit like his ancestor Nebuchadnezzar. (2) He had profaned the sacred vessels of Jehovah's temple. Note the nature of this sin. Why had Belshazzar ordered these vessels to be brought to the banquet hall? (3) He had glorified the gods of wood and stone that were nothing to him and to whom he owes nothing. (4) He had failed to glorify the God who made him and to whom he owed everything." Here then were inordinate pride, low blasphemy, senseless idolatry and base ingratitude. Can anything be much worse in any man? Could anything bring swifter, surer ruin than these things.

The balance in which Belshazzar found himself was the one in which he had thrown himself. God is patient with all men but if they insist upon heaping iniquity upon iniquity the time must come for Him to say, "Thus far and no farther." It took a time of great trouble to turn the minds of the Babylonians back to a forgotten prophet. How many of our troubles may come upon us to turn our mind back again to God and His word?

News of the Week.

JOSEPH PULITZER, N. Y. WORLD EDITOR-OWNER, DEAD

New York, Oct. 29.—Joseph Pulitzer, proprietor of the New York World, died of heart failure today on board his yacht Liberty in the harbor of Charleston, S. C., after an illness of two days. The news was received here in a telegram from his secretary.

Mr. Pulitzer, accompanied by his younger son, Herbert, left New York aboard his yacht October 18, intending to take a leisure day voyage to Jekyl island, near Brunswick, Ga., where he had a winter home.

For more than a quarter of a century Joseph Pulitzer had been one of the leading figures in American journalism. Born in Hungary in 1847 and educated there, he came to this country in 1863, enlisted in the Union army and served as a cavalryman until the end of the war, when he settled in St. Louis, which was for many years to be the scene of his journalistic activities. His early newspaper training was as a reporter and afterward city editor, managing editor and part proprietor of the Westliche Post, edited by Carl Schurz. He bought the St. Louis Dispatch in 1878 und united it with the Post as the Post-Dispatch, which, under his management, became in a few years one of the best known and most widely circulated journals of the section.

Mr. Pulitzer's entry into New York journalism occurred in 1883, when he bought the World, then a paper of small circulation. Its circulation and prestige grew rapidly under his general direction. A building to house it, which he erected in 1890 on Park Row,was,until overtopped by the skyscrapers of later years, one of the most striking of New York's office buildings.

Mr. Pulitzer's sight began to fail him in the late eighties and after a time he became totally blind. Ever since he had been a partial invalid. But up to the last he had kept general supervision over his newspaper properties here and in St. Louis and taken profound interest in civic affairs. Much of his wealth has been given for educational purposes. He donated one million dollars to Columbia college to establish and maintain a college of journalism and established scholarships in that institution for deserving boy graduates of New York public schools.

GOVERNMENT SUES TO DISSOLVE STEEL

Trenton, N. J., Oct. 27.—The suit for the dissolution of the U. S. Steel Corporation, which was filed in the United States circuit court here late yesterday afternoon, is the most sweeping anti-trust action ever begun by the department of justice.

The government asks not only for the dissolution of the steel corporation, but for the dissolution of all subsidiary or constituent companies which are alleged to have combined in violation of the Sherman law to "maintain, or attempt to maintain a monopoly of the steel business." There are 36 subsidiary corporations named as defendants. The most prominent among the individual defendants are: J. Pierpont Morgan, John D. Rockefeller, Andrew Carnegie, Charles M. Schwab, George W. Perkins, E. H. Gary, John D. Rockefeller, Jr., Henry C. Frick.

NO HOBBLE, HIGH HEELS OR HAREM

Milwaukee, Oct. 30.—Every woman attending the National W. C. T. U. convention today bowed her head when the name of Carrie Nation was read at the memorial service.

Sixteen memorial subscriptions of $25 each were added to the organization fund to perpetuate the work of Miss Frances E. Willard.

"No harem, nor hobble, nor high heels," announced Dr. Louise E. Purington, of Boston, national superintendent of health and hereditary department, in laying down laws for women. "By insisting upon a good birthright and environment, clean homes and clean bodies, exercise in the open, by hygienic dress, by self-control by our literature and all our sane and healthy endeavor we are trying to do our part in the temperance work," she said. "We insist that as much care be given to the breeding and welfare of children as is given to improving stock in horses and hens."

Mrs. Martha Alten, of New York, world superintendent of the world department of medicine, said: "To us has been assigned the herculean task to destroy the main root which is the popular belief in alcoholic liquors as nourishing, strengthening and stimulating in times of illness."

In support of her contention that this is a fallacy, she quoted Dr. Harvey Wiley, chief of the government bureau of chemistry. "To win such a man as Dr. Wiley to our cause is equal to winning a state for prohibition," she said.

AUSTIN DAM WAS TRAVESTY.

Albany, N. Y., Oct. 30.—The Austin (Pa.) dam was only 20 feet thick at the base, instead of 30, as provided in the original plans, and no trace of a cut-off wall, or key was found in his investigation at the recent disaster, by Alexander R. McKim, New York inspector of dams, according to a statement issued today by the state conservation commission.

"Portions of the dam as actually constructed differed so widely from the original plans that from the outset it was doomed to failure," says the statement.

The primary purpose of the "key" as provided in the plans, was to prevent the impounded from creeping under the dam and lifting it upward, a vital point. In addition to this function it was intended to prevent the sliding of the dam on the hed rock.

"Only twice was this dam filled with water and then only for short periods," the statement continues. "The first time the water rose to the top of the dam was on Jan. 21, 1910. Two days later the dam slid down stream about 18 inches and the water was drawn off as the newspapers stated at the time. The water never got so deep again until the rains of the last week of Sept. 19th, brought the water nearly to the crest of the damaged dam and utter failure resulted. In view of the conditions noted above no other result was possible."

BATTLE STILL RAGES AT HANKOW.

Peking, Oct. 31.—Fighting between the rebel forces and the imperialists continues. It is believed that the rebels are making a determined resistance. Late advices received here indicate that Hankow city was not retaken by the imperialists, although General Yin Tchang captured the railway station immediately to the north. Contrary to promises, however, railway service has not been resumed nor has telegraph communication been reestablished. The fact that the Associated Press correspondent with Yin Tchang has sent no word from the field in two days may indicate that the censor will not permit him to report unfavorable news.

In the meantime, there are serious dangers along the railway line between the war minister's position and Peking. Dissatisfaction among the troops and the people has prevented satisfactory communication between the various sections of the loyal army.

Yuan Shi Kai started for the front yesterday and is now at Sin Yuan Chau. The policy which he will adopt is eagerly awaited. Negotiations looking to a settlement have been under way between Yuan Shi Kai and the revolutionary leaders, but the latter are confident of their strength and have expressed themselves as having little faith in the promises of the throne.

MINER STARVED TO DEATH.

Bridgeport, Cal., October 21.—A diary telling of the sufferings of a miner as he starved to death in the Patterson district was brought here today by associates of J. J. D. Miller, formerly of Harrisonburg, Va. Miller was working alone in a prospect when he dislodged a mass of earth and rock which fell on his leg and crushed it. Pinned to the earth and unable to get to food or water, Miller died on the eigth day.

His body was found in a sitting position. The diary said that the body was crushed on October 8. Then for eight days following said entries, describing the doomed man's feelings and the pangs of hunger. The final entry was dated October 16, and was only two words. "No hope."

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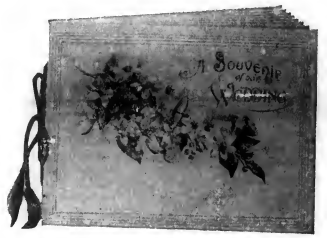

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VOL. XXVI. BERNE, INDIANA, November 9, 1911. No. 45.

NEWS AND COMMENT.

World's Temperance Sunday on November 12th.

Hold fast to the principle, never to abuse God's gifts.

At times bad people may escape men's judgment, but never God's.

Intemperance has been the means to lose money, health and position, friends and life.

The picture on this page was kindly lent by the Union Gospel Printing Co. Read the accompanying short article "Our Work in S. America." taken from the Gospel Banner.

Cholera in Champa. Missionary P. A. Penner, of Champa, India, reported on Oct. 9th as follows: "Cholera in Champa. Twelve deaths up to date. Fever more than is pleasant. Workers all well. A few candidates for baptism in and outside of the asylums."

Brother D. T. Eyman, of Reedley, Cal., passed away unexpectedly on Oct. 30. He was on the way with a load of raisins to a neighboring town. He was found dead caused, perhaps, by an accident or a stroke of paralysis. Funeral was to take place on Friday, Nov. 3.

Change. — From Aberdeen, Ida., we have received the following item.: "A few weeks ago the congregation at Summerfield, Ill., extended an unanimous call to me to serve them as their pastor. After prayerful consideration we have accepted the call, and in compliance with the request of said congregation we intend to move to Summerfield early in December.—J. B. Baer."

The Social Service Commission of the Federal Council of the Churches of Christ in America has begun a nation-wide campaign in every state for one-day-in-seven for industrial workers.—The first effective measure of the kind to be passed by a State Legislature, was passed at the last session of the Connecticut Legislature, the bill having been introduced by the Secretary of the Federal Council Commission.

Bro. Joseph Eicher, postmaster at Trenton, Ohio, returned recently from his trip to Europe. In Switzerland he also visited Elder Henri Ummel and was very cordially received at the Ummel "Pension." Bro. Eicher comments very favorably saying: "It gives me pleasure to state that the Ummel Pension is one of the most delightful places to visit in Switzerland, pleasantly located on the mountains, about 3000 feet above sea level and five miles from the beautiful city of Chaux-de-Fonds. It is managed by the family who take pains in making it pleasant and homelike to its guests who are among the best people."

PRESENT EDITOR WILL RETIRE FROM EDITORSHIP.

Perhaps a majority of the workers is inclined to keep a responsible position if everything moves on satisfactorily, a trifle too long to serve the good cause best. Having a vivid conception of this fact, a relief on part of the editor at this time was not only satisfactory, but desirable. Therefore the offer of the worthy Board for aid or relief tendered at the last session of the General Conference was hailed at once in order to give full sway to the successor, Bro. C. van der Smissen, who is well and favorably known to the constituency of the Gen. Conference. If the Lord be willing, he will take charge of the work of the present editor by January 1, 1912. Our heart's desire at this time is expressed in the following passage: "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."—Editor.

OUR WORK IN S. AMERICA.

(See cut.)

Missionary M. P. Zook, a convert in the meetings under the auspices of the Gospel Worker Society, writes from Temuco, Chile, S. A., in a private communication dated March 28, 1911, and published in the Gospel Banner:

"On Christmas eve the people could not all enter. (the chapel)

A REMARKABLE GATHERING.

A Group of Attendants at the Annual Convention Held at Temuco, Chile, S. A.

and some had to remain outside. This has been one of the busiest years of my life, both in the work here in the town and in itinerating in the country places. There are many new places opening in the country for preaching of the Gospel.

I am glad I am in the work of the Lord. I praise God I ever attended the services of the Gospel Workers and that the "Word" reached my heart."

THE PUBLIC SCHOOLS AND AMERICAN CITIZENSHIP.*

(By Rev. Charles M. Sheldon.)

There are five great forces in modern civilization, each one of which is under the greatest obligation to do all it can to help make good citizens. These forces are, the home. the church, the school, the press and the state. No one of these great institutions, not even the home or the church, is sufficient in itself to create good citizenship. Each one needs and ought to have the support of all the others and even then it needs to be understood that the making of a complete citizen is a tremendous task not easily accomplished.

It is not fair for anyone ot these five forces to refuse to do its share and it is not just for any part of the community to throw the burden of the development of its children upon any one of these organizations while it shirks its own responsibility. The man who stays at home Sunday morning readinghis Sunday newspaper has no right to throw the responsibility for all the religious training of his children upon the church, and if his boy grows to be a lawless citizen, he has no right to charge the church with incompetence unless he himself has first of all done his part in the religious training at home. The school, using that term to include all educational institutions furnished by the state, has a certain definite share in the work of helpin to create good citizenship. What may rightly be expected of the public schools in the way of shaping those who come within its range of influence?

In the first place, it is no more than fair to say that the public schools are already doing a large and valuable work in this direction. Kansas has a course of study, for example, in ethics prescibed by the State Board of Education. I find by turning to the pamphlets which contain this outline of study the following items which are open to every teacher in Kansas as subjects for definite educational work in the school room. Under the head of duties toward others, we find: "Each child can be helpful to all the rest by obedience to the school laws;"

"Education necessary for civil safety;" "Moral character in the nation," (with reference to Everett's Ethics, page 64.); "The true hero is he who serves others;" "Obedience to the laws of society and state;" "The serious conduct of life;" "The duty of patriotism;" "The reasons for patriotism;" Love of country a virtue;" "Admiration of national heroes;" "Personal faithful obedience to law;" "Preserving and protecting public property a patriotiv duty;" "Throwing thingsintothestreet;" "Acquiring intelligence and thus making the best of all the public money which maintains the schools;" "Acquiring knowledge of the duties of citizenship and the laws of the land."

These are all in direct line with the practical teaching of the ethics of citizenship and if this course of study in ethics is followed out in the public schools of Kansas it ought to bear fruit and undoubtedly will. But there is need of something which we do not possess in the way of further instruction on certain subjects, which it seems to me are fundamental to the creation of a right spirit and the formation of those habits which in the end make for the solidity of character and the permanence of habit.

The schools of this country could do a great service toward creating the right kind of citizenship if they would teach in the regular course something on the sex question. This could be done by bringing into the schools special lecturers, physicians of both sexes, who would give instruction to separate groups along this most important and vital line. During a recent visit to a great State University scores of students confessed to the writer that no one had ever said anything to them about their bodies. Their fathers and mothers had avoided the subject. Their minister had never said anything to them about it. The family physician had given no instruction and in all the course of their school life no teacher or professor had ever even so much as mentioned the fact that they had a physical life, so far as it touched on the normal side of things. Good citizens must be fundamentally moral, or they are not good. Some of the greatest evils in our civic life are caused by impurity. Great cities are vast magnets of temptation to the youth that pour into them. The unhappiness that comes from the abuse of physical powers and yielding to lust is one large reason for divorce and the breaking up of the home and family relation. If this is true, why ought not the public schools to take account of it and give regular and practical instruction? We have ignored this question on all sides. No one counts it his business to say anything much about it. From time to time the church is blamed for its silence and the home comes in for its share of criticism and the family physician has to take his share. Meanwhile the right way by the right people in vast ignorance and learning what should be taught them in the right way by the ribht people in the wrong way by the wrong people. Out of this foolish and squeamish hesitation to face the facts flows a vast stream of misery to the community, the state and the world; and a double standard of morals is erected and boys and girls grow up in the atmosphere of the unclean because it has never been taught to them in clean and wholesome ways.

There is also a large place for the teaching of the right kind of patriotism in the schools. A few days ago, a man who claimed to be a British soldier gained access to our public schools and paraded his weapons of war and his war equipment before the boys and girls even going so far as to place a revolver in the hands of one of the children. I was told by one of the teachers connected with one of the schools where this visit was made that for some days afterward, the boys of that neighborhood could be seen going through these warlike demonstrations in various attitudes, taking the form of hold-ups and violent attacks on one another Our civilization marches along the line of savagery too close for us to be willing to increase its savagery in any way whatever. There should be a constant and systematic teaching of the great value of peace to the world. Our schools should be allowed to teach the folly of war. As a matter of fact, for years the national heroes of our boys in the schools have been the great fighters of the world. The agent of a history of the United States appeared with all the rest of the book agents in his turn in my study the other day and showed me his prospectus. The large and most expensive pictures in his history represented battle scenes and the most conspicuous individuals portrayed on his pages were men of war. These are the men who have been for centuries all over the world held up to the boys and girls for admiration. They should be taught that the great heroes of the world are not its great fighters, but its great workers.

(To be concluded.)

*Address delivered at the Kansas State Convention in Topeka, April 26, 1911, and published in The Christian Statesman.

ALCOHOL AND HEALTH.

Long years ago a wise man, under divine inspiration, wrote that "wine is a mocker, strong drink is raging. and whosoever is deceived thereby is not wise." In a general way, this has been accepted as true, but multitudes of people who have thought themselves very wise have continued to be deceived.

People generally have realized that when a man has become a drunken sot he has carried the matter of drinking too far, and many have seen that steady drinking is pretty sure to result, in the long run, in degraded drunkeness. But many have been so deceived as to think that one can drink moderately and not be injured; that drinking at meals is an advantage; that wine and brandy are essental to good cooking, and that whisky is, whatever else it may be, a good medicine.

The fact is, that people who think any of these things are among the deceived and befuddled. They may resent it, but that is no argument that they are not deceived. Many a staggering and thickvoiced drunkard will indignantly deny that he is under the influence of liquor. The woman who wants liquor to cook with and the physician who wants whiskey to give as medicine are, both, under the alcoholic spell. They are deceived and bewildered. They do not know. They are not wise.

The wisest, most intelligent and most thoroughly informed are telling us that alcohol must be kept outside the category of correct living. An address of great value, right on this line was recently delivered before the New York State Conference of Charities and Corrections by Dr. Frederick Peterson, a professor of Columbia University, and a recognized authority on nervous diseases, in which he asserted that the most important campaign of education was to teach the people in regard to the abuse of alcohol.

Instead of alcohol being a medicine, Dr. Peterson affirmed that alcohol was the chief cause of insanity and epilepsy, of mental and moral degeneracy, continued from generation to generation by heredity. He insisted that the public health and national vitality were at stake, and that alcoholism was such a menace to the phyiscal, mental and moral vigor and happiness of humanity that the time has come when the abolition of alcohol as a beverage is expected and required. Men who teach that alcohol is a food were ridiculed and denounced as ignorant, or as designing enemies of the race, either currying favor with the drinking public, or else subsidized by the liquor traffic to further their ends. He said that he prints the following warnings on all his prescription blanks:

Alcoholism is a poison. It is claimed by some that alcohol is a food. If so, it is a poisoned food. The daily regular use of alcohol, even in moderation, often leads to chronic alcoholism. One is poisoned less rapidly by the use of beer than by drinking wines, gin, whiskey and brandy. Alcoholism is one of the most common causes of insanity, paralysis, disease of the liver and stomach, dropsy and tuberculosis. A father or mother who drinks poisons the children born to them so that many die in infancy, while others grow up as idiots or epileptics.

People need to be on their guard against the use of patent medicines containing alcohol, and the prescriptions and remedies of physicians in which alcohol is incorporated. Dr. Peterson states that the best scientific investigators have recently determined, among other things, that alcohol is not a real stimulant, but a depressant; that it is hurtful to digestion; that it depresses and weakens the heart action; that it brings about slow, far-reaching anatomical changes, such as fatty degeneration of the heart, kidney disease ,diseases of the blood vessels, changes in the muscular tissue and in the cells and fibres of the nervous system, and that its habitual use lessens the normal defences of the organism against infectious diseases, especially tuberculosis.

There are those who will not believe this because they do not want to believe it, and some will not believe it because, in any great matter such as this, they are prone to be behind the wiser people of their generation. Wise people will believe it, as they have long believed it, and will continue to act upon it.—Herald and Presbyter.

DAMNATION FOR AFRICA.

It is recorded in ancient prophecy that "Ethiopia shall soon stretch forth her hands to God." For ages Africa has been the haunt of the slave trader, and hundreds of thousands of her sons have been captured, chained, enslaved and destroyed by cruel men. This iniquity has, so far as most civilized nations are concerned, ended. But now since Livingstone, Stanley and others have explored the Dark Continent and planted the light of life amid the gloom that has enshrouded that mysterious realm, lo, England, Holland, Germany, Belgium Spain and America are pouring a flood of intoxicating drink into that helpless land. A missionary goes to convert the heathen of Africa; but the same vessel which carries him, carries also a cargo of rum, to sink those ignorant natives into degradation deeper than they ever knew before. Out of Boston Harbor a single vessel sails with a thousand hogsheads of this hellish beverage. Right under the shadow of the great educational and philanthropic institutions of Massachusetts, are these simmering stills, spitting out this hellbroth, and sending its deadly streams to the uttermost parts of the earth; and all that a mere handful of men may live in luxury and roll up enormous fortunes while the poor benighted heathen struggle and fight under each other in their drunken madness, and quench the light of hope in this daily draught.

It is time that this business was ended, that this manufacture and traffic, which defies law and resists government, should be outlawed and destroyed; and it is time that politicians which cater to this traffic be made to understand that they do it at their peril. The woe of God is upon those who put the cup of death to their neighbor's lips. Let the ministers of God repeat the alarm as with a trumpet voice. Let Christian men lift up their testimony. Let women and children unite in witnessing against this awful curse; and let the disgrace of sending poison and perdition to heathen lands be speedily wiped away. Let the church which tolerates distillers and rumsellers, and the political party which covets their votes, and truckles to gain their support, learn that they are tying a millstone about their own necks, and preparing themselves to be sunk in the depths of oblivion. As God is just and true and almighty, this iniquity must end, and woe to those who seek to bolster up and sustain a system whose doom has been pronounced by the Highest, and whose overthrow is sure to come.—The Safeguard.

Home Circle.

THE DRUNKARD'S DAUGHTER.

Out on the street, with naked feet,
I saw the drunkard's daughter;
Her tattered shawl was thin and small;
She little knew, for no one taught her.

Her skin was fair, her auburn hair
Was blown about her pretty forehead;
Her sad white face wore sorrow's trace,
And want and woe that were not borrowed.

She softly said: "We have no bread,
No wood to keep the fire burning."
The child was ill; the winds so chill
Her thin, cold blood to ice was turning.

But men well fed and warmly clad,
And ladies robed in richest fashion,
Passed on the side where no one cried.
To them for pity or compassion.

That long nigth fled and then the light
Of rosy day, in beauty shining,
Set dome and spire and roof on fire,
And shone on one beyond repining.

Asleep — alone — as cold as stone,
Where no dear parents sought her!
In winding sheets of snow and sleet,
Was found the drunkard's lifeless daughter. Selected.

THE SALOON AND RECIPROCITY.

A certain lawyer in Indiana quit drinking very suddenly, and this was found to be the secret of it:

"He had patronized one saloon with great liberality for years. Recently the proprietor of the place bought a house and lot, and employed another lawyer to examine the abstract for him. When the man who spent so much money at his bar heard of it, he went after the saloon keeper roughshod, demanding to know why business favors were not exchanged when there was opportunity. He asked the saloon keeper why he turned from his own customer and gave his business to a man who never bought anything of him, nor of any other saloon keeper for that matter. The complaint was surprising to the saloon keeper. who thought it was as plain as A, B, C.

" 'When I have business,' he said, 'I want it done by a sober lawyer.' That moment the lawyer saw the point, grew wise and has not touched liquor since."

TO SMOKE OR NOT TO SMOKE.

(A young Man's Soliloquy.)

Nearly all the young men that I go with are smokers, and so are most of the business and professional men that I know. Smoking is the common thing when men come together socially, and they seem to get a great deal of pleasure out of their pipes and cigars. Shall I too become a smoker?

I have talked with eminent physicians; several of whom are themselves smokers and these are some of the things they have told me:

A noted oculist says there are many cases of tobacco blindness caused by excessive use of tobacco. When asked what he meant by "excessive use," he replied: "that depends on the individual; one cigar a day is too much for some men; the safe thing is to let it alone altogether."

A railroad surgeon told me that the use of tobacco is a common cause of color blindness; and that when men meet with serious accidents their chances of recovery are much better if their blood has not been poisened by alcoholic liquor or tobacco.

Other physicians have told me that smoking frequently causes throat diseases, including cancer of the throat, and the use of tobacco often brings on dyspepsia.

At the time of the Spanish American war many young men who wanted to enter the army were rejected because they had the "tobacco heart."

I have a friend who finds smoking an inconvenient habit. He says there are often times when, if he refrains from smoking, he is uncomfortable himself, while if he smokes he makes others uncomfortable who do not enjoy "the smell of a good cigar."

Experiments in the laboratory show that the use of tobacco retards the development of those who are not fully grown, lessens the muscular power of those who use it, and tends to make the nerves unsteady.

When our men are training for athletics they let tobacco alone because they know that they will be stronger and better able to win if they abstain from it.

I think it is just as important to be in good training for the work of life as for the athletic field. If smoking, on the whole, is more injurious than beneficial (and I believe it is), some of us must have courage to start the new fashion of not smoking. I have thought it over and have made up my mind to join the ranks of non-smokers.—Philadelphia Society of Friends.

Contributions.

For Home Mission.

During the month of October the following gifts were received:

a.) General Treasury:

Collection at the General Conference, Bluffton and Pandora, Ohio, $100; Y. P. S., Bluffton, Ohio, $5; mission box, Berne, Ind., $2.54; itinerancy treasury, Berne, Ind., $51.30.

b.) City Mission Treasury:

Y. P. S. of Salem Zion church, Marion, S. D., $7.67; Geary church, Okla. $7.13; 2 members of the Zion church, Dallas, Ore., $78.25; collection taken at the dedication of the church, Escondido, Cal., $51.26.

c.) Church Fund Treasury:

Collection at the Gen. Conference, Bluffton and Pandora, Ohio, $100.

Gratefully acknowledged,

M. Horsch, Treas.

For India.

From the Sunday school of Laird, Sask., by C. F. Sawatzky, Rs. 52, 3. 0. With thanks,

P. A. Penner, Champa, India.

From friends in Kansas for the support of two Christian girls who will enter school in the coming year, $40; Colfax, Wash., Sunday school, by P. R. Aeschliman, for the student Bemola $15.

Gratefully acknowledged,

A. P. Braun, Janjgir, India.

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"MY FIRST IMPRESSIONS OF NAINI TAL."

'Tis a sunny Sabbath morning.
Spring soft whispers fill the air;
Natur with her bright adorning
Makes the hills and valleys fair.

Birds sing in their sweetest measures,
Trees with buds and blooms abound;
Monkeys even in their pleasures,
From tree to tree leap and bound.

God's warm sunshine 'round us smiling,
Brightens, gladdens every day;
Help us, Lord through prayer and striving,
Saddened hearts to soothe allway.

Book of Nature — God's own writing,
Spreads its leaves for us to read;
Birds and crickets all reciting
Tell His glories, Oh how sweet!

In some hallowed precious churches,
We will worship God today;
Silver oaks and firs and birches
Heavenward point us on our way.

Streams of water gurgling, gushing,
Rainbow sprays of hues sublime;
Teach us with their onward rushing
Of the rapid course of time.

Mountains with their grandeur robed,
Past and future ages stand;
Pointing with their snow-capped domes
Upward to the eternal land.

Thus we read God's own handwriting
Rock-inscribed from age to age;
Oh, that we would heed His planning,
Give Him honor, love and praise.

Anna P. Braun, Janjgir, India.

NOTES

From the Federal Council of the Churches of Christ in America.

New York, November 1, 1911.

The appointment by the Federal Council of a Commission on Peace and Arbitration will probably be the third link in an international chain of church brotherhood in the interest of international peace and arbitration.

There is already a Joint Committee representing the churches of England and the churches of Germany, and between the two sections of the Committee international visits have been exchanged between German and English pastors and laymen.

During the past summer, the Social Service Secretary of the Federal Council, Rev. Charles S. Mcfarland, Ph.D., conferred with members of the English committee in Berlin, receiving general expression of a desire that the alliance should also embrace the United States.

This will probably be brought about through the Federal Council Commission, and will mean, perhaps, the beginning of a world-wide alliance among the Christian churches.

THANKSGIVING PROCLAMATION.

President Taft has issued his annual Thanksgiving proclamation, calling upon citizens of the United States to celebrate Thursday, the 30th of November next, as a day of Thanksgiving and prayer. The proclamation reads as follows:

"The people of this land having by long sanction and practice set apart toward the close of each passing year a day on which to cease from their labors and assemble for the purpose of giving praise to Him who is the author of the blessings they have enjoyed, it is my duty as chief executive to designate at this time the day for the purpose of the fulfillment of this devout purpose.

"Our country has been signally favored in many ways. The round of the seasons has brought rich harvests. Our industries have thriven far beyond our domestic needs, the productions of our labor are daily finding enlarged markets abroad. We have been free from the curses of pestilence, of famine and of war. Our national counsels have furthered the cause of peace in other lands and the spirit of benevolence has brought us into closer touch with other peoples, to the strengthening of the bonds of fellowship and good will that links us to our comrades in the universal brotherhood of nations. Strong in the sense of our own right and inspired by a strong sense of the rights of others we live in peace and harmony with the world. Rich in the priceless possession and abundant resources, wherewith the unstinted bounty of God has endowed us, we are unselfishly glad when other peoples pass onward to prosperity and peace. That the great privileges we enjoy may continue, and that each coming year may see our country more firmly established in the regard and esteem of our fellow nations is the prayer that should arise in every thankful heart.

"Wherefore I, William Howard Taft, president of the United States of America, designate Thursday, the thirtieth of November next, as a day of Thanksgiving and prayer, and I earnestly call upon my countrymen and upon all that dwell under the flag of our beloved country, then to meet in their accustomed places of worship to join in offering praise and thanks for the loving mercies He has given to us.

"In witness thereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Chicago, this 30th day of October in the year of our Lord one thousand nine hundred and eleven, and of the independence of the United States of America the one hundred and thirty-sixth.

"By THE PRESIDENT.
'P. C. KNOX, Secretary of State.'

Did you see that sun set? Yes! Well, did it go down on your wrath? In other words, are you angry with your neighbor at sundown? Before the sun rises to brighten the day, let forgiveness make your neighbor glad. Try to get ahead of the sun in shedding brightness. The sun is not so bright as a forgiving heart.

A TEST OF PREACHING.

When we come to think of it, thevolume of preaching is simply immense. There is a vast army of preachers, and every week they proclaim their messages. The very quantity of their preaching is impressive. But we live in a practical age, when everything is put to the test. Preaching does not escape the ordeal. If there is yet respect of persons among men, preachers are no longer a favored class. Preaching is a very common subject of criticism. There are very few persons, young or old, learned or unlearned; who do not regard themselves as competent to sit in judgment upon the preacher.

Most criticism of preaching is purely subjective, and, in fact, largely personal. The sermon appeals to us, and we pronounce it good. We like the preacher, and go to hear him. There are tests, however, which are of a more objective character. One of the most obvious of these is the power to command hearing, to attract the people. It is the test commonly applied by the committee on pulpit supply. These want their churches to be filled, and the man who can do that is the man they are looking for. The quality of the preaching is determined by its attractiveness and its attractiveness is measured by the number of people who flock to hear the preacher. Sometimes the committee looks about for a man who will build up the church, and are wise enough to know that the preacher who fills the church with those who take delight in his personal performances is not always the man who will build up a Christian society. In fact, we hear much in these days about "all-around" men, who can preach and visit and administer affairs, and at the same time be a valuable social asset to the community.

Now, long ago, one of the greatest preachers of all time, whose reputation is much greater to-day than it was in his own day, set forth a test of preaching by which many preachers of that far-off time were found wanting, a test which is eminently practical and applicable to the preaching of this age. He declares that if certain preachers who "ran" when they were not "sent" and who "prophesied" though God had "not spoken" to them had "stood in the council of the Lord," they would have "caused the people to hear God's words," and would have "turned them from their evil way and from the evil of their doings."

A good preacher, a really effective preacher, is one who causes the people to hear, not his own opinions, not his clever sayings, not the product of his original thinking, not his superb rhetoric or charming eloquence, but the message from God which they need. He causes them to "hear." He does something more than proclaim in a prosaic way the divine words. He believed the words to be a message from God to the people who hear him. It is imperative that they should hear; their very life is bound up with the message. But they are dull of hearing. The words must penetrate the atmosphere of indifference which they have created about them. To this end he must make the words he speaks vibrant with holy passion.

The preacher must do something more than give the people a chance to hear. What thousands of other men do who have far less important messages to deliver, he must not fail to do — "cause" the people to hear. The difference between effective and dull preaching is indicated in that one word. Moreover, men living in a world of sin, practicing the sins which God hates, can not hear words from God and remain as they were before they heard them.

Ii is the primary mission of God's prophets to "turn men from the evil of their doings." Jesus Christ began "preaching the gospel of God, and saying Repent ye, and believe in the gospel." Effective preaching produces repentance. Men can not be turned to the God who is revealed in the Bible, the Father of Jesus Christ, unless they are at the same time turned from their evil ways, and the most potent method of turning them from the evil of their doings is to preach Christ in His teaching and death. — Pittsburgh Christian Advocate.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.— Charles Kingsley.

Editorial.

God overrules the plans that men make to defy Him every day. When Joseph was sold into Egypt his brothers no doubt thought that they were well rid of a meddling little tattle-tale whom their father encouraged in his unlovable traits by listening to his tales and making him a well dressed idler while they had to do the hard, difficult work in the field. But God was using their sins for their own protection. Years later they were only too willing to crave Joseph's pardon and accept his favors. It was not for them alone that God was overruling their wickedness. God had great plans in store for their future generations. It is always so. God thinks of the future when those who hate Him only think of defying Him. Many years ago in the city of Philadelphia there lived a rich, stingy, grouchy old French unbeliever. All he seemed to think of was the dollars he was scratching together. "As mean as Girard" became a common proverb in that city. People didn't like him well enough to bother their heads about what he would do with his millions, no one expected that he would be guilty of any charitable inclinations. Imagine their surprise when his will was read and it became known that his millions were to be used in building and endowing a college for orphans. Even in this bequest the unbeliever betrayed his hatred of religion by making it a condition that a wall should be built about that institution and ministers of religion, no matter what their creed, were to be forever barred from going to beyond that wall. The college and its beautiful surrounding grounds are about the only place in the whole United States where a minister could not enter if he wanted to. If it was Girard's whim that his college should bring up a breed of unbelievers to curse the world with their infidelity he sadly failed in his purpose. The men whom the courts have appointed to administer this trust have always been God fearing men and they saw to it that the thousands of boys entrusted to their care had a good Christian bringing up. There are no infidels leaving Girard college. Even though the boys do not come under preachers' influences they carry with them into life the ideals and inspirations for which their Christian teachers and care-takers are responsible.

The other evening we rode past the place. In one of the buildings, evidently a dormitory, which stands close to the twelve foot wall surrounding the grounds we saw a light in a room on the second story and on the wall hung the only thing we could distinguish from the car window. It was a beautiful copy of Hoffman's "The Boy Jesus in the Temple." How strange that in this great institution designed to breed godlessness the only thing discernable by an outsider forbidden to enter should be a beautiful picture of the Christ child! But man, even though he be rich and powerful, is but a mere puppet after all and if God purposes to use such a man to praise Him nothing on earth can prevent it. People have long ago forgotten Girard's unbelief and his meanness and remember his philanthropy. They have even learned to thank God that there was such a man as Stephen Girard who was led to giving his great fortune for the education and caring for the many hundreds of orphan boys.

SUICIDE,
(A Brief Study.)

Suicide may be regarded as a disease of the body politic. To those who are interested in healthful society, it becomes an important subject for investigation with a view to eradicating the disease, if possible, or at least to reduce its ravages. Though proportionately to population the number of suicides even in countries where it is most prevalent is not large, yet the constant increase in the proportion, makes the subject one of grave importance.

Because of the grief and suffering it very frequently brings to those left behind, the practice carries with it a great deal of horror. To Christians this comes in added measure, because they think of a person who commits the act as having rebelled against the will of God, unless perchance it would seem that the act was committed while mentally unbalanced. Most men are inclined to be charitable and seek to persuade themselves that a large number of cases are due to disordered and unbalanced minds.

Figures upon the subject are quite incomplete and satisfactory data are not to be obtained. So far the government has given no attention to compiling statistics. One needs, however, only to read the daily papers regularly to become impressed that suicide is decidedly on the increase. From 1868 to 1876 suicide increased in all countries for which returns were available for both years. Years from '76 to '84 show no improvement.

In 1881, in the United States the rate was 12 per million, in 1907 it was 126 per million. It is estimated that there are more than 10,000 in the United States every year and more than 70,000 in Europe. To express in time, there is supposed to be a suicide every three minutes in the world, and one in every six and one-half minutes in the United States and Europe.

While the practice of suicide is generally regarded as not unusual and sanctioned among ancients, their philosophers and teachers were by no means unanimous in their approval of the act. Pythagoras is said to have forbidden men to depart from their guard or station in life without the order of their commander, God. Plato's views were similar. In his laws, however, he allows it when the law requires, when men had struck down by calamity, or had shrunk to the lowest depths of poverty. Aristotle condemned it because he considered it an injury to the state.

Patient endurance of suffering was once the supreme ideal of the Romans; hence during that time suicide was not in great favor. Virgil painted in gloomy colors the condition of suicides in the future world. Cicero censured it in his works, and Caesar, Ovid and others urged that it is easy to despise life, that true courage is shown in enduring hardships. It was in the time of the Stoics that suicide became the fashion. Cato, the ideal of theStoics, committed suicide. Seneca clung to it as a refuge for the oppressed. "If life pleases you live; if not, you have a right to return whence you came." In Rome's later days suicide was very common. Locky gives as cause leading to its prominence the following:-

(1) Indifference to death as a result of gladiatorial shows;

(2) Enslaving Barbarian captives;

(3) Custom of having political prisoners execute their own sentence;

(4) The capricious and atrocious tyranny of the Caesars.

Deliberate suicide nearly ceased for a time in most countries with the establishment of Christianity and continued in general abeyance until the eighteenth century, the time of philosophic doubt.

Some observations of importance in connection with the phenomenon may be made. In many cases suicide treads on the heels of crime. This would seem to be the result of a relaxation of a sense of responsibility. Drunkenness is regarded as a frequent cause of suicide, but does not stand high in most investigations. One study has given the following causes in their order of frequency. Despondency, business loss, insanity, ill health, disappointment in love, domestic trouble, fear of disgrace, grief, alcoholism, chagrin. Despondency is probably too general to be assigned as a definite cause. It rather comprehends a number of specific causes not ascertained. In a sense despondency would seem to be the cause of all cases when insanity in some form does not exist.

Female suicides are never less than 15 per cent and never more than 30 per cent of the actual number. The age rate rises steadily after the tenth year is passed, attaining its maximum in the period from 55 to 65 years, remaining stationary for about ten years, then sinks rapidly. The number is highest among soldiers, but it is also high among liquor people, chemical men and druggists. The rate among professional men, excepting clergymen, runs high. In European countries the rate is highest in Saxony and Denmark, and lowest in Italy, Portugal and Spain. In Germany it is about as common among children as among adults.

The most popular ways of committing suicide, it seems, are by poison, gas (in cities,) hangings (in country districts,) and by firearms.

We should expect to find least suicides commited during the pleasantest part of the year, but investigations show that at that time they are most. Likewise the suicide belt is in the North Temperate Zone. From the latter fact we may deduce that suicide is a price we pay for advancing civilization. The preceding fact is explained thus by one writer: On a fine June day a man's attention is drawn to the beauty of the world. Everyone seems to be happy on such a day except himself. He feels himself so much out of tune with his environment that he takes his life.

A case of peculiar interest, and

a fair example of numerous cases for which there seems to be no explanation is that of Dean Huffcut of Cornell University, who committed suicide several years since. At the time he was in the prime of life, harassed with no financial and family anxiety, most highly honored, and with prospects of advancement and success.A letter he wrote a few hours previously betrayed no signs of an unbalanced mind. The only thought in his mind seemed to be that he needed rest.

To summarize reasons for the increase in frequency of suicide. I repeat a previous observation that it seems to be a price we pay for advancing civilization. There seems to be a close connection between education and suicide. Education produces a highly sensitized nervous organism. This is less able to bear the ordinary strains placed upon it in the course of life, and a diseased condition may result.

Among civilized people habits of morbid introspection and brooding over real or imaginary troubles are in vogue. People take themselves too seriously, as it were, and the conclusion is arrived at that they are not getting what belongs to them by right and therefore life is not worth living. This may be the case of one who is seeking the welfare of others as well as one who seeks to satisfy his selfish desires. Of this class, was the recent suicide of a prominent sociological worker.

A lack of religious restraint is undoubtedly a contributing factor. Men in our day seemingly have not the same implicit faith that they once had in a Divine Giver and Protector. There is not such a deep sense of God's ownership of us as there was in the days gone by, nor a sense of security because of faith in the providence of the Divine Being. Fear of future punishment is not now the deterrent it once was. As a result of rationalizing philosophy, people conclude that life is their possession to do with what they choose, without fear of consequences.

The press may be instrumental in creating and spreading suicide epidemics. There is at least one instance on record where the mayor of a city censored publication of all cases of suicide because of the undoubted effect these had in spreading the epidemic.

The principle of the "survival of the fittest" enters into the business and industrial lines, and there is a tendency to crowd the weak to the wall. Not able to bear the loss and disappointment a man is led to end all, as he thinks, by self destruction.

For suicide, not taking into account cases where a disordered mind was led to the act, there can be no justification. Regarding it from a sociological standpoint, it means that a man is a deserter. It shows lack of moral heroism. The heroic consists in standing firm when disaster and ruin stare one in the face. The question is of grave importance. Can anything be done to check its progress? Education in and of itself would seem to increase it, hence there should be an effort to give instructions along lines that would serve as a check. Holding up before children examples of moral heroism will unquestionably have a wholesome effect. Inculcating moral heroism through our literature should be our aim. We should instil such ideas as that of the following quotation taken from a work of fiction where one of the characters is made to say: "I am bigger than anything that can happen to me. All these things—sorrow, misfortune, and suffering are outside my door. I'm in the house and I've got the key." Training in will power should receive careful attention; not a self will, but a will that is ready to respond when duty calls, and a will to be useful to society in so far as power lies in one. Cultivating a variety of interests is useful, as tending to keep one from morbid introspection.

Religious agencies have an exceedingly important part. It is a significant fact that there are more suicides among Protestant Christians than among Catholic. This is accounted for by the fact of Catholic confessions, which serve to give relief under intense pressure from a sense of wrong doing. The Salvation Army has lately established bureaus which take a corresponding part in the interest of persons on the verge of despair. From the Christian standpoint men should be taught their responsibilities to a Higher Being. We belong to the Almighty. Our lives are a gift from Him, and no one should seek to take his out of God's hand to do with as he pleases. S. M. R.

NOTES ON THE C. E. TOPIC.

Nov. 26.

Echoes of Peace and Blessing.

1 Thess. 5:14-24.

Peace is a gift from God that comes to those who want it and prove to Him that they are in earnest in their desire. The scripture lesson set apart for our study today is a sure recipe which if followed, is certain to procure the blessings of peace for those who want it.

(1.) Warn. A great portion of God's work is given to warnings. Men are warned that death is the end of sin, that misery is the only thing one who persists in sin can expect. We must warn men of the pitfalls of temptation and of trouble of a conscience not at peace with God. A warning is incomplete unless it points out a way to safety. The only place of safety one may find is with Jesus who saved us by shedding His blood for us.

(2.) Comfort—support the weak. For this the troubled soul hungers. Men who love war and delight in struggles of any kind, but for righteousness, are in a business designed to create misery and destroy comforts. One of the best methods of fighting evil is to emphasize the good it opposes. Men and nations, when devoted to bringing needed spiritual and bodily comforts, are the greatest peace missionaries.

(3.) Follow good. To render evil for evil increases the sum of evil. It adds to the misery of the the one against whom it is aimed and makes worse the character of the one who indulges in it. Why devote one's energies and thoughts to heaping up wrongs? Why not consecrate one's abilities and efforts to increasing the sum of good? It is Christlike.

(4.) Rejoice, pray, give thanks. A most appropriate program for any time but especially so for the thanksgiving period during which our attentions are turned to the things that call for expressions of gratitude for such things material blessings, prosperity, health freedom from distress and all the good things which our religion brings us.

(5.) Let the Spirit have his way. Men resist the spirit's suggestions and leadings and find themselves away from God.

(6.) Keep the good. God made good possible for the nation, the home, the body and the soul. Not only should we thank God for the good things bestowed. We should never let go of them when we once possess them. Good is seldom lost. It is generally thrown away.

(7.) Abstain from the appearance of Evil. (a) Keep from that which may become bad. (b) That which is evil because of its associations. (c) Avoid the evil of appearance.

NOTES ON THE S. S. LESSON.

Nov. 26.

Nehemiah's Prayer.

Neh. 1.

Golden Text, Jas. 6: 16.

Nehemiah was a good patriot. He loved his nation. It was not a blind love that made him patriotic. His eyes were open to the sins of the past and thechastisement they had to endure. But he loved God and therefore he had to love God's people. Anyone who is close to God will have a warm spot in his heart for all those who confess themselves to be people of God.

Nehemiah was a prosperous man. From the condition of poverty in a strange land he was one of those who rose to wealth and influence. Without doubt he had ability and this was recognized and the way was open for him to become the King's cupbearer. Poverty and misfortune need not keep any one down. Frequently they are the making of the man. But with all his success he did not become proud and forget or ignore the people from whom he came. When a cupbearer, a high official, he was still a Jew and his ambitions were wrapped up in his nation and its prosperity.

Nehemiah was one who made much of God's promise. He knew by what God had done that He would do a great deal more for his people. He made the promises of God the subject of prayer. For often we ask what we want regardless of what God has said concerning their wants. If we study His promises we are better fitted to pray and the things for which we pray are then surer to come.

He was greatly impressed with the sorrow of his people. He became sad because they were sad. He personally had all he wanted or could need, he was a favorite of the King but he thought of others in his good fortune. The thing that seems to be the most the matter with the world today is that those who have plenty and much to spare act as though there were no needy ones whom they could help and raise to better things. The true Christian who has salvation the very best thing possible to have, will never rest until he has brought it to others less fortunate than he. Nehemiah, observes one, had a practical plan to help his people and he asked God to prosper him in it. He wanted help in his interview with the King. Are you and I ashamed to go to God about matters of this sort? Nehemiah did not hesitate because he realized that what he was doing he was doing for God. If you and I should feel that whatsoever we do, we do unto the Lord, would we hesitate to make practical requests about temporal things?

"The Mennonite" from now until January 1913 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

News of the Week.

FEDERAL JURY GETS DYNAMITE EVIDENCE.

Los Angeles, November 3.—William J Burns, head of the private detective agency that investigated the Los Angeles Times dynamiting case, has furnished evidence he obtained to C. W. Miller, United States district attorney at Indianapolis, for use at the federal grand jury investigation to be held in that city.

This evidence purports to show that John J. McNamara, who, with his brother, James B. is accused of murder in connection with the Times disaster, ran a "clearing house for dynamiters" in Indianapolis. It indicates that explosives were sent on passenger trains to all parts of the United States from McNamara's office in the American Central Life building most of it being carried in suit cases by J. B. McNamara and Ortie McMannigal.

It is charged the explosives were shipped in to John J. and sometimes brought to Indianapolis by himself, kept in the basement of the building, or stored in a cache in the country, and that when a place was to blown up, J. B. and McManigal got the explosive material and carried it away in suit cases. It is also declared that John J., in some instances, packed the suit cases himself, and in others assisted in packing.

Gigantic Conspiracy Alleged.

This evidence purports to show the Times disaster was a part of a gigantic conspiracy plotted at Indianapolis to dynamite work done by members of the National Erector's Association, an organization composed of the American Bridge Company and other large contracting firms that had declared for the open shop. It also purported to show that action was taken in the Times case because the Times advocated an open shop.

The same testimony has been furnished to grand juries in New York, Philadelphia, Cleveland and other places where explosions have been reported. It was also brought to the attention of the federal grand jury in New York, which investigated the discovery of an infernal machine in the coal bunkers of the steamship Umbria.

All this evidence, according to Burns detectives connects the McNamaras, Ortie McManigal and various labor leaders in Los Angeles, Seattle, San Francisco, Salt Lake City, Denver and certain eastern points with conspiracy to blow up work done by nonunion contractors. It is reported that the federal grand jury in New York voted for indictments against McNamara and others, but will not issue them until after the trial of J. B. here.

PRESBYTERIANS TO RAISE MILLION FOR WINONA LAKE.

New York, Nov. 6. — Presbyterians will be asked to raise a million-dollar endowment fund for the Winona assembly and Bible Conference at Winona Lake, Ind., which was recently reorganized from an interdenominational institution into an integral part of the General Assembly of the Presbyterian church. Winona is the largest religious summer assembly in the middle west. William J. Bryan, who is a Presbyterian elder and a long-time friend of Winona, will devote the next fortnight to a whirlwind money-raising campaign through the largest cities between St. Louis and New York city.

THE CHINESE REVOLUTION.

Shanghai Captured by Rebels.

Shanghai, November 3—The arsenal and the native city of Shanghai were taken over by the revolutionists late this afternoon. No resistance was offered by the authorities or such of the public as remains loyal. It is expected that Wu-Sung, at the mouth of the Wu-Sung river, and ten miles north of Shanghai, and the up-river forts will fall tonight.

Peking, Nov. 5.—Yuan Shi Kai still declines to acccept the premiership although assured of the support of the national assembly. Both the assembly and General Chango, however, insist that when the parliament is elected the premier shall be chosen by that body.

In the meantime affairs here are in a state of chaos. The government urgently needs funds and hopes that the Franco-Belgian loan will be forthcoming to enable the military operations and the administration to be carried on. The international group refuses to supply war funds.

A report from the forbidden city shows that the Manchu princes are in a pitiable fear and indecision. The Toatai periodically urges drastic measures, which certainly would lead to the destruction of the Nobles. The presence of General Yin Tchang, the ex-war minister, has a calming effect, but only the wise counsels of the old Prince Ching have averted a panic and prevented the flight of the court.

Rebels Gain Ground.

According to reports from Chang-Sha, six cities in Huan province have revolted and it is expected that the whole province will declare for the republic. Word has reached here that the rebels have taken Kiating-Fu in Szechuen province and have issued passports to the missionaries.

According to Chinese reports 50,000 persons have been killed at Hankow by bullets, fire and sword.

The national assembly held a private meeting to-day to decide whether it was advisable to dissolve the assembly in view of the want of confidence shown by the troops and the provincial assemblies. The president pointed out that it would be impossible for the assembly to lay down its burden until parliament was ready to take it up. Finally the members agreed not to dissolve.

MAINE STAYS IN DRY LIST; MAJORITY 758.

Augusta, Me., Nov. 6. — Maine retains constitutional prohibition. Governor Plaisted and his council late tonight decided to accept the corrections in the vote of four towns cast in thespecial election in September, thus reversing the result as indicated on the face of the first official returns.

Returns on election day, September 11, indicated a majority of about 300 against the repeal of the prohibitory amendment, but later the official count showed a majority of 26 for repeal.

It was found by comparison, however, that in four cases the figures of the town clerks were reversed from their early returns and in each case the clerks claimed the error to be in the official figures. After hearings on the subject the governor and council took the matter under consideration and the result was the announcement thought that Maine retains constitutional prohibition by 758 votes.

Governor Plaisted, at the end of the meeting, said that at an early date, probably in February, he would call a special session of the legislature to submit an amendment to the enactment of laws governing the liquor traffic which are capable of honest enforcement because sustained by the sentiment of the several communities, to which they will be applied."

10,396 KILLED ON STEAM ROADS; 410 ON ELECTRIC.

Washington, November 6. — Casualties on the railroads of the country during the year ended June 30, 1911, are shown in a report issued by the interstate commerce commission today as 10,396 killed and 150,159 injured. Of this number 439 killed and 7,257 injured are classed under the head of "industrial accidents," which do not involve the movement of cars on railroads. During the year one railroad employee was killed to every 458 and one employe injured to every thirteen employed. The number of railroad employes on June 30, 1911, is given as 1,648,033.

On electric lines, which carry interstate traffic, 410 persons were killed and 3,264 injured.

RODGERS REACHES PACIFIC.

Pasadena, Cal., Nov. 5.—Aviator Calbraith P. Radgers, approaching a successful completion of his ocean-to-ocean jaunt, soared into Pasadena at 4:04 p. m., today on the last spurt of thirty miles from Pomona and from an altitude of several thousand feet landed at Tournament park. He will fly to the coast to-morrow, landing at the edge of the Pacific.

Official figures of Rodger's flight, given by his manager, show: Total distance, 4,321 miles; flying time, 4,924 minutes.

Rodgers started on the last dash of his flight from Banning, Cal., a little town out in the desert, where his arrival had interrupted the only diversion of the year—the funeral dance of the Mojave Indians.

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I Simple II Medium III Difficult

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Simplified so as to be available for the average church choir.

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(solo, soprano; duet, soprano and tenor, chorus) (II). From the cantata "The Shepherd King"..... .....Gabriel .12

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(solo, soprano or tenor, chorus) (II).....L. O Emerson.... .10

72. **Sing, O Heavens**
(chorus, soprano or tenor solo. Optional solo for soprano or tenor and chorus) (II) Closing with "O Come All Ye Faithful" .....L. O Emerson 15

74. **O, Little Town of Bethlehem**
(chorus, duet for soprano and alto) (II).....Evans 10

98. **The Birth of Our Saviour**
(full chorus throughout) (III).... .....Olson-Rich .08

125. **Christmas Anthem**
(duet, alto and tenor; unison chorus; full chorus) (II)....Davis 10

126. **The Angel's Song.**
"It Came Upon the Midnight Clear" (chorus, trio for soprano, alto and tenor; bass solo; soprano solo, chorus) (II).....Gabriel .12

127. **All Hail the Morn**
(full chorus) (III).....Sanford .10

153. **The Star and the Wise Men**
(male quartet with alto obligato) (I). From the cantata "Jerusalem" (I) .....Gabriel .06

154. **Glory in the Highest**
(chorus from the cantata "Jerusalem") (I).....Gabriel .06

164. **The New-Born King**
(chorus, solo for soprano, duet for soprano and alto; bass solo) (II). From the cantata "The Eternal City".....Gabriel .12

194. **O Thou that Tellest Good Tidings**
(from Handel's "Messiah"). Simplified. (Bass solo, chorus) (III) .....Handel .15

195. **Messiah is King**
(duet for soprano and alto; trio, soprano, alto and tenor, chorus) (II)..... .....Ashford .15

196. **We Have Seen His Star**
(soprano solo, chorus) (II)..... .....Fearis .15

271. **Hail to the King**
(chorus, soprano and alto duet, soprano solo) (III)..... ...Beirly .12

280. **The Birth of Christ**
(chorus, soprano and alto duet) (II)..... .....Hughes .12

281. **While Shepherds Watched their Flocks**
(soprano or tenor solo, chorus) (II).....Solly .08

282. **The Joyful Morn is Breaking**
(chorus) (III) ....Evans .12

284. **The Seraph Band**
(chorus) (III)..... .....Beirly 12

289. (a) **The Midnight Song**
(soprano and alto duet, chorus, soprano, alto and tenor, trio) (III)..... .....Davis
(b) **Christmas Bells**
(chorus)..... .....Beirly .18

290. **Angel Voices**
(chorus) (I) .....Fearis .08

329. **Hark! What Mean Those Holy Voices**
(chorus) (II) ....Westhoff .08

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MENNONITE BOOK CONCERN
BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, November 16, 1911 No. 45.

LOVING WORDS.

I oving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never one was said in vain.

When the cares of life are many,
And its burdens heavy grow,
Think of weak ones close beside you—
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter all the way
Kindly words, for they are sunshine
In the dark and cloudy day.
Grudge no loving word or action
As along through life you go;
There are weary ones around you—
If you love them, tell them so.
—Sel.

NEWS AND COMMENT.

The fervent prayer of Christians avails more than money.

Gratitude for blessings given opens the door for future mercies.

There are many dangers on this life's journey. Nobody can jump his own shadow neither can anyone protect himself from the many snares of the evil one. We need divine help and protection.

The dedication of the Mennonite church at Escondido, Cal., took place on Oct. 29. Rev. M. Horsch of Upland and Missionary J. B. Epp, now Los Angeles, were the principal speakers at these all day meetings.

October 29, 1911, was a very important, blessed Sunday for the Mennonite congregation at Hillsboro, Kan. First in order was the rededication of the improved and enlarged church, then the celebration of the twenty-fifth anniversary of this church, followed by the ordination of Bro. H. P. Peters to the office of an evangelist. The all day services where the elder, the ministers of the local churches and from abroad took active part, were largely attended and a special interest for Christ's cause was manifested.

Peace Sabbath.—The churches and pastors are urged to observe Sabbath, November 26, as Peace Day, and to consider the great subject of international peace. The Federal Council of Churches of Christ in America has joined the American Peace and Arbitration League in asking for this consideration.

In Union is Power.—The religious newspapers of the Baptists are catching the "spirit of unity", which will be not only a great saving in labor and finances but also a notable strengthening of the Home and Foreign Missions. What a potent lesson this ought to be for every branch of a dissented denomination.

Ministerial Support.—The "Journal and Messenger" says very fittingly: If a man is called of God to enter the ministry and preach the gospel, it follows as the night the day that the church is called to support him financially in his work. If all cannot preach, they can do something for the support of those who do. Duties of this sort are reciprocal. God calls men into ministry and he lays the duty, plainly and positively, upon the people of listening to and providing for the temporal needs of the preacher.

Communion services were held at the Eden church, Schwenksville, Pa., on Nov. 12. Thirteen new members were added Saturday previous, twelve by baptism and one by letter. Similar services were held in Zion church, Souderton, on Oct. 8, when nine new members were added, six by baptism and three by letter.

The Fourth Ecumenical Methodist Conference was recently held at Toronto, Ont. Its 500 delegates representing nearly 7,000,000 members, or an estimated total Methodist constituency throughout the world of about 33,000,000 souls, have come, spoken, listened, counselled, prayed, and again gone their way. The purpose of the Conference was not legislation, nor doctrinal controversy, nor organic union. It was "rather for cooperation and mutual understanding for devising means of greater efficiency in foreign and home missions and for the increase of evangelistic power of the Methodist movement throughout the world."

Situation in China.—Communications received from missionaries and other sources give no cause for grave anxiety regarding the safety of missionaries. But the situation in China is recognized as involving a serious and perhaps prolonged interruption of mission work. The revolt is likely to be widespread, involving for the present suspension of mission work in the West and Central China, but the ultimate result, like that of the Boxer troubles, will probably be favorable to Christian work.

Dualism of President Taft.—The "Gospel Herald" gives the following striking illustration: That President Taft is a politician as well as a statesman is evident from the handy way in which he can take both sides of the same question. He makes the temperance people glad by being a total abstainer himself and advising all Sunday school children to take the total abstinence pledge. He makes the saloon element glad by being friendly to the liquor business. For a member of his cabinet to serve as honorary president of a noted brewers' convention is simply an incident in a well known policy tying up the government with the liquor business of the country. So likewise on the peace question he has found it convenient to take both sides. As a champion of arbitration he has won the admiration of the world. On the war side he championed the armament of the Panama canal, and has recently added another jewel to his crown by saying that the United States navy must still be made larger. For the politician it is a handy thing not to have too decided convictions on anything.

Public Schools and Romanism.—The Synod of Michigan, by unanimous vote, adopted resolutions protesting against the action of the United States in the Philippines. in directing public school teachers to maintain absolute silence on the subject of Protestantism and its principles, even outside of school houses, even at their own homes, and even on Sabbath day. This resolution will be found on another page. Other synods have taken similar action. It remains to be seen whether the administration will pay any more attention to this than to the protests of hundreds of religious bodies to the presence of Secretary Wilson at the Brewers' Congress. Beer seemed to have more consideration than all the temperance and religious people of the nation. It is a question whether Romanism is to be permitted to destroy civil and religious freedom in the Phillipines. If it is permitted it will undertake to do the same thing nearer home.—Herald and Presbyter.

MEDICAL WORK AT CHAMPA, C. P., INDIA.

January 1st to June 30, 1911,

The following is a list of diseases and the number of patients treated in each, during the first six months of the year; and gives a fair average of the work done at the dispensary.

Rheumatism	115
Fever	85
Worms	73
Ringworm	59
Conjunctivitis	57
Syphilis	48
Itch	46
Eczema	45
Sores, Ulcers, Abscesses	41
Ear Affections	36
Wounds	36
Constipation	32
Infections	21
Dysentery	21
Indigestion	19
Coughs and Colds	16
Toothache	16
Headache	15
Opacity of Cornea	15
Burns	14
Earache	14
Boils	13
Sprains	13
Paralysis	12
Dropsy	10
Gonorrhea	8
Enlarged Spleen	8
Iritis	8
Marginalis	7
Gastritis	7

Foreign Object in Ear	5
Tubercular Glands	5
General Debility	5
Weak Eyes	4
Deafness	4
Consumption	4
Emission	3
Impotency	3
Asthma	3
Menorrhagia	3
Pleurisy	3
Dislocations	2
Erysipelas	2
Leprosy	2
Warts	2
Leucorrhoea	2
Sore Throat	2
Shaking Palsy	2
Ophthalmia Neonatorum	2
Cataract	2
Felon	2
Stiff Neck	2
Chorea	2
Adenoids	2
Epilepsy	2
Lacerated Ear	2
Scrofula	1
Stone in Bladder	1
Gangrenous Toes	1
Laceration of Scrotum	1
Cancer	1
Piles	1
Tape Worm	1
Tonsilitis	1
Heart Burn	1
Fracture of Rib	1
Total	992

The number of individual cases treated was 992 having 66 different diseases. Many of these patients were treated daily, with exception of Sunday, for a week or several weeks as the case required. The register shows a total number of treatments for the six months of 2611; making an average of about seventeen patients per day.

About one out of every ten of the cases mentioned, involved a minor operation. Patients had to be sent to the Civil Surgeon, thirty miles from here for major operations, cataract and a few other diseases.

In most all cases relief was given and in a large number a permanent cure effected. More than this the Word of the Gospel Story was proclaimed at the dispensary to these people, sick in body and soul. We know, by the promise of God, that this has not been in vain. He says: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The Spirit is following up these patients and our prayers are ascending to God for them. We are especially interested in one man, Muria, who came with gangrenous toes and four had to be amputated. He was here for several weeks. The story of Christ touched his heart and he expressed a desire to become a Christian. Muria put off some of the things which mark Hinduism before he left us. Although he lives about twenty-five miles from here, we are trying to keep in touch with him. We solicit your prayers for him.

Dear Friends, from this article you may see the great need for a medical missionary. Much more suffering could be relieved and more people be thus influenced by the Gospel. We trust and pray, that before long a doctor may come out to India.

Yours glad in His service,

C. H. and Lulu Suckau.

A CONFERENCE ON SOCIAL SERVICE.

A notable inter-denominational gathering, the Conference on the Church and Social Service of the Federal Council of the churches of Christ in America, was held at the Hotel Sherman, Chicago, November 8th. Rev. Charles S. McFarland, Ph.D., Secretary of the Commission on the Church and Social Service, at whose call the conference met. introduced Rev. Frank Mason North, D.D., the chairman of the commission, as presiding officer.

Dr. O. W. Powers, of Dayton, Ohio, and President Herbert Welch, of Ohio Wesleyan University, offered the opening prayers. The following seventeen denominations were represented:

Baptist, Free Baptist, Christian, Congregational, Disciples of Christ, German Evangelical, Mennonite, Methodist Episcopal, Southern Methodist, African M. E., Presbyterian Protestant Episcopal, Reformed Church of America, Reformed Church in the U. S., Friends, United Brethren and United Presbyterian.

Each denomination was entitled to two representatives, and in all there were 31 delegates including Rev. C. N. Bacon, Central District Secretary of the Federal Council, and Fred. E. Tasker, of New York, members of the commission. S. K. Mosiman, of Central Menonite College, represented the General Conference of Mennonites.

Most of the denominations reported that they were doing some sort of work along the line of social service. Those most actively engaged in the work and having definite social service commissions are the Baptist, Congregational, Methodist, Presbyterian and Protestant Episcopal denominations. All reported a warmly favorable attitude toward the work and especially regarding interdenominational cooperation.

One of the most important items coming up for consideration was the report of the committee on Literature, which consists of S. Z. Batten, Rev. Harry F. Ward, Professor Graham Taylor, Prof. Walter Rauschenbusch, Jacob Riis and Secretary McFarland. The proposition of the committee for the publication of a large series of hand books to be published by the Federal Council was unanimously adopted. These hand books are to be of help in the work of social service for all churches. Perhaps in the next issue a short account of the work proposed along the line can be given.

It may be well to try to state in a concise way what the real purpose of conference was.

There is a growing consciousness on the part of church workers that there is an ever increasing class of people who have become estranged from the church. Many are openly hostile and assume a defiant attitude toward the church. A still larger number, if not unfriendly to the church, are indifferent to it. They feel themselves out of relation to the church. There is an ever increasing socialistic tendency which considers the church, whether rightly or wrongly, as hostile to all real progress and human advancement. Now the church ought to have a message for this class of people. If the Christianity of the church does not have a message for all classes there is something wrong with it. In short, the church needs this class of people. They need the church. How can the two be brought together so that all classes may share in the benefits of Christianity? This is the problem that the commission is trying to solve and it believes that more effective work can be done by denominational cooperation than if each denomination goes its own way,

In order that the church might understand the view point of the masses out of relation to the church and be able to bring them the message of Christianity, emphasis was laid upon a careful education and training of ministers and people for social service through hand books and special literature.

Among specific matters that the Council attempts to do and to which the church as a whole can land effective aid, but wherein little can be accomplished single handed, few only can be mentioned:

1. A nation-wide campaign for "One Rest Day in Seven" for industrial workers.

2. A Living Wage for Workers.

3. Reasonable Hours of Service for Workers.

4. Child Welfare Legislation.

5. Prison Reform and more effective spiritual help for the dependent.

However, Dr. North laid emphasis upon the fact that there can be no abiding effect in any reformative measure unless there is accompanying reform of the individual. The ultimate aim of all such work must be the regeneration of the individual. Therefore the commission aims to help each denomination in its work of bringing the benefits of Christianity to all classes. Where more can be accomplished by cooperation than by divided effort, the commission tries to unite the forces.

The Mennonite church has not been affected to a very great extent by the great social upheavals that are estranging the masses from the church since it is largely a rural church. But the rural church, too, has its problems, and if they are solved right many of the city problems will be easier of solution. The Mennonite church has a very great interest in subjects like these: "The Future of the Rural Community", "The Christian Family", The Making of a Christian State", "Preventative Philanthropy", "The Art of Right Living". We have lost great opportunities for doing a great work in rural communities because we have understood neither the opportunity nor the power we commanded. Perhaps the commission can help us to see our duty, our religious duty to our country communities. With respect to cooperative work the conference passed the following resolutions:

1. We recommend that in work of interdenominational cooperation the expense be borne by the denominations participating pro-rata.

2. We recommend the holding of interdenominational conventions for the consideration of the work of social service and that arrangements be made for such a gathering in connection with the quadrennial meeting of the Federal Council in 1912.

3. We recommend that those social service officers whose work for the denominations is of an executive nature shall compose a secretarial cabinet under the chairmanship of the secretary of the Federal Council Commission.

4. We recommend that the executive secretary of the Federal Council Commission represent all those denominations which are without executive officers on social service.

5. We recommend that the delegates to this conference refer the foregoing matters to their denominational commissions or assemblies for acceptance.

A work has thus been inaugurated that gives a basis for united action on questions of importance to all denominations. Some other phases of the work will be left for discussion in a later number of the Mennonite.

S. K. Mosiman.

THE BIBLE AND NATIONAL LIFE.

God's two-fold purpose in this dispensation is to call out the Church and to prepare this world for the coming Kingdom. The Church's first duty is to bring individual souls to Christ, but its wider influence is to bear testimony to the nation. Its final responsibility is to preach and teach the Living Word. It is significant to notice the proximity of two great houses in Queen Victoria Street. The symbol of The Times Publishing House is a clock with a figure of Time; that of the Bible House is an open Bible with the words: "The Word of the Lord endureth forever." The Times is a mirror in which we see daily change, the Bible is a mirror in which we see things that never change—the practices of Time contrasted with the principles of Eternity.

The value of the Bible in national life. The Book is God-breathed, and only inspired people can understand its teaching. But its values for men whose eyes have not been opened to see these deeper things. It has set up moral standards which produce great civilizations. But we are in grave peril of loosening these standards. We are largely acting in our national life as though we had outgrown the Bible.

God's word declares that the bedrock of morality is to knew and love him. From his Word we learn the sacredness of life the sanctity of marriage, the position of the child—"in the midst" —the conceptions of God, which issue in love for the helpless. A policeman lifts his hand in the busy thoroughfare by the Mansion House and London's traffic is stopped—for the safety of one child! Where did man learn the value of that child? Where were our great philanthropies born? No country where the Bible has not come has ever made provision for the unfit, but has rather gone on the principle of the survival of the fittest.

The Biblical conception of man makes for his uplifting. When

(Continued on page 4.)

Home Circle.

HOW TO SPELL IT.

On the words containing the letters "ie" and "ei" the following poem, written by Tudor Jenks, contains a rule easily remembered:

When "ie" and "ei" both spell "e,"
How can we tell which it shall be?
Here is a rule you may believe,
That never, never will deceive,
And all such troubles will relieve.
A simpler rule you can't conceive.
It is not made of many pieces,
To puzzle daughters, sons and nieces,
Yes, with it all the trouble ceases.
After "C" an "E" apply;
After other letters "I,"
Thus a general in a siege
Writes a letter to his liege,
Or an army holds its field
And will never deign to yield
While a warrior holds to shield,
Or has strength his arm to wield.
Two exceptions we must note,
Which all scholars learn by rote:
Leisure is the first of these,
For the second we have seize.
Now you know the simple rule,
Learn it, quick, and off to school.

—Ex.

THE NEARSIGHTED MAN.

"We can't let you have money on that," the paying-teller said, shoving the slip of paper through the little window. "This is just your mother's note, and we have to have two names on anything we take—good names, too."

Outside the plate-gass screen, Dick Fenton's face went red. He had it on his tongue's end to reply that his mother's name was the very best in the world, but he only gave a side glance at a short man with spectacles, who was industriously counting a roll of bills.

"Mother knew that there ought to be a signer's name on the note," Dick explained, still hesitating, "but the amount was so small—only ten dollars—that she thought, if I could see Mr. Hofer himself, he might pass it for once. You know mother's ill, but she'll soon earn the money. when she's well again."

"We never break bank rules for anybody," the teller said curtly. He looked only a few years older than Dick but he was smartly dressed, and seemed to feel the importance of his position. "Better move on now and make room for this gentleman. I cannot do anything for you."

The genleman in the spectacles appeared to be in no hurry. Some hard, bitter thoughts were in Dick's mind, as he turned away, crumpling the refused note in his pocket. Why should some other people have so much money that they hardly knew what to do with it, while his mother must do without the medicines she needed for the lack of ten dollars? Just at that moment, a crisp bill dropped from the roll the gentleman was counting and fluttered down into the waste-basket. The stranger took no notice of the loss, and the teller was busy with one of the big record books behind the glass screen. Dick took a step forward, then hesitated. He had been too well instructed to think for a moment of taking the bill but if people who were so rich lost some of their money, it was no business of his. Let the man find the bill the best way he could. If he never found it at all he would have enough left.

"I thought I had an even six hundred dollars here," the gentleman was saying at the window, "but I find I'm ten short. My eyes are giving me a great deal of trouble of late, but I think I counted that correctly."

"Five-ninety," the teller announced. "Yes, sir. Want this on your check account, Mr. Roberts?"

"You dropped a bill in the waste-basket just now" Dick put in. and he had the same between his fingers in a twinkling. "Here it is, sir. I saw it slip out."

Mr. Roberts eyed the last speaker sharply, as he thanked him for the trifling service. "A man must be pretty blind, when he can't see money, musn't he?" he chuckled, and Dick felt a big hand on his shoulder, as he wheeled around to go out. "I overheard your little talk with Firmley here, and if my name on the back of your paper will help any, you're welcome to it."

"Oh, sir, if you only would!" Dick exclaimed, overjoyed at the offer. "Mother needs the things and she'll pay—"

"I know." Mr. Roberts had already scrawled his signature across the note. "I'll drop in some afternoon and see how you're getting on."

"John Roberts and your father were great friends when they were boys," Mrs. Fenton said when Dick related the incident. "Some one told me, since I have been ill, that he had moved into town, and I doubt not he will be friendly to us. And there is no better introduction to a stranger, Dick, than going a little out of one's way to do him a kindness."—Morning Star.

Marriages.

MARRIAGES.

Myers-Moyer.—On Nov. 1, 1911, at the home of the bride's parents near Line Lexington, Pa., by Rev. A. M. Fretz, of Souderton, Pa., George H. Myers and Martha S. Moyer.

Alderfer-Wenhold.—On Nov. 11, at the home of Rev. J. W. Schantz, Schwenkesville, Pa., Wallace Alderfer and Lydia B. Wenhold, both of Schwenksville.

Godschall-Godschall, Kerr-Clemens.—On Oct. 28, 1911, by Rev. J. W. Schantz, at his home in Schwenksville, Pa., Clair B. Godschall and Alice L. Godschall, both of Telford, Pa.; Maurice M. Kerr and Minnie B. Clemens of Harleysville.

Deaths.

Reifsneider.—On Nov. 4, 1911, in Pottstown, Pa., Annie L. nee Ellis, and beloved wife of Jonas B. Reifsneider, aged 64 years, 4 months and 9 days. The deceased sister was a devoted member of the Pottstown Mennonite church. She was born in Cornwall, England, and when quite young came with her parents to America. She was the mother of 12 children, of whom 5 preceded her in death. She died on the 47th anniversary of her marriage. The funeral was held on the 7th, services conducted by Pastors A. S. Shelly and A. M. Fretz.

Rosenberger.—On Nov. 6, 1911, at Hilltown, Pa., Laura A., nee Alderfer, beloved wife of Samuel L. Rosenberger, aged 47 years, 5 months and 27 days. The deceased had been an invalid for about three and one half years of a paralytic stroke. She was the mother of four daughters, of which one preceded her in death. She was a member of the Souderton church. Funeral service on the 10th, by A. M. Fretz and Rev. Freed. Interment at Line Lexington Mennonite church.

Halteman.—On Nov. 11, 1911, Jacob N. Halteman, a green grocer of Schwenksville, Pa., aged 66 years, 2 months and 22 days, of apoplexy. Funeral services were conducted at his late home on the 7th by Rev. J. W. Schantz. Text, Heb. 9:27. Burial was made on cemetery of the Evangelical church at Tiapple. Rev. Yokum, of said church assisted.

Eyman.—On Oct. 30, 1911, suddenly on the way from Reedley, Cal., to a neighboring town, Daniel T. Eyman, aged 67 years, 2 months and 27 days. Funeral services were held on Nov. 3 at the First Mennonite church conducted by Pastor H. J. Krehbiel and assisted by Rev. Berg, of the M. B Church, and Rev. Kyser, of the Baptist church. The deceased was born at Bidersheim, Germany. In 1852 he came with his parents to America and after a six months' stay with friends at Ashland, O., left for Lee Co., Iowa. In 1868 he married Barbara Ruth. This union was blessed with ten children, of which the oldest son preceded him in death. In 1881 he moved with his family from Iowa to Moundridge, Kan., where they resided 22 years and in 1903 moved to Reedley, Cal. Early in life he became a Christian, a devoted and consistent member of the Mennonite church, and proved to be an earnest and very active worker in the cause of Christ and the Church. Bro. Eyman is survived by 5 sons, 4 daughters, 1 brother and 2 sisters. He will be sorely missed in the family, in the congregation and by the many friends, but our loss will be his gain.

"The Mennonite" from now until January 1913 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

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FROM OUR MISSION FIELDS.

1. Bro. P. W. Wenner writes October 4th: Since August 11th we are back again at Janjgir, after having been in the mountains during the last two months. This vacation has given us new vigor and we are thankful for the same.

In spite of the work in the rice fields our meetings were fairly well attended. For the work in the villages the roads were too bad. We did, however, visit the weekly bazaar.

Mrs. Penner continued her Bible instruction among the women and sister Funk also, in addition to her school work.

Almost daily visits of the sick gives us much opportunity to speak the Word to them and sell them parts of the Scriptures.

The orphans are doing fairly well. Amardas is their teacher. Namdram attends the high school at Jubbelpor and is also doing well. Pray for us daily.

2. Sister Funk writes October 4th: I came back from the hills on the 8th of July and have had plenty of work since then. The mornings are spent in the school room mostly and the afternoons in the village among the women. May God's blessing rest upon the work.

We are ever permitted to feel that God is doing His best, whether it be on our daily round of duties or while we are away off enjoying the cool mountain air and having the privilege of helpful intercourse with other workers.

3. Brother Funk writes October 20th: For years our Indians have not been so restless as this year. Horse races, sham battles and dances during the Indian exposition recently encouraged by the whites, are detrimental to our Christians.

Not long ago our Arapahoes received an invitation to come to their relatives on the Washita. In spite of this invitation having been withdrawn, nearly all went and held a dance against the wishes of the Agent. During the dance Helen Spottedwolf died almost suddenly. She was a member of our church, who came regularly to our meetings. The doctor gave heart failure the cause of her death; others think she has been poisoned. Her husband and the youngest daughter had died also recently.

On the same day her mother-in-law had forebodings of this and wept as though one of her relatives had died, before the report had reached her. Strange indeed!

May the Lord soon bring all the Indians from death unto life!

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THE BIBLE AND NATIONAL LIFE.

(Continued from page 3.)

we see how he was created, his capacity, and God's high purpose for every human life; then we are appalled at his ruin and degradation. Apart from the Bible, we might be content with an animal life, with amusements, even with drunkenness. But when we learn that man was made to "be filled with the Spirit," we understand the yearnings that filled the Apostle Paul as he looked on Athens—fair and cultivated in appearance, but failing to fulfill the divine conception.

The Bible alone contains the evangel of the forgiveness of sins. This doctrine is demonstrated by experience, and proved, not by power to sin, but by hatred of it. No one can gain mastery over sin except by consciousness of sins forgiven.

This evangel begets a passion for souls. A critic may explain the conversion of the drunkard by the theory of "mental therapeutics," the influence of mind upon mind. Yes, but the argument peculiar to Christianity is that the man who is set free from his sin becomes a flaming missionary to get others converted.

What is the responsibility of the Church in this matter? It is to incarnate and proclaim the Bible. The abiding need is knowledge of the Word, obedience to the Word, and thus proclamation of the Word.—G. Campbell Morgan.

Editorial.

The Naval review the other day that called together the greatest fleet ever assembled under the American flag brings us once again to ask: Do things of this sort pay? We believe not, unless we think wasting a nation's resources profitable. Battle-ships pay some people. The lobby of of every congress is crowded with representatives of ship-building trusts who are there to use patriotism as a blind for enriching themselves. Building a battleship temporarily gives some people, we admit, work but it is only until the ship is completed and then the only profit that anyone carries away is that which remains in the pockets of the trusts and contractors. The working man is as poor at the end of the job as when he commenced it.

A graphic story recently scattered abroad by the N. Y. Peace society takes the cost of a battleship of the type of the U. S. S. S. North Dakota and shows to what better use the money may be put, Among other things it is shown that the $28,000,000 the original cost of the ship and one year's up keep would build 1400 churches at $20,000 each, or buy 7,000 farms at $4,000 each, or give a college education for 14,000 men and women at $500 a year for five years, or build and equip 50 manual training schools and give the rudiments of a trade to 75,000 young people each year, or build a macadam road of the most improved type between Chicago and New York, or erect 40 Y. M. C. A. buildings to accommodate the young men in 20 cities of over 200,000 that now need them. Some day the people will be aroused and demand a better use of their money. The best way for preventing the wicked waste of a nation's resources is for that nation to make treaties of arbitration with other nations. This will only happen when the pressure is brought to bear upon the treaty making powers of the nation. There are General Arbitration Treaties with Great Britain and France now pending in the Senate. Every reader of the Mennonite ought to write to his Senator urging him to vote for these treaties and every congregation ought to pass resolutions urging the same thing and forward them to the President of the United States and the Senators who represent the state in which it is located. The powers that be would not dare to resist sucha demand were every Christian and every church making it do it.

Time and again thoughtful people ask themselves the question, 'Has the Mennonite church a Future?" We are so accustomed to judge things by the standard of bigness just now that we are tempted to regard the things not made up of showy bulkiness as failure or as of no consequence. The influence of a minister is measured by the size of his congregation. The importance of his church is regulated by the size of its membership or by the amount of money it is able to pay the preacher or contribute to some worthy or necessary cause. It's big men, big movements, big endowments that the public is harping about just now. If the future and bigness are to be synonymous in their relation to our denomination then we confess that the prospects of a future are remote. But we do not propose to be judged by such a standard. We have a future whose influence will go farther than merely to increase in numbers. Our missionary activities began considerably later than those of most Protestant bodies but we believe that nowhere are the people generally more interested in their own mission efforts than in our church. Our educational efforts came late, at least so far as institutions for education are concerned but our colleges have brilliant prospects because our people are gradually beginning to see that it is to their advantage to have their young people prepared for life's responsibilities in an atmosphere that represents the ideas and ideals of our church. Benevolent our people always have been, now that they are beginning to systematize and organize their benevolences we see the dawning of a day when their liberality shall produce its best results. But aside from things such as these, which we have in common with other churches,—our own things,—our peculiarities, the things for which our fathers have endured persecution and exile,— these only need the energetic devotion of our people to make them a mighty factor in our land and in the history of the church in this century.

Our future as a church lies in our getting together among ourselves. The slight differences which separate us from one another too often make us a laughing stock in the eyes of the world and even in the eyes of our fellow Christians. The Mennonite people, once united, will certainly feel it their duty to intelligently enlighten the world upon those doctrines and truths for which they were willing to endure so much in past times. They will take the lead in protesting against the silly waste of national resources in armies and navies for the purpose of butchery. They will make a serious effort to get Christians to see the inconsistency and sin of the oath on the part of those who say they are Christ's and profess to obey Him: and then our peculiar attitude against the baptism of infants will be made

known and understood as it is not now. There are at all times men and women who believe, as we do in many respects but who never hear of our witness for the truth or know of our existence The future may see many of these throwing in their lot with us, that is, if we let them know we are alive. Our home missionary work has consisted largely in following up Mennonite people and taking care of them for the church. This is a matter of self-preservation but hardly a work that we might dignify by calling it a missionary work. The whole country is open to us for establishing churches and preaching services among the unchurched masses of the city, the frontier, the industrial and mining centers of our own country. Our future in this respect will be as we make it. If we preach Jesus and carry our church to the masses we will have churches and people among them, if we neglect the opportunities there we certainly will have no future prospect of "making good."

Mrs. Lucy Rider Myer in an address at the Methodist Ecumenical Conference strongly presented the work of the Deaconess Sisterhood. Methodist Deaconess began in the Methodist church in the year of 1887. Since then the work, which has for its object "preach the gospel, heal the sick," has grown enormously in that church. Last year alone 16,461 persons came under the care of the Methodist branch of the Sisterhood. While Christianity is multiplying organizations and spending its force in all kinds of effervescent and spectacular movements the facts remain that there is a large field open for simple loving ministrations that womanly hands can bring in the name of Jesus and this field has hardly been touched. The greatest triumph of the church in the future will not be identified so much with those things that make the biggest noise in the world. They will come through individually bringing the saving and healing blessings of our religion wherever there is misery of body or soul. A deaconess' duty are practical. Mrs. Myer says:

"The character of the deaconess compels respect and confidence. She is a modern, trained woman. She sees not only other world values, but this world's values. She not only pats the heads of the slum children but washes their dirty faces. She is human and friendly and sensible. She compels confidence. Confidence in herself? That is the least part of it. She compels confidence in the church behind her. She is an object lesson known and read of all men. Though she were silent as the grave, she speaks in trumpet tones. Every one of the deaconesses at work quietly busy in her station, is a point of transparency, through which there pierces irresistibly to the willful and most stubborn world some rays of the light that shines in the face of Jesus Christ."

Her plea for the increase of this very important Christly work is well worth spreading before the eyes of every Protestant Christian in the world:

"Now, think, if you can, what it will mean, when instead of a hundred or so nurse deaconesses we have thousands—when the sick, sad world shall say, "Send for the deaconess," as it now says, "Send for the doctor." Think of the convincing power of it. Think how the mouths of scoffers would be stopped. How vital and compelling such aid as this as the church "marching unto war," with indifference and misunderstanding and lack of understanding.

God gives us one chance to win the world through the open hearts of little children. Then, in pity of our slowness and neglect of the child, he gives us another chance, when the man is on his back in sickness or leaning over his dying child, and must think of God. Given enough deaconesses to care for the child and nurse the sick, and we'd almost win the world for Christ in a single generation.

The substance of it all is, the world wants mothering. It must have not only bread for its body, but love for its heart. The need is imperious and as old as humanity. Many there are, thank God, who find both bread and love in the shelter of the dear domestic circle and of the blessed church, but many more there are—humanity's sad orphans—who are yet shelterless and loveless. It is to them that the Church through her women must stretch out mother arms of comfort and help and love. This work must be done by woman or it will be forever undone. Woman has her ministry in the church as well as man. Man by the very fact of his sex cannot do it. I doubt if the angel Gabriel would have made a good mother, or if John Wesley would have figured gracefully as a kindergartner. It is woman's work. And, while not disparaging the vast work that is being done and always must be done by the lay woman, very much of it must be done by the set-apart woman. The need is not new, nor is the divinely provided supply for the need. Through all the centuries, since the woman ministered to Jesus, there have been deaconesses and sisterhoods—set-apart women and organization of women—for this work of the church.

It seems to us that the Deaconess work undertaken in our own church deserves to grow into one of the most important of our undertakings. The Mennonite church may not find a field for its activities as large and as influential along some of the lines taken up byother denominations, but here is a field as wide as the world with opportunities open to make the work as large as we care to. Why not make it one of the lines of activity for which our church is to be specially distinguished.

"Through the deaconess the the church bears glorious and clear witness. For over the head of the deaconess floats always the flag of the Lord Jesus. Do you wonder that I long that her work shall be extended till the banner of my Master shall wave unchallenged over all social reform? It belongs there.

The deaconess helps directly in social reform by her daily toil. Because of the unique financial plan of the deaconess work, its economy, the meeting of the gift of life (what the deaconess has) with the gift of money (what others have) the Church can put the deaconess in large numbers right into the thick of the fight. She is even now the principal means in the homeland at least by which the Church makes itself understood by the poor. And everywhere she goes she commands—compels—confidence. Satan still sneers, "Doth Job serve God for nought?" The deaconess answers, "Yes." He who runs may read—the world, the flesh and the devil may not deny—that there is an unseen divine compulsion of love that moves the Church that sends out the deaconess who goes about doing good with literally no wage of earth's gold."

SOCIALISM.

A brother in Reading, Pa., does not approve of an article on "Curb-stone orators" contributed by "Urban" some weeks ago. He feels that the remarks made by the observer were unwarranted and insulting.

We do not see how any one's opinions regarding a political party and its method of work can be taken to be an insult especially since every party's stock in trade is so richly punctuated with tirade of "Graft." "Oppression" and "Greed" against all who do not hold to the same political dogmas. We think the brother's enthusiasm for what he calls the "greatest and cleanest political movement the world has ever known" has led him to say that brother Urban's assertions are foolish and not worth answering by a thinking person and yet at the same time has also led him to ask that his reply to Urban's assertions be given space in the Mennonite. Is the brother who takes time to answer Bro. Urban's foolish assertions not a thinking person? To be fair, we will permit the insertion of the letter together with a reply from Bro. Urban. G.

Reading, Pa., Oct. 24, '11.

Editor Mennonite:- In your Oct. issue I see an article signed Urban to the effect that Socialism is unfit for a good Christian to look at. Allow me to ask the Rev. Brother to look again. As a Mennonite and a Socialist I resent the insulting remarks he cast upon the greatest and cleanest political movement the world has ever known. To answer his foolish assertions would be good time wasted as no thinking man who has studied the matter could be fooled for a minute. But those of your readers who may be led astray from the truth let me quote some very good authority on Socialism. Last week Rev. Floyd Tompkins, Pres. of the Philadelphia Sunday school association, said: "Modern pure Socialism, which is simply another name for the Christian Golden Rule, comes from the New Testament," and the Brother asks "Are these people altogether beyond the reach of the Gospel or have we as Christians not sufficiently concerned ourselves about them." It looks to me like you have not and they have taken the Gospel and have gone ahead without you.

Again let me quote Professor Graham Brookes of University of California, before a Ministerial convention in Oakland, Cal., a few days ago: "Socialism is the next step in our Civilization. I am not a Socialist, but I would not fight against it, rather I will do all I can to promote it and help to bring it about." Let me quote a few more as the brother may be unconvinced. A few days before she died Francis Willard, Pres. of the W. C. T. U. said, 'If I only had understood Socialism sooner, so that I could have devoted the rest of my life to the cause of Socialism, giving as her definition of Socialism this: "Socialism is applied Christianity." Now Brother Urban, you admit you never studied scientific Socialism. Now what good reason can you give for attacking a thing you know nothing about.

If you want to study up a little, do so and the world will be better. If you make some more of these mistakes I will be there with the answer, if the Editor permits.

Urban's reply is as follows:

You are unfortunate in being possessed of a nature so sensitive that conclusions drawn from the samples of Socialism sent upon the street by Socialistic organizations to make converts should insult you. If it was an insult on my part to conclude that the people who sneer at the church's attitude toward the rum-curse think too much of their beer and that the agents who sell Socialistic literature by crying, "Buy it, its only the price of a beer," have beer ontheir minds,I shouldapologize for an unfavorable opinion of beer lovers; this I refuse to do. If an unfavorable opinion of the party that makes a business of calling the men whom the peoplewant fortheir officials a 'bunch of grafters" and permits one of its speakers to refer to one of the greatest presidents we ever had as 'Hot-air Teddy" hurts the feelings of the people of that party then I must conclude that the party is not "game" and cannot take what it gives. Let it be fair in playing their game of getting supporters.

Since the brother did not read my article closely enough to observe that the subject of it was "Curb-stone orators" and that Socialism merely entered into it as an incident we can of course understand how he failed to see that my conclusions were drawn from the samples of Socialism before me rather than from the Scientific Socialism of which the writer accuses me of being ignorant. Please note that "Scientific" is emphasized. If I were to define or defend scientific Socialism I certainly would not go outside for my authorities. And such authorities as he quotes! The Rev. Floyd Tompkins has actively supported the victorious Keystone party which Socialistic literature denounces to be an ally of the most conspicuous enemy of the laboring element in Philadelphia. Prof. Brooks confesses he is no Socialist in the very quotation brought forth to sustain Socialism. Surely a University professor must have a reason for keeping aloof from a thing which he only admires from a distance. Let me warn Socialists against their insincere admirers who will praise it but vote against it. As for Frances Willard's kind word let me remind you that she died long before Socialism became the issue it now is. Better go to the living for your support of a thing that I will admit is very much alive.

Now a word as to your scientific Socialism. There are Socialists and Socialists. I shall permit authority to define the two extremes, the Radical and the Christian types. Mr. Mandet, editor of "La Justice Sociale", sums up Radical Socialism under the three following heads:

(1) Complete or partial transfer of private ownership of the means of production to the ownership of the community.

(2) The conquest of political power by the working classes.

(3) International action by the working class in the war against existing order to overthrow it, if necessary, by violent means.

Christian Socialism, according to the same authority, means:

(1) Retention of private property but a modification of it in the spirit of the Gospel.

(2) Reconstruction of all social relations on the basis of occupation , with equal consideration for all classes.

(3) International legislation for the protection of labor and union of all socially minded in various countries to promote the peaceful alteration of our social conditions.

The reader will notice that there is a vast difference between these two creeds. I have never heard Christian Socialism preached from the curb-stone but I have heard much of the former. I have no quarrel with the theory of Christian Socialism. I believe it just and will vote for it when there is an opportunity for the real Christian Socialism that embodies the golden rule in practice as well as in theory. I confess to having preached most of these ideas it embodies during the fifteen years of my ministry but that is not the Socialism that people understand to be Socialism. I have often had occasion to talk with people who profess Socialism but seldom have met the professed Christian Socialist.

(To Be Concluded.)

NOTES ON THE C. E. TOPIC.

Dec. 3.

Lessons from Great Lives XII Paul.

2 Tim. 4:1-8.

Men are prepared for great work in the kingdom in the strangest way. All of Paul's life before he was converted was being shaped to fit him for the work of the greatest of the apostles. Being brought up in the heathen university city of Tarsus early brought him in touch with the philosophies he was to combat and must have certainly set him against heathen abominations. Learning the tent makers trade did not seem to have much connection with apostleship but in later years when traveling it enabled him to make his own living in strange cities. Being taught in the synagogue, as was every Jewish child, grounded him in the traditions that made him a Hebrew of the Hebrews and fitted him to enter the school of the greatest Jewish teacher of the age under whom he gained that wonderful mastery of Scripture which made him such a power for Christ. To be a Jew outside of Palestine living in a city like Tarsus, wealthy, intellectual and fanatically heathen must have meant much persecution for the young Saul but in it he learned to use the Greek tongue without which he could not carry the gospel to nations. As a persecutor God was training him. He must often, as he saw the Christians die, have asked himself, "Can this be more than mere foolish fanaticism?" The time did come when he decided that it could mean more. If the death of Stephen accomplished nothing but to make the young Saul think it did one of the greatest things for God.

When Paul was converted he took three years in retirement, as he tells us. He spent the time in meditation and preparation. When he came from Arabia his mind was settled on his great problems. He was ready to preach anywhere. The lesson of meditation and prayer can always be learned from all of God's great ones.

Paul's zeal as an Apostle was his old zeal as a persecutor consecrated to Christ. The abilities one uses to serve the devil in a converted man are not lost, they are changed and given to God's work. Paul's readiness to listen to the spirits diretion carried him into strange lands, over seas and into danger but he thought nothing of them. He must preach the crucified and resurrected Jesus. He could only give the world much as he endured much. Nothing good is born to the world without pain.

Next to Jesus Paul's is the greatest name in Christianity. He became the greatest Christian only because Christ became the greatest of all things to him. As the preacher, teacher, traveller, writer, martyr Paul is greatest and his influence will live forever but only as he was intimately connected with Christ in these things. Intimate relationship with Jesus is the only condition of true greatness.

NOTES ON THE S. S. LESSON

Dec. 3.

Nehemiah Rebuilds the Wall of Jerusalem.

Neh. 4:6-18.

Golden Text: .1 Cor. 16:13.

There was a human and a divine element entering into the work of rebuilding Jerusalem. On the one hand Nehemiah prayed and his prayer was answered; on the other the people had a mind to work. Prayer without work as work without prayer are both unsatisfactory. Results come from a combination of the two. The walls of our Jerusalem do not grow as they should because too many work but neglect prayer and too many others are ready to pray but unwilling to take up the burdens.

No matter how much the enemies of God may differ in other things, they manage to be united in their opposition to the good. Arabians, Ammonites and Ashdodites were willing to forget their difference and conspire against Jerusalem. If Christians once learn from their enemies and ignore slight existing differences and present a solid front to the common foe their success is assured. The most distressing feature of the whole affair was the downheartedness of those within Jerusalem. "We are not able to build," with a spirit of that kind existing nothing is ever built. Christians must remember the power they have to help them and then say "we can." It is the "we can" spirit inspired by faith in God that breaks down Jerichos and builds up Jerusalems.

A secret attack was planned on Jerusalem. Secret attacks upon character, upon the church and the people of God are always likely to occur. We should be ready for them. Watchfulness is a vital thing without which failure is generally certain. It requires special grace to meet secret inquiries but God provides it just as He provided warnings for workers. Nehemiah provided for the low and high places. There is not a place of danger in the Christian life that God does not specially guard. As we accept our duties let us have faith enough to feel that we are safe and our work is assured of success because God has made the necessary provisions.

Every man was made to feel that the safety of his dear ones depended upon his faithfulness. He was near them and they were close by to help and encourage. When every one did his part faithfully by those whom God had entrusted to him the whole cause was safe. Every Christian doing his duty where God places him and faithfully caring for the souls entrusted to him will certainly insure the building up of Jerusalem everywhere. When once all the members of the Kingdom of God realize that they have an individual responsibility and faithfully do their duty the powers of sin may rage and oppose but they are destined to certain failure.

News of the Week.

SCORE OR MORE DEAD BY STORM AND BLIZZARD.

Ft. Wayne, Nov. 13.—Nearly a score of deaths, several million dollars property loss and much suffering and inconvenience resulted from the violent change of temperature, the preceding storms and the succeeding cold and snow that beset the central portions of country Saturday and Sunday. After an unusually warm November day, Saturday, tornadic storms did much admage in Wisconsin and Illinois and killed a dozen persons, besides injuring more than a score, several fatally.

A cold wave almost immediately rolled over the wreckage of the tornado and extended in a few hours to the gulf coast and the Atlantic seaboard. Rain turned to sleet, snapping telegraph and telephone wires, and snow followed. The temperature dropped in several places more than sixty degrees in 18 hours.

Several persons were frozen to death by the sudden cold, shipping on the great lakes was damaged and several boats were cast adrift. In some places, gas almost failed. The poor in large cities and the homeless in storm swept regions suffered severely.

BRYAN PROPOSES RELIGION AS FACTOR IN POLITICS.

Chicago, Nov. 14.—Wm. J. Bryan to-day announced that he was going into politics with renewed vigor but that he would keep away from the wordly angle of political machination and devote himself to cultivating a religious factor in the striving for office.

"I do not expect to take any less interest in politics in the future," said Col. Bryan, "but I intend going deeply into the religious end, and believe it will be better."

"The church has had a monopoly on religion too long. I am against monopoly of any kind. Rivalry in religion is a good thing, for competition means prosperity."

He was speaking before the Winona Lake assembly of the Presbyterian church, at its banquet to raise funds for the assembly in Indiana.

Another banquet will be given at St. Louis Wednesday night and the third and last at Louisville, Ky., Thursday evening. The banquets are to start a Winona assembly re-organized on plan and William Jennings Bryan is to be the chief speaker at all three. Sol. C. Dickey, of Winona Lake, is the promoter of the gatherings.

SAYS DOWIE WILL RETURN.

Zion City, Ill., November 14.—Rupert Devereux, a member of the old Dowie faction in Zion' affairs, today filed a petition with the Zion City board of aldermen objecting to the proposed contsruction of cement sidewalks here, on the ground that Christ never walked on cement and therefore "would avoid Zion City on the Saviour's approaching second coming to earth."

Devereux also declared that Alexander Dowie never walked on cement.

The petition stated that Dowie would return to life with the second coming of Christ. One of the Devereux followers recently attempted to get some word from Dowie by sleeping three successive nights on Dowie's grave, but the expected message did not come.

PACKERS ATTACK LEGALITY OF THE ANTI-TRUST LAW.

Chicago, Nov. 14.—A further effort of the indicted Chicago meat packers to avoid trial and to have declared unconstitutional, void and of no force the Sherman anti-trust law was made to-day.

The latest move was a surprise to the government and consisted of the surrender to the United States marshall of the packers, and an immediate appeal to United States Circuit Judge C. C. Kohlsaat for a writ of habeas corpus. The arguments will be heard Thursday.

The request for a decision on the constitutionality of the Sherman anti-trust law before undergoing trial was said to have been taken as a necessary step to carry the case before the United States supreme court without the cost or delay of a trial.

Violations of the fifth, sixth and eigth amendments to the United States constitution, ambiguity and alleged failure of the act either to create an offense against the government or so to define what it set up as an offense in a manner that would enable the citizen to know when he erred, and when not, were charged against the Sherman law a recently interpreted by the United States supreme court, as in the Standard Oil and tobacco cases.

Will Appeal to Higher Court.

Chicago, Nov. 15.—Attorneys for the indicted packers were busy to-day preparing for the next move in their latest action to obtain a ruling by the United States supreme court on the validity of the Sherman anti-trust law, which they contend is not now a positive law, because the "reasonable restraint" ruling makes it impossible to determine before hand whether an act is legal.

TAFT TO TELL CONGRESS ABOUT HIGH LIVING COST.

Washington, Nov. 14.—President Taft is planning to take up the high cost of living in a special message to congress, when he transmits the report of the wool and cotton schedules.

It is also said the President will vigorously renew his recommendations for parcels post. The tariff board's findings will show, it is declared, that much of the high cost of living is due to the middleman rather than the tariff.

GEORGE AND MARY ARE OFF FOR INDIA.

London, November. 11.—King George and Queen Mary sailed from Fortsmouth at 2:30 today for Delhi, India, to attend the coronation durbar. The festivities in India will continue until January 7 and will be of unprecedented pomp and mangnificence, this being the first visit of the emperor and empress to that country. The royal couple will return to England the last of January.

LEWIS BUILT UP GREAT PAPER PLANT.

St. Louis, Nov. 14.—Hon. E. G. Lewis borrowed $1,000,000 from the National Bank of Commerce of this city and capitalized his University Height Realty and Development company on paper, without the actual transfer of a dollar of money or property value, was related by Lewis today to the congressional committee which is investigating his $3,000,000 damage claim against the government.

It was all paper transaction, according to Lewis, and he told of it only in outline, responding, when asked for an explanation, "it's too deep for me; you'll have to ask a banker."

E. G. Lewis produced at to-day's hearing three drafts, two for $340,000 each and the third for $320,000, which he said would substantiate his statement.

FIND EVIDENCE OF OUTER EXPLOSION IN HULL OF MAINE.

Havana, Nov. 14.—Exploration of the bottom of the Maine to-day about 140 feet aft of the bow revealed a plate identified as forming a portion of the outer hull of the ship on the port side near the keel and under the magazines, as having been blown inward, the upper part being folded inward. This apparently could result only from external pressure. The engineer in charge and other officers are maintaining reticence, but the discovery is strongly confirmatory of the theory of an external explosion.

One body was recovered to-day from the boiler room.

PRESBYTERIANS TO RAISE MILLION FOR WINONA LAKE.

New York, Nov. 6. — Presbyterians will be asked to raise a million-dollar endowment fund for the Winona assembly and Bible Conference at Winona Lake, Ind., which was recently reorganized from an interdenominational institution into an integral part of the General Assembly of the Presbyterian church. Winona is the largest religious summer assembly in the middle west. William J. Bryan, who is a Presbyterian elder and a long-time friend of Winona, will devote the next fortnight to a whirlwind money-raising campaign through the largest cities between St. Louis and New York city.

NO HOPE FOR BEATTIE;

Richmond, Va., November. 15.—Covernor Mann today declined to interfere in the case of Henry Clay Beattie, Jr., and the young wife murderer's last hope of escaping the electric chair on Friday, November 24, was swept away.

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72. **Sing, O Heavens**
(chorus, soprano or tenor solo. Obligato solo for soprano or tenor and chorus) (I) Closing with "O Come All Ye Faithful" .....L. O Emerson 15

74. **O, Little Town of Bethlehem**
(chorus, duet for soprano and alto) (II).....Evans 10

98. **The Birth of Our Saviour**
(full chorus throughout) (III).... .....Colson-Rich .08

125. **Christmas Anthem**
(duet, alto and tenor; unison chorus; full chorus) (II)....Davis .10

126. **The Angel's Song.**
"It Came Upon the Midnight Clear" (chorus. trio for soprano, alto and tenor; bass solo; soprano solo, chorus) (II).....Gabriel .12

127. **All Hail the Morn**
(full chorus) (III).....Sanford .10

153. **The Star and the Wise Men**
(male quartet with alto obligato) (I). From the cantata "Jerusalem" (I) ....Gabriel .06

154. **Glory in the Highest**
(chorus from the cantata "Jerusalem") (I).....Gabriel .06

164. **The New-Born King**
(chorus, solo for soprano, duet for soprano and alto; bass solo) (II). From the cantata "The Eternal City".....Gabriel .12

194. **O Thou that Tellest Good Tidings**
(from Handel's "Messiah"). Simplified. (Bass solo, chorus) (III) ....Handel .15

195. **Messiah is King**
(duet for soprano and alto; trio, soprano, alto and tenor, chorus) (II)..... .....Ashford .15

196. **We Have Seen His Star**
(soprano solo, chorus) (II)..... .....Fearis .15

271. **Hail to the King**
(chorus, soprano and alto duet, soprano solo) (III).... ...Beirly .12

280. **The Birth of Christ**
(chorus, soprano and alto duet) (II)..... .....Hughes .12

281. **While Shepherds Watched their Flocks**
(soprano or tenor solo, chorus) (II).....Solly .08

282. **The Joyful Morn is Breaking**
(chorus) (III) .....Evans .12

284. **The Seraph Band**
(chorus) (III)..... .....Beirly 12

289. **(a) The Midnight Song**
(soprano and alto duet, chorus, soprano, alto and tenor, trio) (III).... ....Davis
(b) Christmas Bells
(chorus)..... .....Beirly .18

290. **Angel Voices**
(chorus) (I) .....Fearis .08

329. **Hark! What Mean Those Holy Voices**
(chorus) (II) .....Westhoff .08

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VOL. XXVI. BERNE, INDIANA, November 23, 1911 No. 46.

NEWS AND COMMENT.

National Thanksgiving Day comes on November 30.

A heart truly thankful will find a way to express it.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

The next session of the Western District Conference will be held at the Emmaus church, Whitewater, Kan.

There is cause for thanksgiving, for material prosperity and for the evidences of a spiritual harvest that gladdened Christian people.

Those who are interested to get a good home cheap in a Mennonite settlement in the East ought to read Rev. J. Krehbiel's correspondence in this week's "Bundesbote."

Always be thoughtful of others, and especially of those who are in need, remembering that aside of material and personal help fervent, effectual prayer avails much.

Christmas Supplies.—Did you look over the list of supplies for Christmas exercises and suitable presents for New Year, which the Mennonite Book Concern has listed on the last page of this paper?

Mr. P. A. Peters, a teacher from South Russia, who came to this country about a year ago, visiting relatives at Hillsboro, Kan., and friends in different States, sailed on Nov. 18th from New York for his home country.

Rev. L. Schneller, representing the Syrian Orphanage in Jerusalem attended recently the Western District Conference held at Korn, Okla., and now he is visiting the Mennonite congregations in Kansas giving very interest-addresses on the Holy Land.

On Sunday, Nov. 12, in Mountain Lake, Minn., the dedication of the new church of the Neufeld congregation took place. Several ministers of the different branches of Mennonites of that place took active part in the dedicatory services. Elder Gerhard Neufeld, now past 84 years, preached the principal sermon.

Next Sunday evening, Nov. 26, there will be in the first Mennonite church at Bluffton, Ohio, a celebration of the 25th Anniversary of the ordination of Elder W. S. Gottschall, pastor of the Swiss congregation. On Thanksgiving Day there will be services in the morning and Sunday School Convention in the afternoon and evening in the St. John's church.

Church Dedication.—The Bethel Mennonite church of Perkassie, Pa., will be dedicated on Sunday, Dec. 3, 1911. Services will begin at 10 a. m. English sermon by Rev. W. H. Grubb, German by Rev. A. B. Shelly. S. S. service at 2 p. m. Preaching at 3 p. m. by Rev. S. M. Grubb. Evening—song and praise service at 7:30 p. m. and preaching at 8 p. m. The choir of the Second Mennonite church of Philadelphia will be with the congregation at this occasion. There will be services every evening during the week following except on Saturday evening, followed by Holy Communion on Sunday, Dec. 10, at 10:30 a. m. **H. W. Shelly.**

Help a little to make Thanksgiving Day more pleasant and more general. The usual method of observing it is to make a great feast and have a great family reunion. This is right and proper if carried out in a proper way, but remember to give some one else opportunity to be thankful because of your generosity and kindness. It is more blessed to give than to receive. Try to make this a day of general thanksgiving and not a day of envy and hatred on part of the unfortunate, the poor and the unemployed.

THANKSGIVING DAY.

1. Thanksgiving Day with us is a home day, and we rightly celebrate it with home gatherings and thanks for the supply of our table and the preservation of an unbroken home circle.

2. But it is also a public day when we rejoice in the just government under which we live, and on our part, the young people especially:

1. Young people are to be thankful that God has made them citizens of the American Nation. We owe our place in our country to him first of all, and it is a high privilege to be, through His goodness, members of a nation which has before it a great and glorious future.

2. Young people are to be thankful that theirs is a Christian nation, and that theirs is Christian training. The outlook of Christians is wider than that of Americans. We have to do, so far as this world is concerned, with the whole of it, for God so loved the world that He gave His only begotten Son for its salvation. When we think of the eternal world, we should realize that the Christian is a citizen of a kingdom of which Jesus Christ is King, which includes the whole universe and shall never pass away.

3. Young people are to be thankful that American Christians, whatever their denominational connection, are recognizing more than ever before their brotherhood in Christ Jesus, and are working together for the salvation of that world for which Jesus died, and which He ever carries upon His heart. The young people of today may hope to be present, at a time not far distant, when there will be held not only a national Thanksgiving, such as we shall hold on Nov. 30, but a universal thanksgiving of praise and glory to God in Jesus Christ for a world entirely delivered from sin and evil. Our deathless hope is that we shall see Jesus Christ crowned both in earth and heaven as Lord of all.

LET US GIVE THANKS.

For the discipline of sorrow,
For the angel of distress,
For the unseen hands that draw us
Into greater blessedness;
For the lips that close in silence,
For the strong hands clasped in prayer,
For the strength of heart that suffers,
But sinks not in despair;
For the penitence and patience
That are meek before the rod.
And for hope's glad resurrection,
We give Thee thanks, O God.

For the hope that right shall triumph,
For the lifting of the race,
For the victories of justice,
For a coming day of grace,
For the lessons taught by failure,
Learned in humbleness and pain.
For the call to lofty duties
That will come to us again,
For the hope that those who trust in God
Shall not be put to shame,
For the faith that lives in all the world,
O God! we praise Thy name.

—Marianne Farningham.

REASONS FOR THANKSGIVING.

Rev. Wm. H. Roberts gives some reasons for Thanksgiving in its protection of our homes and worship.

3. It is also a church day in which we praise God that our liberty is religious liberty, with our open Bible and our free worship; and, best of all, for the strength and gladness of Christian fellowship.

4. In the early church Christian fellowship was very personal. Each apostle knew all the names of each little Christian circle. Paul's Christian fellowship was a very dear personal friendship. So should ours be. Let us catch his loving and joyful tone.—Homiletic Review.

THE DEEPEST THANKSGIVING.

Francis of Sales, enumerating some causes of thanksgiving in the quaint language of the seventeenth century uses these very suggestive words:

Consider the bodily gifts which God has given you; what a body, what conveniences to maintain it, what health and lawful comforts for it; what friends and assistances. And consider all this in com-

parison with the lot of so many other persons, much more worthy than yourself, who are destitute of all these blessings; some defective in body, health and limbs; others subjected to reproaches, contempt and dishonor; others weighed down with poverty; and God has not suffered you to be so miserable.

Consider your gifts and mind. How many are there in the world stupid, mad, foolish, and why are you not among them? God has favored you. How many are there who have been brought up coarsely and in gross ignorance? And by God's providence you have been well nurtured and educated.

Consider your spiritual graces. God has given you a knowledge of Himself even from your youth. How often has He pardoned you sacraments? How often inspirations, interior illuminations and warnings for your amendment? How often has he pardoned you your faults? How often has He delivered you from occasions to sin to which you have been exposed? And have not your past years been so much time and opportunity to advance the good of your soul? Consider in detail how good and gracious God has been to you.—Selected.

WHAT ARE YOU GOING TO DO ABOUT IT.

Thanksgiving Day is coming and in many of our congregations Thanksgiving offerings will be lifted. If they do not they should. What are they going to do with it?

There is no branch of General Conference aetivities that for the amount invested, pays so well in souls saved, Christians edified, and new congregations organized as the work of the Home Mission Board. This was satisfactorily demonstrated at the last session of the Conference. Since Conference the Board found it necessary to send another man into the Northwest to assist Bro. Toews in that large field, and the general fund needs money to pay for it. Our city mission at Los Angeles is prospering and the Board is compelled soon to employ another worker as assistant to Bro. Grubb. Do not forget the City Mission fund.

But especial attention is to be called to the Church Building department. Since Conference we had several requests from struggling congregations for assistance in relieving them of their church debt which has become a cumbersome burden, hampering the progress of Christ's Kingdom in the congregation. But we were obliged to turn them away for the present because there was not enough money in the Treasury. And next year we ought to help new congregations in erecting their house of worship. These are all branches of our work ordered and endorsed by Conference Resolutions yet often forgotten when contributions are made. **What are you going to do about it?**

Seriously thinking about these things prompted me at this time to call the attention of our congregations to this matter and pray that they may generously respond to the call of this needy child of our Conference and read 2 Cor. 9 6-8 and act accordingly.

Send all contributions to Rev. M. Horsch, Treas., Upland, California.

W. S. Gottshall.
Pres. of Home Miss. Board.

THE PUBLIC SCHOOLS AND AMERICAN CITIZENSHIP.

(By Rev. Charles M. Sheldon.)
(Concluded.)

I also object personally to have my boy sing in the public schools "The Army and Navy Forever." I do not object to his singing "Three Cheers for the Red, White and Blue," but I do not believe in the army and navy forever, and do not want him taught to sing it. There should be some new patriotic songs written for the use of our children. Nothing finer could be done than for one who has the ability to write both words and music for some patriotic songs for use on public occasions. We have a very pitiful supply in this country. The few we have revolve continually with more or less emphasis around the exploits of war with glorification of physical power. We need some new literature on this subject and when we have it, it can be taught in the public schools with great emphasis and much power.

A great deal, also, could be done for good citizenship in the public schools by a course of study in the ethics of brotherhood, teaching the children in fundamental ways the relationship of their lives to other lives. Perhaps one of the saddest comments made on the late fire in New York where one hundred and fifty girls, in the shirt waist factory, were burned to death through the criminal closing of doors in the factory was the statement made by a NewYork paper that even so great a horror as that created only a faint feeling of indignation against the rich property owners. By the testimony of the girls, it was proved overwhelmingly that the management of this factory had locked the doors where the girls were at work in order to prevent them, as they said from stealing any articles from the factory and escaping with them. It is true the grand jury has brought in an indictment against two of the owners of the property, but there is an apathy and carelessness concerning the event which is at times appalling to consider. I think one of the greatest courses in the public school instruction should be a definite course outlining the great brotherhood of mankind. This would necessarily take up the race question. We are all afraid of it more or less. But nowhere, not even in the church, has there yet so far in all our history been any definite scientific teaching on the relations of man to man. Why does the white man dislike the black man? Why do the different races of Southern Europe engage in almost perpetual warfare? Why is there constant jealousy between the different nations of the earth? Why does England hate Germany? Why does Mr. Hobson wave the red flag of war over the Chautauquas and Y. M. C. A. concert lecture bureaus? There is, so far as I know, not a single page of real scientific instruction on the whole question of the brotherhood of mankind put into the hands of our children in our public schools or even into the university. The subject has been regarded as too complex or perhaps too difficult to present to children, but it is elemental and we cannot expect to have good citizenship unless people love one another and are fair to one another. This country of ours will never be what it should be until people stop hating one another commercially and racially, and it will never be God's country until the owners of shirtwaist factories treat the girls in their employ like sisters instead of like slaves.

In spite of all our teachings so far, there seems to be something radically missing when we look at the product. One of the little things which our course of ethics in Kansas takes account of, for example, is the throwing of paper and refuse on the streets. Yet everyone in this town knows that if a high wind comes along, nothing is so common as the finding of buhsels of paper on the lawns of the citizens. Where do these papers come from? They are thrown out on the streets and parks of the people by the people themselves. And the same thing continues regardless, apparently, of all teaching on the question. It is a very difficult thing to eradicate habits of carelessness on the part of old or young people and when it comes to the great desire to get something without working for it, it is a habit which permeates apparently all grades of society, I saw a game of baseball recently between two colleges. In the course of the game one of the students cut across the corner of the diamond from second base to the home plate in order to score a run. The umpire did not happen to see him and the run counted in the game. No one rose up to object or call attention to the fact that the run was stolen and not earned. On the other hand, there seemed to be a feeling of exultation that the team had scored a run. This is not good citizenship. It is the old barbarism of savagery contending against the righteousness of God. Something must be lacking in an education somewhere when no higher standard is reached as a result.

The one great necessity in order to turn out good citizens from the public schools is fundamental religion. It is all right to divorce church and the state, but it is all wrong to divorce the individual from religion. It is all right to separate a government from ecclesiasticism, but it is all wrong to separate the individual from God; and if he needs God at any time it is when he is getting an education to preserve him from mental pride and from aristocracy. One great thing which ought to underlie all the teachings in our public schools is the teaching that there is a God, that he is a God of righteousness, and that the state cannot exist without God and exist in the right way. The finest tribute ever paid to our school teachers here in Kansas is the tribute that they are overwhelmingly Christian young men and women and members of churches. Under the freedom given us by the state in teaching of ethics and the reading of the Bible in the schools and the offering of prayer, we have the widest possible opportunity to shape the real religious foundation of education. The National Educational Association of the United States has gone on record as saying that the real end and aim of all education is character. If that is true how are we going to get character unless we teach morals, and how are we going to get morals unless we teach the Author of them, and how are we going to do that unless we teach religion? No matter what our system of public education may be, it falls down at the vital point, unless somewhere and in some large manner in the schoolroom as well as in the church and in

the home, our children can be taught the place of God in nature and their relation to Him and to one another. On that basis, and that only, can the public school serve the work of good citizenship.

SELFISHNESS, THE SOURCE.

If any man no matter of what avocation of life, begins work for his own good, principally, he will fail sooner or later. If he does not consult first the hand of his Maker he will be liable to go astray in his worldly and religious achievements. Everybody that wants to succeed in life must do like Ezra did, "afflict (submission) ourselves before our God to seek of Him a right way." — "The hand of our God is upon all them for good that seek Him." There are religious workers who may have started out in their chosen work upon the call of the Master, have fallen into the channel of selfishness and God can not in the end bless their work.

Preachers and religious leaders may fall from their mission by seeking after honor, reputation; thus God can not permit His divine blessing upon the work and He will cause the people under their authority, to find occasion to despise their leadings. People will soon notice(especially the worldly-minded) when the leader is seeking honor and self-popularity. Some religious leaders, even pastors, seek to create reputation and honor when they begin to see that their work is not approved by all as it had been when they first undertook their work. Instead of letting Christ lead their efforts (Rom. 8:13,14,) they are trying to devise and scheme plans to keep up their reputation and honor for fear others might gain the honor and popularity which they covet, the source of which is selfishness. They may go so far in their selfish honor as to cause others to be greatly hindered in their honest mission to assist the good work, who could be greatly used of God to further the cause in the community. They are rejected and discouraged in their unselfish and God-given motive to help the cause along, by these selfish leaders. Such leaders the dear Lord could often use at another post of duty to advantage if they would humble themselves before Him, instead of being "lovers of their own self, and lovers of money."

The cause of Christ greatly suffers through the selfishness of those who do not possess the spirit of Christ,—"Blessed are the meek for they shall inherit the earth." Paul's command was "in honor preferring one another."

M. G. Oberholtzer.

Home Circle.

STORY OF THE PILGRIMS.

Readers, do you know the story
Of the first Thanksgiving Day,
Founded by our Pilgrim Fathers,
In that time so far away.

They had given for religion
Wealth and comfort, yes, and more,
Left their homes and friends and kindred
For a bleak and barren shore.

On New England's rugged headlands,
Now where peaceful Plymouth lies,
There they built their rude log cabins,
'Neath the cold, forbidden skies.

And too often, e'en the bravest
Felt his blood run cold with dread;
Lest the wild and savage red man
Burn the roof above his head.

Want and sickness, death and sorrow,
Met their eyes on every hand;
And before the springtime reached them,
They had buried half their band.

But their noble, brave endurance
Was not exercised in vain;
Summer brought them brighter prospects,
Ripening seed and waving grain.

And the patient Pilgrim mothers,
As the harvest time drew near,
Looked with happy thankful faces
At the full corn in the ear.

So the governor, William Bradford,
In the gladness of his heart,
To praise God for all his mercies
Set a special day apart.

This was in the autumn, readers,
Sixteen hundred twenty-one;
Scarce a year from when they landed,
And the colony begun.

And now, when in late November,
Our Thanksgiving feast is spread,
'Tis the same time-honored custom
Of those Pilgrims long since dead.

We shall never know the terrors
That they braved years, years ago;
But for all their struggles gave us,
We our gratitude can show.

—Selected.

THE HABIT OF THANKSGIVING.

Some people who are disposed to look on the dark side of things may have to cultivate the habit of thanksgiving, but it will pay them to do it.

This is one of the finest habits any one can possess. It shows bravery and cheerfulness. It has no patience with the bitterness that complains that life is not worth living.

The habit of thanksgiving is optimistic. It sees God everywhere in this world and in everything except sin.

It does not dwell upon personal disappointments, but enters praisefully into the larger life of God's kingdom.

The habit of thanksgiving builds up character. It is a habit that no good Christian can possibly afford to live without. Cultivate it to a high state of perfection.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you."

THANKSGIVING IN JAPAN.

Little Japan has three thanksgiving days, the first three of the year. The Japanese have their own brand of turkey, too, and they enjoy it just as much as the American enjoys his bird. It is a monster fish called the Buri, which is caught in the Pacific Ocean. The fish is salted down some days before the holidays and is left hanging in a summer kitchen. During the three days of feasting the fish is sliced away until nothing but the skeleton is left. And the little Japanese boy enjoys his Mochi as much as the American boy enjoys his pumpkin pie. The mochi is made from a special brand of rice. The cake is cooked and then left for several days to harden and dry out. When it is ready it is toasted. The ceremony really begins on the night before the holiday. Each man pays his debts, and if he still owes any one his creditor waits on him with the aid of a number of small boys all carrying lanterns. After he has paid his debts he assembles his family and gives thanks to his particular god for the favors that have been bestowed upon him during the year. Then he takes a pan of burnt beans, enters each apartment of his house, throws a handful on the floor and commands the evil one to leave. This last ceremony is looked upon by the educated Japanese as a piece of foolishness yet it is practiced in nearly every family.

THANKSGIVING, INDEED.

Gratitude is not always the predominant feeling of Thanksgiving Day. The prevailing sentiment seems to rather self-gratification. The idea of worship and devout praise to God seems not to enter into the thoughts of the multitude. Even Christians have fallen largely into the world's way of observing the day. So much is this the case that the propriety of the observance of an annual day will be questioned. Whenever an appointment by man for a set time for service becomes a mere name without a reality, it had better not be appointed, for it becomes a mockery instead of profitable service. In so far as this is true, that there is no real expression of gratitude to God, a day of thanksgiving must be a stench to the nostrils of God. A day of fasting and humiliation for the excesses and sins of the day of Thanksgiving might, in many cases, be appropriately appointed immediately afterwards. There is no question about the duty of giving thanks to God, nor about the propriety of having a day set apart for this purpose, but there is a serious question about perverting it to the sinful indulgence of the flesh. —Sel.

CHANGE OF ADDRESS.

Having been appointed by our Publication Board as chief editor of our papers, after December 8th next my address will be changed from Summerfield, St. Clair Co., Ill., to Berne, Indiana.

C. van der Smissen.

Marriages.

Souder-Oberholtzer.—On Oct. 4, 1911, by Rev. A. S. Shelly at the home of the bride's parents, Edmund O. Souder, of Souderton, Pa., and Annie B. Oberholtzer, of Bechtelsville, Pa.

Deaths.

Stauffer.—On August 29, 1911, at the home of her daughter, Mrs. Baker, in Pottstown, Pa., Mrs. Anna Stauffer, widow of John C. Stauffer deceased, aged 83 years, 11 months, 14 days. The funeral took place on Sunday, Sept. 3rd, at the home of another daughter, Mrs. Conrad, in Bechtelsville and at the Mennonite church in Bally where in the absence of the Pastor who was attending the General Conference at the time, the services were conducted by Rev. G. W. Roth, Pastor of the Bechtelsville Reformed church.

Hofstetter.—On Oct. 28 at the home of his son David, near Fortuna, Mo., John E. Hofstetter, aged 86 years, 2 months and 15 days. Bro. Hofstetter was born in Wayne, Co., Ohio. His funeral at Bethel church was largely attended. Rev. D. D. King conducted the funeral services. Text, Ps. 90:10.

Contributions.

For the Needy.

Jacob J. Wieler $1.00; A friend $1.00; A friend $2.50.

For Rev. Schneller's Syrian Orphanage.

Western Dist. Conference, per J. H. Ediger $56.21; Zions Congregation, Elbing, Kans., per J. L. Regier $38.00; Hillsboro Mennonite Cong. Kan., per Heinrich B. Friesen $42.78.

Gratefully acknowledged,
Harrison Landis, Treas. 6th St. and Columbia Ave., Philada., Pa.

"The Mennonite" from now until January 1913 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

The Mennonite.

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Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

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THE THANKFUL HEART.

For all that God in mercy sends—
For health and children, home and friends;
For comforts in the time of need,
For every kindly word or deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
In everything, give thanks.

For beauty in this world of ours,
For verdant grass and lovely flowers,
For songs of birds, and hum of bees,
For the refreshing summer's breeze,
For hill and plain, for stream and wood,
For the great oceans mighty flood—
In everything give thanks.

For the sweet sleep which comes with night.
For the returning morning light,
For the bright sun which shines on high,
For the stars glittering in the sky—
For these and everything we see,
Oh, Lord, we lift our hearts to Thee;
In everything give thanks!

—Tupper.

Correspondence.

Pretty Prairie, Kan.
Nov. 20.

After a severe cold spell the weather is nice again. About two weeks ago suddenly a heavy snow storm visited us. The temperature fell within 10 minutes from 65 to 30 degrees. Not much damage was caused by such a sudden change in this vicinity. It was said that the frost was very beneficial for the wheat as the many insects were killed.

At this present time the harvests are very promising. Wheat fields look good although here and there, the effects of the cinch bugs are noticeable.

As we are nearing Christmas, preparations are being made for a Christmas program. The children are all enthusiastic over such an affair, and it is their privilege to be so. We all should rejoice with them.

With a few exceptions on account of bad weather the regular services of the S. S. and C. E. meetings were held.

We have a glimmer of hope that Pastor Schneller of the Holy Land will visit us and impress our hearts with the blessedness of a willing servant. Yours in Christ.

Corr.

FROM OUR MISSION FIELDS.

1. Brother P. A. Kliewer writes Oct. 9: One month ago a medicine man and his wife expressed their intention to be baptized. When I afterwards explained to them that they would have to give up "making medicine" they seemed disappointed and have since that time stayed away from our service.

Also a young wife whose husband has left her, and a young girl want to be baptized. The husband has forbidden his wife to take such a step. She, however says, that she wants to obey Christ more than her husband.

Pray for our Indians!

2. Sister Bertha Kinsinger writes Oct. 27:

Cantonment, Okla.

De ar members of the Mission Board:—

This cold blustering October day gives me the opportunity I have been wanting, to write my report due since the beginning of the month. The leading events of July were the annual camp meeting, of which you have already had some details, and then our camping experience with the Indians at the time of their great Sun Dance. A Christian woman set up our tepee near theirs, and together with her husband, who is a chief but not a Christian kept good watch of us providing for our comfort and safety day and night. We had no fear at any time, though alone in a camp of almost 2,000 Cheyennes. They treated us with courtesy, kindness and respect. We had Scripture reading and prayer in our tepee every evening, to which the Christians who tented near came readily, so that the space was sometimes fully occupied. During the day we visited throughout the large camp, using opportunities as they presented themselves, especially encouraging Christians to keep aloof from the heathen ceremonies. A few took part in minor tribal performances, as the beautiful morning dress parade of the various "soldier bands," as they are called. One who was excluded from the church years ago, and is not considered a member took part in the actual dance and fast of two days and two nights. Even non-Christians do not respect him for this by saying he is trying to "travel several roads."

August was a very hot month, during which time many of the Indians were either away or on the move. We were pleased however with the church attendance under these circumstances. On some Sundays, practically all who were left in the camps around were present. A very special service at the beginning of September was the baptism of Valdo Petter in the chapel here. As usual, the main part of the service was in Cheyenne. This was followed by a few fitting remarks in English, but the actual baptismal ceremony, as in the case of Olga a few years ago, was in French. Many Indians and some white people were present, and all rejoiced with us in the blessings of the day.

Towards the end of the month, all the Indians on the reservation both Cheyennes and Arapahoes were expected to gather at Watonga for the second annual Fair held under the directions and supervision of the four Agents representing the Department of Indian Affairs. Since all our Indians went, we thought it would be a novel and interesting experience to camp again with them. We were with them one day less than a week, and had our tepee again in a favorable place near our Indian friends, the Ironshirts. his chief and Christian brother, he took pains to plan for our comfort. Though there were no less than 3,000 Indians in the camping circle, we were free from all fear. Two nights were rather disturbed because some visiting Indians serenaded the Cheyennes all night, dancing, singing and drumming. The noise was not very conducive to sleep, especially when they stopped with our neighbors only a few feet away, with only our thin canvas tepee covering to obstruct the sound.

Two religious services for the Indians were held on Sunday, conducted by missionaries representing the different denominations at work on the reservation. They were well attended, and the interest was good. Leading Indian Christian men, including representatives of our three Mennonite Missions at Cantonment, Hammon and Clinton, spoke at the evening service and gave testimonies that gladdened our hearts.

The order during the entire Fair week was good, though the attendance was very large including thousands of white people who came from far and near, to be present at this unique gathering. An officer of the law told us that with his helpers he had been going through the camps day and night and he had found but one drunk Indian. They did not put him under arrest, because he made no disturbance, but went quietly to his tent and lay down. Two white men had to be arrested.

The exhibits were good, beyond our expectation. There were all kinds of products from the farm, which showed that more than formerly, these Indians are taking an interest in agriculture. Carrie's jellies and canned fruits which she had prepared without any assistance, took prizes amounting to $7.50. We are thankful for her help in the home, and her example is exerting a silent but uplifting influence to all who know her. One camp girl said of her recently, "If Carrie had grown up in camp, she would not know how to do all these things." We are especially thankful she tries to be a good girl, endeavoring to live for Jesus every day. We fully realize however that for her the critical years are yet to come, but we hope and pray she may stand the test. Just the other evening she quoted again the text on which Missionary Petter spoke to her and Olga when they were baptized some years ago, which made a lasting impression on her, we trust for life, "Hold fast that thou hast that no man take thy crown."

The next week after the Watonga Fair, Miss Williams and I, together with Ironshirt and wife, went to Colony, Okla., to attend the Cheyenne and Arapahoe camp meeting conducted by the Dutch Reformed missionaries there. This point is about 30 miles from our Clinton station, and as you already know, the work of one often encroaches on that of the other. We had never visited this mission, though they had often given us cordial invitations. In many ways this was a valuable experience. We found the mission well manned with earnest, devoted servants of the Lord. They received us with genuine Christian hospitality. The beautiful, but simple stone church where the Indians worship, and the refined and comfortable homes of the missionaries, spoke of warm supporters of the mission by wealthy churches in New York City and the east. The meetings were conducted in a large tent similar to the one we use each summer. A Choctaw Indian evangelist took a leading part in all the services, then he was ably supported by the resident pastor and by Dr. Roe, superintendent of all the Dutch Reformed missions among Indians. The ladies of the mission are women of culture and ability, yet simple and fervent in their devotion to the Lord. While we did not approve of all the methods of work used in winning the Indians for the gospel, we could not fail to admire the enthusiams and zeal of the missionaries. They feel however sorely handicapped in not knowing the language of either the Arapahoes or the Cheyennes, and depend solely on their interpreters. We came home feeling more than ever the responsibility resting on our own missions in knowing the language, and being able to give the Word direct, without the medium of interpreters. The Lord has indeed entrusted us with a talent to be used, and not folded in a napkin.

With the opening of the schools our regular work with the children in the Government school here has again been taken up. Besides the midweek Children's meeting, we have started a Sunday school on Sunday afternoon. On alternate Sundays we still conduct the regular Sunday morning Cheyenne service here at the chapel while Missionary Petter conducts one at the Fonda chapel. The attendance at all the services is gratifying. Though it rained last Sunday and the whole day was disagreeable, Indians drove from 6 to 8 miles to the church, and we had a quiet, blessed service. On the previous Sunday a young girl was baptized, and by actual count 50 Cheyennes were present. The camp visiting is full of interest, and we would like to spend more days out among the Indians in their homes, for it is a needy but fruitful field.

Besides the regular work the simple preparation for the coming wedding is now in order, and our time is fully taken. When in obedience to the call of God, I gave my life to the mission years ago, all thoughts of a wedded life were put aside. I was wedded to my work, and was willing to continue so as long as God gave health and strength. The step I am about to take has been fully and prayerfully considered, and I believe it is of the Lord. My work will go on much the same as it has in the past 15 years, though there will be added duties and responsibilities. By His grace and blessing I long to be a true helpmate to your senior missionary. We see such a great work still before us, if the Lord grant health and strength, and commit ourselves anew to your intercession and support. It gladdens our hearts that both Christians and heathen Indians greet our coming marriage with approval and pleasure. Letters from relatives, personal and mission friends share in our joy, and we feel like saying: "The Lord hath done great things for us whereof we are glad."

Sincerely your sister in the work,

Bertha E. Kinsinger.

URGENCY FOR ADVANCE AMONG THE JEWS IN NEW YORK.

But why seek to do so much? Because there is so much to be done. Because we see these dying men and women every day, lives unblest with spiritual light and life, and our souls yearn after them. Because there are so few who care to give the gospel to the Jew. Because our Lord died for them, and they need to have this fact declared and explained to them. Because if we do not evangelize them, they will do their utmost to overthrow our Christian heritage in this land. The Jewish leaders are working mightily to oppose the gospel among their people, while the rank and file of men, women and children are often eager to hear the gospel. At every meeting we have most earnest attention. Should we not seek to give His word of peace and joy to such?

How many of our readers realize what a field is before us in Greater New York? Here are 1,200,000 Jews, who are massed largely in six great ghettos. No other city in the world has even one-fourth as many Jews. In the great lower East Side ghetto are some 450 000. Then the upper East Side, above 86th Street, and Harlem constitute two more centers, with over 200,000 Jews. In the Bronx, north of the Harlem River, are 100,000 more. Williamsburg, just over the East River from the original lower East Side ghetto of Manhattan has fully 100,000 Jews. In Brownsville and Canarsie, five to eight miles further out, along the line of the Elevated Railway, there must be 150,000 more. Here are one million Jew massed together, and 200,000 more are scattered all over the great cosmopolitan center. We live right in the midst of things, between Williamsburg and Brownsville, within fifteen minutes' ride of the great lower East Side ghetto, in the heart of which is our Broome Street hall.

There are in greater New York 300,000 Jewish women who are wholly ignorant of the gospel. According to the confession of the rabbis themselves there are 140,000 children who are absolutely without religious training. What will these children become, growing up in utter ignorance of God? What will they do for our city and land? What can these mothers do for their children? Even the policemen recognize that the situation is dreadful, as they often talk with us about it. Such a field and work call for hundreds of thousands of dollars and a host of trained workers. We are more than ever convinced that the Lord has placed us here for a definite and larger work than has ever been done for the Jews in this center. Brethren, help us by prayer. Help us by your means. We are giving our lives to this work. We cannot tell here what our hopes and plans for the work are, but we mean it when we say that we need hundreds of thousands of dollars. Such large sums are required because property here is so high, and we must have property to do real work. We must get at the Jews where they are thickest, and there they will hinder us from renting. So we must buy.—**T. M. Chalmers.**

OUR INFLUENCE A FORCE.

To the student of men it will readily appear, that in every land and in every community, and to a certain extent in nearly every organization to which men belong, one positive and one negative, one that works upward and one that works downward.

The positive force has an influence to uplift, to upbuild, capable of being uplifted and elevated with which it comes in contact and even strives and aims to higher and better things and ideals.

The force we will call negative, having no vision of higher things, is a barrier to all true progress and instead of spending its strength in the uplift of man and his interests, is using its influence to drag him down to appease the lower appetite of self, in breeding discontent, in discouraging others and in envying and oft-times strife.

Wrapped up in the present world and its sinful pleasures, such men are a negative force and their lives have a negative influence, on mankind as a whole.

Such are the two forces at work in every community and in as much as "No man liveth unto himself, and no man dieth unto himself," it naturally follows that you and I, being units in the great brotherhood of man, must be counted with either one or the other of these two forces.

To which one do we belong?

Knowing that I neither live nor die to myself, that I am in some degree a factor in the world's upward or downward course; to which of these two forces am I lending the influence of my life?

The average man possessed of all his God-given faculties exerts to some small degree an influence either one way or the other on those around him, those with whom he daily associates and comes in contact.

The preacher has an influence with his flock, the teacher among his pupils, the workman among his co-laborers the householder among his neighbors and last but not least the parent upon his or her children.

It were well if we would amidst the hustle and bustle of life as it were stop at times and take a personal stock account and see just where we stand and ask ourselves earnestly the question, "Will the example I am setting before mychildern, my pupils, my people; will it inspire them to higher and nobler and better lives, or will it help to drag them still further down in character and in true usefulness?

Ah friends, mothers, shall we not stop and think of these two forces seriously? We all, if we really are true to ourselves, want to be known as a part of the force that works upward and we should be. It is not only our duty as becoming men created in God's own image, but a blessed privilege to be an humble instrument in God's hand to help make this world a little better and in using what influence we have in leading and influencing others to sweeter, purer, and nobler ideals in life.

It is within our power to speak a word of comfort to those in sorrow, a word of cheer to the downhearted, a word of sympathy, a word of encouragement for those in trial, and oft-times to be of some little service to those less fortunate than we, shall we not do so and thereby help to make this world a little more pleasant place to live in and possibly by the influence of some kind word or some kind deed snatch some poor soul from the path of sin and shame to the ways of virtue and truth or encourage some poor brother pilgrim to march happily onward to the heights sublime.

Time for each of us is rapidly passing away, sooner or later the sands will be run out of the hour glass of our lives and when the sands have passed out what influence will our life as it has been lived have had on other lives, on the lives of those we have come in contact with, has it been an influence that worked upward or downward?

G. P. Shaw.

East Greenville, Pa.

Every evil to which we do not succumb is a benefactor. We gain the strength of the temptation we resist.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

Editorial.

The editor of pages 5 and 6 has lately been under the necessity of printing and replying to communications from readers of articles appearing in these columns. We welcome every sincere discussion of anything appearing. It does not seem just that while the editor has a weekly opportunity to air his opinions on subjects of his own choosing the reader should not have the right to "talk back." We are glad that the brethren who have used their right to register their approvals or disapprovals of the things appearing in these columns have been courteous in their language and we believe, prompted by the best motives. Honest discussion is always a healthy sign and proves to the editor that his sheet gets into the hand of thinking people. Let us suggest another method, however, by which the editor and contributors can attain the same ends without making the editorial department of the Mennonite appear to be a 'war department."

Instead of writing a letter beginning something like this: Dear Sir; I notice an article in your paper of last issue the sentiment of which I cannot approve because etc. etc., let the writer embody his ideas in an article giving it a heading suggesting the thing or things to be discussed. We liked the suggestion of Bro. M. Horsch, several weeks ago, in which he pointed out that the Mennonite could be strengthened if our people were regularly to contribute "Articles upon faith, doctrine, practical topics or timely questions." We can safely say that during the past two years we have written hundreds of personal letters including the same suggestions to persons of our "acquaintance in the church whom we thought could and might make some contributions. We are grateful to those who have responded and hope that the many who haven't yet responded with the courtesy of a reply to our appeal for the good of the church and its paper are busy at work upon articles which will shortly be submitted. We ask those who respond to our invitation or discuss articles appearing that they bear in mind that too long-drawn-out discussions on a single subject are likely to become tiresome to our readers and that the discussions of unimportant subjects, fads hobbies and such things must, in the interest of the whole body of readers, be limited to a reasonable amount of space. There are many live subjects relating to the Christian church, its present and future usefulness before the eyes of the public just now, such as Federation, Reforms of all kind, Social Service, the Men and Religion movement, etc. Our people should express their attitudes toward them pledging their support or recording their opposition. Other Christians are doing so why should we not also let the world know how we stand?

AN APPRECIATION.

Dear Brother Grubb:— I read the article of Bro. Horsch in No. 43 of the "Mennonite," and I regret that the "Jake" story was so misunderstood and misrepresented. I think the "Jake" story was interesting, not only for the sake of the narrative itself, but because it depicted the life of the Pennsylvania German so vividly and was as true to life as any history could be. While this condition is rapidly changing from various causes, but largely through the influence of the Public Schools, a story like this has its value from a historical viewpoint, and posterity would probably appreciate it more than we do. It is much more reliable and true to life than the book entitled, "Tillie, The Mennonite Maiden," by Mrs. Helen Martin, and is deserving of a much larger circulation. Being myself a Pennsylvania German, I consider that I am in a position to criticise the story and its environments. I am broad enough to grant that I can always enjoy and relish similar stories written for the purpose of depicting the family life among our brethren in our Western States, or Canada, and particularly in Russia.

It is enough to state that Bro. Horsch's view is not shared by all the readers of the Mennonites.

Yours truly,

Harrison Landis.

NOTES ON THE C. E. TOPIC.

Dec. 3.

Lessons from Great Lives
XII Paul.

2 Tim. 4:1-8.

Men are prepared for great work in the kingdom in the strangest way. All of Paul's life before he was converted was being shaped to fit him for the work of the greatest of the apostles. Being brought up in the heathen university city of Tarsus early brought him in touch with the philosophies he was to combat and must have certainly set him against heathen abominations. Learning the tent makers trade did not seem to have much connection with apostleship but in later years when traveling it enabled him to make his own living in strange cities. Being taught in the synagogue, as was every Jewish child, grounded him in the traditions that made him a Hebrew of the Hebrews and fitted him to enter the school of the greatest Jewish teacher of the age under whom he gained that wonderful mastery of Scripture which made him such a power for Christ. To be a Jew outside of Palestine living in a city like Tarsus, wealthy, intellectual and fanatically heathen must have meant much persecution for the young Saul but in it he learned to use the Greek tongue without which he could not carry the gospel to nations. As a persecutor God was training him. He must often, as he saw the Christians die, have asked himself, "Can this be more than mere foolish fanaticism?" The time did come when he decided that it could mean more. If the death of Stephen accomplished nothing but to make the young Saul think it did one of the greatest things for God.

When Paul was converted he took three years in retirement, as he tells us. He spent the time in meditation and preparation. When he came from Arabia his mind was settled on his great problems. He was ready to preach anywhere. The lesson of meditation and prayer can always be learned from all of God's great ones.

Paul's zeal as an Apostle was his old zeal as a persecutor consecrated to Christ. The abilities one uses to serve the devil in a converted man are not lost, they are changed and given to God's work. Paul's readiness to listen to the spirits diretion carried him into strange lands, over seas and into danger but he thought nothing of them. He must preach the crucified and resurrected Jesus. He could only give the world much as he endured much. Nothing good is born to the world without pain.

Next to Jesus Paul's is the greatest name in Christianity. He became the greatest Christian only because Christ became the greatest of all things to him. As the preacher, teacher, traveller, writer, martyr Paul is greatest and his influence will live forever but only as he was intimately connected with Christ in these things. Intimate relationship with Jesus is the only condition of true greatness.

NOTES ON THE S. S. LESSON

Dec. 3.

Nehemiah Rebuilds the Wall of Jerusalem.

Neh. 4:6-18.

Golden Text: .1 Cor. 16:13.

There was a human and a divine element entering into the work of rebuilding Jerusalem. On the one hand Nehemiah prayed and his prayer was answered; on the other the people had a mind to work. Prayer without work as work without prayer are both unsatisfactory. Results come from a combination of the two. The walls of our Jerusalem do not grow as they should because too many work but neglect prayer and too many others are ready to pray but unwilling to take up the burdens.

No matter how much the enemies of God may differ in other things, they manage to be united in their opposition to the good. Arabians, Ammonites and Ashdodites were willing to forget their difference and conspire against Jerusalem. If Christians once learn from their enemies and ignore slight existing differences and present a solid front to the common foe their success is assured. The most distressing feature of the whole affair was the downheartedness of those within Jerusalem. "We are not able to build," with a spirit of that kind existing nothing is ever built. Christians must remember the power they have to help them and then say "we can." It is the "we can" spirit inspired by faith in God that breaks down Jerichos and builds up Jerusalems.

A secret attack was planned on Jerusalem. Secret attacks upon character, upon the church and the people of God are always likely to occur. We should be ready for them. Watchfulness is a vital thing without which failure is generally certain. It requires special grace to meet secret inquiries but God provides it just as He provided warnings for workers. Nehemiah provided for the low and high places. There is not a place of danger in the Christian life that God does not specially guard. As we accept our duties let us have faith enough to feel that we are safe and our work is assured of success because God has made the necessary provisions.

Every man was made to feel that the safety of his dear ones depended upon his faithfulness. He was near them and they were close by to help and encourage. When every one did his part faithfully by those whom God had entrusted to him the whole cause was safe. Every Christian doing his duty where God places him and faithfully caring for the souls entrusted to him will certainly insure the building up of Jerusalem everywhere. When once all the members of the Kingdom of God realize that they have an individual responsibility and faithfully do their duty the powers of sin may rage and oppose but they are destined to certain failure.

News of the Week.

CENTRAL EUROPE SHAKEN BY QUAKES.

Berlin, Nov. 17.—Earthquakes last night, which were felt in a wide area of central Europe, severely damaged the Castle of Hohenzollern, on the steep Zollerberg, near Hechingen, Prussia. Statues on the beautiful structure and great cracks appeared in the towers.

At Constance, in the grand duchy of Baden, the spire and cross of the cathedral, the most imposing building in the city, fell. A colossal statue of Germania, which crowned the postoffice building, tumbled into the street.

Spent Night in Field.

The kingdom of Wurtemburg was shaken hard. In Ebingen five hundred frightened persons spent the night around fires in an open field. Railway communication with that place was interrupted.

Earth shocks are unusual in the districts affected and the alarm of the people generally was greater than would have been the case in countries where seismic disturbances are a more common occurrence. At Frankfort, where houses were shaken, the populace rushed into the streets panic-strisken. Great cracks were made in the walls of several buildings.

Violent in Switzerland.

Berne, Switzerland, Nov. 17.—A violent earth shock was felt throughout Switzerland at 10:27 o'clock last night. This was followed by lesser quakes. The movement was especially strong in the cantons of Berne and Zurich, in the districts of Interlaken and throughout the region of the Alps. So far as known there were no casualties.

At Chamonix enormous avalanches rushed down Mt. Blanc. Glass ornaments were broken in homes throughout the disturbed area. The seismic motion was from north to south.

GENERAL REYES HELD ON CHARGE OF CONSPIRACY.

San Antonio, Tex., Nov. 18.—Gen. Bernardo Reyes, commander-in-chief of the Mexican army during the regime of former President Diaz, temporarily residing in San Antonio because, he declared, he considered his life was not secure in the southern republic, was arrested late to-day on an indictment returned by the federal grand jury at Laredo, charged with conspiring against a friendly government.

The arrest of General Reyes, who was named with several others as involved in an alleged plot against the Mexican government, comes as a climax to rumors of an impending revolution which have been heard for several weeks. Several days ago prominent followers of President Madero, of Mexico, who are in San Antonio, was arranging an uprising from this side of the border.

WORLD BOWED IN PRAYER.

New York, Nov. 17.—Absolute cessation, so far as possible, of the activities of 150,000,000 English speaking people throughout the world for five minutes, for silent prayer and contemplation is a suggestion which Senator Root, of New York, has made for the celebration of the 100th anniversary of peace among English speaking peoples.

COPPER MAN TELLS OF TRUST SQUEEZE.

Rockefeller Tried to Make Him Steal.

Washington, Nov. 22.—With a bitterness that lent emphasis to his utterances and at times fairly beside himself with pentup rage, Leonidas Merritt told the Stanley steel trust committee to-day a personal narrative of his dealings with John D. Rockefeller, and how the latter had forced him out of business in Minnesota.

Mr. Merritt declared it was after he had turned down a proposition from Mr. Rockefeller, which he characterized as "stealing," that Rockefeller called on him to pay a $1,000,000 loan, and brought about his downfall. The proposition, Mr. Merritt said, came through the Rev. Dr. Gates, Mr. Rockefeller's official alms giver.

"Gates came to me," said Mr. Merritt, and said 'I come from John D. Rockefeller. He has made up his mind just what he wants done and I have come to tell you about it and am proud to do it. The other day I took a million dollars of Mr. Rockefeller's money to Chicago and gave it to the Chicago university. I thought that was the proudest moment ofmy life, but I am prouder now."

The witness said that Gates outlined to him how Mr. Rockefeller and his interests could throw him and his brother out of the company to protect other interests, but as they had borne the "burden and heat" of the day he believed they should reap the benefits.

"Gates said that Mr. Rockefeller would rather deal with us," Merritt continued, "and if we would deal with him we could remain in the company and be taken care of. In order to do what he said we would have to do the will of Rockefeller.

"I listened in amazement when he said that if Rockefeller protected us that the stocks of others would be thrown down, and he mentioned the names of several of my men. My brother, who was present, turned to Mr. Gates and said:

" 'Mr. Gates, we've got laws in our country. To do what you want to do would land us in jail. Mr. Rockefeller, with his $700,000,000, can't make us do that.'

"I turned to Gates and said: 'Mr. Gates, you came from John D. Rockefeller. Go back to John D. Rockefeller and tell him that when I steal for a living I will steal for myself.'

Then Came the Squeeze.

"It was soon after this interview that I was notified that we would have twenty-four hours to take up our Rockefeller loan. There I was with all my stocks up—stocks that I have never seen since. I didn't have money enough to get home with. Gates seemed to be amazed to think that I wouldn't do what he wanted me to do, and at one time told me I would have to walk home on the ties."

ECHO OF DAM DISASTER.

Coudersport, Pa., Nov. 21.—Frederick J. Hamlin, superintendent of the Bayless Pulp and Paper Company, the bursting of whose dam, on September 30, brought death and destruction to the town of Austin, was served today with a warrant charging him with manslaughter. He was not arrested and left Austin for Coudersport to consult his attorneys. It is stated that similar warrants have been issued for George C. Bayless, president of the company, and for James Bailey, watchman at the dam.

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EIGHT MILLION HUNGRY

St. Petersburg, Nov. 16.—Eight million persons are in need of immediate relief owing to the failure of the crops in twenty Russian provinces. This startling announcement was made in the duma last evening by Premier Kokovzoff in reply to interpellations concerning reports that famine threatened a wide area. The necessary measures would require the premier said, the expenditure of $60,000,000, of which amount the imperial exchequer would have to find $44,000,000. Half of the total was necessary at once to defray the cost of supplies already dispatched.

JUDGE QUASHES PACKERS' WRITS.

Chicago, Nov. 18.—After eight year's delay, nine Chicago beef packers, indicted on the charge of criminally violating the Sherman anti-trust law, must go to trial next Wednesday before District Judge Carpenter. This is declared to be the result of Circuit Judge Kohlsaat's action today in quashing the writs of habeas corpus issued last Tuesday on request of the packers.

Immediately on conclusion of argument today, however, the packers took an appeal to the supreme court, and this action, they assert, will act as a stay to prevent the criminal case from coming to trial Wednesday.

IT'S 30 DAYS DETENTION FOR THE KAISER'S SON.

Berlin, Nov. 17.—The kaiser ordered Crown Prince Frederick William today to thirty day's "detention" in his military quarters at Danzig in punishment for his recent jingo demonstration in the reichstag during Chancellor Bethmann-Hollwegg's speech, explaining the Franco-German Moroccan agreement.

DIES AT AGE 117

Baltimore, Nov. 17.—Abraham Kalinsky, whose age was estimated at between 114 and 117 years, died here to-day. He was born at Kiev, Russia.

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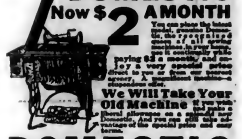

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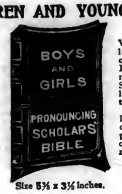

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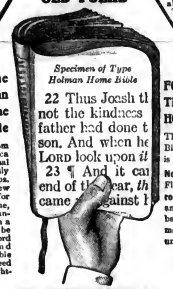

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, November 30, 1911. No. 47.

ADVENT.

'Where is the promise of His coming?'
Throughout the Christian world,
Expectant stands the waiting multitude;
With banners half unfurled,
Hosannas yet unsung
Tremble on every tongue
With holy awe and reverent joy endued.
Above, the belfry chime
Waits the appointed time
To herald forth the coming of His feet:
While sacred walls within
Are hung with living green,
Of life that never dies, the emblem meet.
Soon shall appear the Dayspring from on high;
The darkness fades; behold! the dawn is nigh!
E'en now o'er land and sea
The lessening shadows flee
Before the light, along the eastern sky;
In lines of gold and rose,
The promise glows.

Shall lips of listening choirs,
And bells in lofty spires,
Join the first **Gloria** of the angelic throng,
And not, O Heart, in thee
An answering melody
The music of the heavenly host prolong?
With holy zeal and love,
And works thy faith to prove,
Within thyself thy Bethlehem prepare;
Bring to his waiting shrine
The best of what is thine,
Thy gold and frankincense of praise and prayer:
So shall the truest, best fulfillment be
Of type and sign and ancient prophecy.
And when His burning star
Shines in the east afar,
Rejoice with heart and voice, for unto thee,
On the glad Christmas morn,
Shall Christ be born!

Edith E. Wiggins, in the Churchman.

NEWS AND COMMENT.

Help to build the broken walls of Christ's cause.

The annual meeting of the Bethel College Corporation will be held at Newton, Kan., on Dec. 6, 1911.

The activity of the Christian and the Church, though charitable and helpful, often provokes the hatred of the world.

The summer vacation Bible school movement is prospering. It is already established in fifteen cities.

Always link prayer firmly with work and watchfulness. These 3 constitute a strong easel that will stand solid in times of adversity.

Lack of Funds.—The Methodist Church reports 500 villages in India awaiting pastoral care which cannot be supplied on account of lack of funds.

Grateful and Active.—A high Chinese official, recently converted, is now supporting 29 evangelists at an expense of $7,000 annually for the conversion of his countrymen.

Trials, difficulties and obstacles caused by the enemies should have the effect on believers for greater efforts in pursuing a good cause, not expecting defeat, as did Nehemiah of old.

Arbitration and Peace.—Comparatively few people really know or realize the horrors of war. It would be better to agree to settle disputes between nations in a court of arbitration, better to save money spent in noise, smoke and manslaughter and use it in many ways for the welfare of the people. The readers of the "Mennonite" should exert their influence in behalf of the ratification by the United States Congress of the arbitration treaty, which, if adopted, will be an important step toward universal peace.

The International Prohibition Confederation, which held its second biennial conference at the Hague, Holland, Sept. 11-16, 1911, is a rapidly growing organization, having representatives in forty of the leading nations of the globe. Its object is to create sentiment looking to the abolition of the liquor traffic in all civilized nations. The movement ought to be heartily sanctioned by all liquor manufacturers and dealers and their victims, which classes would be the most benefited by the success of the movement.

Your renewal and one new subscriber together for 25c.

CO-OPERATION OF SUNDAY OBSERVANCE.

The Federal Council of the Churches of Christ in America sent Secretary McFarland as a fraternal delegate to the recent Convention of the American Federation of Labor at Atlanta and after his address the Labor Convention passed the following voe:

Resolution No. 50.—By Delegate John B. Lennon, Journeymen Tailor's Union of America.

Whereas, The Federal Council Commission on the Church and social service are undertaking a nation-wide campaign to secure for all industrial workers one day's rest in seven, and

Whereas, The American Federation of Labor is unqualifiedly on record for the same for many years, and have been efficiently working to that end, therefore be it

Resolved, That we heartily appreciate the co-operation of the "Commission on the Church and Social Service" to the end of securing the one day's rest in seven, and pledge to the Commission, and to all others who may assist in this work our hearty and earnest assistance.

Referred to the Committee on Resolutions.

Dr. McFarland met in conference the presidents of those National Unions affected by Sunday labor and arranged for their co-operation in the proposed campaign.

CITY MISSION NOTES.

We are praying the Lord of the Harvest for more helpers now. Our S. S. needs three more teachers. We have more than 40 in attendance. We are finishing the study of the book of Mark. We plan to study Luke next year. We find the use of the New Testament to be much more convenient and helpful than the regular S. S. lessons in the "quarterlies."

The girls sewing class conducted by Mrs. Grubb seems of interest. She has been having four ladies in charge of classes and now have need of more. The girls come from school at three o'clock and spend an hour in learning to sew. Along with the sewing they are told a Bible story, attention being called to the truth it teaches and given a verse to memorize.

Relief work is increasing with the closing of canneries and summer's fruit harvest. Now there is less opportunity for the women and children to work. This means much to the people of our mission district. People live here not because it is a desirable place to live, but because the rents are low. So we have a large proportion of widows with children. It is always a problem for us to know how much or how little to help these people. One family asked us for the money to pay the funeral expenses of their baby. As they were having a Catholic priest and Catholic burial we refused to help. They paid the priest $41 for the service while I would have arranged it without cost. So we let them arrange it and the child was not buried in hell as the priests say. We were once inclined to respect the Roman Catholic church, but since we have become acquainted with the system, we have no regard, reverence nor respect for it. Some of its members are better than the system but the teaching and practice of the church as an institution is error and graft.

We have a "bread list" that is, an arrangement with one of the stores whereby certain persons can receive a loaf of bread a day; sometimes there is added to this a bottle of milk and we pay the store-keeper each week. Sometimes wood or coal is needed. Clothing has been our specialty in the relief work. Many articles of clothing have been given us or made for us and these go to make the children comfortable.

Our work is much with children. They form the bulk of attendants at our services. Through them we are able to get acquainted with their parents.

We have had more conversions this summer than last year. People come to us with more confidence for help or counsel because they have learned to know us and the work.

Our plans are made for Thanksgiving and Christmas. We are not advertising what we "are go-

ing to have at Christmas," but hope to give along with a "treat" for the children some teaching that will help and bless the lives of those who come to the mission.

E. F. Grubb.

4900 Aldama St., Los Angeles, Cal. Nov. 20, 1911.

CLASS WORK NO. 1.

College Considers Class Work No. 1.

For a number of years Bethel College stood before the question whether to permit interscholastic athletic contests or not and it has always answered it negatively. This is the position the Faculty took again this year. The gain was thought to be so little and the risks so great that the conclusion was reached not to engage in contests of that sort. This may seem a narrow view to take, particularly since the majority of schools permit such contests. We believe, however, that a reaction will set in before very long, if it is not already on the way. Educators are beginning to realize more and more that athletics, to say the least, furnish a very hazardous way of keeping up college spirit, and we suspect that some would break loose from the practice if they only dared. From the time and the notice given to interscholastic athletics by some high schools and colleges it would seem that they think more of winning a game of football or basketball than of doing first-class work in their studies. The danger of letting athletics become of primary importance in schools is not the only reason why Bethel College is taking a stand against them, but it is not necessary to enter upon details here. Suffice it to say that we believe it is for the best for the students and the school as a whole, and that the course pursued has received the approbation of many of the parents of our students.—Bethel College Monthly.

ANTI-SALOON CONFERENCES.

As many of your readers are greatly interested in the coming national convention of the Anti-Saloon League at Washington, D. C., I ask that you give the following information:

First, the sessions of the Superintendents' and Workers' Conference will be held in the Metropolitan Methodist church, beginning at two o'clock on Tuesday, December 5 and continuing until the afternoon of Monday, December 11. This will be in the nature of an institute or school of methods, and will be attended by practically all the Anti-Saloon League workers in this country, together with others vouched for and vitally interested in the work of the league.

Second, the biennial convention of the league will be held, beginning with a mass meeting the evening of Monday, December 11, and continuing until the afternoon of Thursday, December 14. All the day sessions of the convention together with the evening mass meeting, Tuesday, December 12, will be held in the First Presbyterian church. Mass meetings Monday evening, December 11, and Wednesday evening, December 13, will be held in the Calvary Baptist church. This convention promises to be more largely attended than any previous one, a large number of delegates having already been appointed.

Third, the National Conference to consider the growing evils of the Interstate Liquor Traffic the "call" for which has been signed by nearly two hundred prominent men in the country, governors, ex-governors judges, and others prominent in public, business, and professional life, will be held Thursday evening, December 14, and during Friday, December 15. The evening of the fourteenth will be devoted to a banquet, the place to be decided later. This will be attended by a large number of men and women prominent in temperance work, together with a number of members of Congress. Addresses will be given by men prominent in public life on the interstate liquor question, and the necessity for Federal legislation relative thereto. The sessions of Friday, December 15, will be held in the Calvary Baptist church and will be addressed by some of the most prominent men and women in the country interested in this important problem.—S. E. Nicholson, Secretary and Legislative Superintendent.

BALAAM THE SON OF BOSOR WHO LOVED THE WAGES OF UNRIGHTEOUSNESS.

By Charles A. Blanchard.

Fathers and Brethren:

We are in the great falling away and it is time for all Christian people to walk humbly with God. The worship of Baal Peor—the worship of the forces of nature—was associated with the most loathsome and disgusting immoralities as all heathen religions always have been. Sabbath breaking, drunkenness, licentiousness, cheating, stealing, lying and murder are the commonplaces of our time. Along with these horrors which threaten the very foundation of society is the multiplication of secret idolatries, which in every age and land have been associated with these vices and crimes.

Balaam the Son of Bosor.

Balaam was apparently a worshiper of the true God. He seems to have been empowered to foresee future events. There is every reason to believe that he preferred doing right to doing wrong. There was in his character one fatal defect. He loved the wages of unrighteousness. He did not love unrighteousness. No man does. God constructed the soul of man as he did the universe on the lines of truth, and no man goes into evil without pulling against himself as well as against the will of God, but men love the wages, for they naturally love things, and when the wages of unrighteousness seem more desirable than the wages of holy living, they are sometimes drawn aside from the path of right and led into sin and crime.

It was so with Balaam. Balak was terrified at the advent of Israel. He wished to bolster his courage with the word of the prophet of the true God. He had hosts of his own prophets in his own kingdom, but he sent messengers on a long journey to seek the presence of this man who had been reported to know God and to be able to speak for Him. He made large promises and offered glittering rewards. Balaam wanted them. He saw that he could secure many things that he desired in a short time if he could gratify the heathen king. He was able to do it and no doubt secured his reward though this is not expressly stated in the record.

We are told that Balaam died by the sword of Israel among the heathen whom he had served. He prayed that he might die the death of a righteous man and that his last end might be like his, but he died as a fool and was buried with the enemies of God.

Masonic Corner Stones.

Years before Masonry was known to be the loathsome, terrible thing that it is, lodge men frequently secured opportunities to advertise themselves at the expense of the government, or the church. Whenever a large building was to be erected by the United States government, by by state governments, by a school board, or by a church lodge men in the membership obtained the right to appear in public at the expense of the people erecting and paying for the building. They frequently got permission to put their mark on the corner stone of the building to stand as a perpetual advertisement to the idolatrous worship of those who laid the corner stone.

After the discussion of the lodge question had been before the people until the character of the order was fairly well known, there was a cessation of abuse of the rights of the public and the people.

In Clarinda, Iowa, and in other cities lodge men who had appropriated corner stones for their own benefit were prevented from carrying out the plans they had made. Time has passed and lodges are lifting their heads and seeking to get back to the place they occupied before their character was known. Of course, this abuse will continue until a protest is voiced by the people which demands attention.

We are led to this line of remark by the report in the papers of the laying of the corner stone of the Berean Presbyterian Church of a neighboring city. The affair seems to have been under the direction of the "Men's Religious Forward Movement." Fifteen Masonic Lodges in the county united in the service. "It was a gala affair. Flags were raised. Balconies in the vicinity were decorated with flowers and filled with the spectators. Thirty-second Avenue, between National Avenue and Hilda Place, was lined with a succession of small tents in which wares were offered for sale by pretty young girls. The proceeds are to be devoted to the raising of the fund of seven thousand dollars, which it is hoped will be fairly going before the dedication service for the church."

Balaam Loved the Wages of Unrighteousness.

This heathen church laid the foundation for this professedly Christian church in the midst of this Fourth of July celebration. The lodges of the country received advertisement which was no doubt worth any actual cash they expended. They will entrap and snare hundreds of men whom they could never have deceived had it not been for Balaam and his love for the wages of unrighteousness. The church people wanted some money. The Men's Religious Forward Movement, which is usually made up of men who profess to be Christians and of those who make no profession, arranged this affair for getting money for the church. As in olden times pretty girls were drafted into the service and they filled tents along the street offering wares of one kind and another to the passers-by. According to the report the effort succeeded as well as did that of Balaam when he secured the wages of Balak.

They got quite a bit of money and they hope they will get some more.

Dead and Dying Churches.

But after the bands have ceased playing, after the Masons have had their drinks and laid aside their regalia, after the preachers have counted the money and estimated the receipts of the pagan festival, what then? Then comes along a tug for the life of the church and its work in the community. Every man who has anything to do with churches can tell us that it is far easier to build a church than it is to support it. Who is to furnish the money to pay the preacher, get the coal and lights, and keep the place clean and attractive? Church members of course, are expected to do it. If they do not, it will not be done; and what about those fifteen lodges marching with their banners and with their aprons and with their music to lay the corner stone? What will they do for the congregation? They will be sitting in their lodge rooms or on their porches, smoking, reading newspapers, playing cards or worse, while the men who loved the wages of unrighteousness and were sorry that they could not get them without unrighteousness will be standing in the pulpit and preaching to the pews. There will be handfuls of women and children scattered among the seats here and there. The whole thing is a picture of the failure which results when men undertake to yoke together the faith of Jesus Christ and the policy of Balaam.

(To be continued.)

Home Circle.

THE PHONOGRAPH.

"I've bought myself a present Geoffrey."

"That so, dear?"

Geoffrey Barclay looked at his wife with the light of an adoration that even eleven years of married life had not been able to dim. They were still lovers.

"May I ask you what it is, your Royal Highness?"

His wife smiled.

"It's a phonograph. I've been wanting one this long time, but I don't believe I've ever told you of it. There are always some things one really needs, without coveting the things one can go without. But it really is a fine phonograph. It cost sixty dollars, new, but she offered it to me for twenty-five dollars with all the records."

"She—who?"

"Why, little Mrs. Adams, who lives two blocks up the street."

"Harry Adams' widow?"

"The same,"

"How is it that she wants to sell it?"

"Why didn't you know? He left her very bad off. One seldom thinks that the young and vigorous may be stricken and he was, I imagine, a little careless when it came to business. But the fact remains that she needs the money --and I suppose some one told her that I might buy her phonograph. At any rate, she came to me. I had about decided to buy a new leather chair for the sitting-room, but I believe, after all, this will give us more pleasure. I saved the money myself."

Her husband arose.

"All right, little woman, make your own selections."

"So she is Harry Adams' widow. Too bad, too bad he had to go. He was a fine fellow. By the way, there were some children, weren't there?"

"Two—a girl of eight and a little boy of six."

"I see. Well, take care of yourself. Give me a kiss and I'll be off."

She watched the tall figure stride down the street with wifely pride. "How good—how dear and how happy they had always been," and then she began to think of Harry Adams' widow. Slight, dark-eyed, dependent, and so bereft.

At that moment the electric bell sounded.

She went herself to the door and there on the steps facing her was the person of whom she had been thinking.

"Mrs. Adams, please come in."

"I will, just a moment."

And then Jean Barclay put the widow of Harry Adams in a comfortable chair in her cozy sitting-room.

"I came to see you about the phonograph," she began, tremulously.

"You know I promised you the records.

Well I wondered if you would care very much if I reserved four? The four—he was so fond of?" Her voice choked. For a moment there was silence, the clock ticked loudly, then she struggled on.

"They were 'Sun of My Soul' and 'Jerusalem the Golden,' sextette from Lucia, and one song; it was sung by a quartet. I know I haven't any way of using them, but— some time. I may be able to buy a phonograph. Anyway, it seems to me as if I could not give these up. Perhaps he may be singing 'Sun of My Soul' now up in that city that knows no pain. Oh, it is so hard, so hard to go on without him."

She broke into heavy sobbing.

"You poor thing."

Jean Barclay's strong arms went about the slight, trembling little figure.

"Of course, you may keep the records. There, don't cry any more darling. I know how hard it all is."

"How can you when you have your husband?" was the piteous reply.

"True, but I can realize what life would be without him."

"No, you cannot."

The slight figure shook again. "No one knows until one has gone through with it. The long days with no good-morning or no good-evening kiss, the utter, deep, terrible loneliness. The knowing that he will never come back. The cessation of all the little fond attentions.

And finally Harry Adams' widow looked.

"I must go—home," she said brokenly.

"I'll go with you," returned Jean, promptly.

Jean went with her to the door. Within a phonograph was playing. The grand voices floated out to where the two stood.

"Sun of My Soul, thou Savior dear,

It is not night if thou be near."

"Come in," said Harry Adams' widow, huskily.

Two children stood by the phonograph. The little girl had been crying. Jean Barclay went to her.

"What is it dear?" she asked.

The child looked up at her. "It was papa's hymn we were playing," she answered, simply. "Papa is in heaven now. And you —aren't you the lady who was going to buy our phonograph?"

"I was," answered Jean, softly.

She went over to the little figure standing by the window.

"Dear," she cried. "I can't take your phonograph, but may—I give you the money instead? Please—please let me—and don't ever try to sell it again. It is a part of him, somehow. I see that, and the songs he loved and played will comfort you more than anything else."

But the little widow of Harry Adams could not answer.

"Well," said Geoffrey Barclay that same night. "I am ready to hear that phonograph. Wasn't it to-day that you expected it?"

Jean's face was gravely sweet.

"Yes," she answered, slowly, "it was to-day that I expected it; but let me tell you something."

And then she told him the little story.

"And I couldn't take the phonograph after that," she answered, huskily. "It was the saddest thing, the little mother and those two children and that phonograph. We, you and I, are so happy. We have so much. We love each other so, and then to think of her." Her voice broke.

"I gave her the money. You don't care, Geoffrey?"

For a moment he did not reply. He took his wife in his arms. He kissed reverently the crown of her beautiful hair,

"Care," Geoffrey Barclay said, and there were tears, too, in his own eyes.—Advance.

WHAT CAN I DO.

What if a little ray of light,
Just starting from the sun,
Should linger in its downward flight!
Who'd miss the tiny one?
Perhaps the rose would be less bright,
'Twas sent to shine upon.

I am a child; it will not do
An idle life to lead,
Because I'm small and talents few;
Of me the Lord hath need,
Some work or calling to pursue,
Or do some humble deed.

I must be active every hour,
And do my Maker's will;
If but a ray can paint the flower,
A raindrop swe ll the rill.
I know in me there is a power
Some humble place to fill.

—Sunshine.

Did you see that sun set? Yes! Well, did it go down on your wrath? In other words. are you angry with your neighbor at sundown? Before the sun rises to brighten the day. let forgiveness make your neighbor glad. Try to get ahead of the sun in shedding brightness. The sun is not so bright as a forgiving heart.

Contributions.

For Rev. Schneller's Syrian Orphanage.

Halstead church, Kans., per B. P. Krehbiel, $40.62; First church, Newton, Kans., per H. E. Suderman, $80.11; Alexanderwohl congregation, per B. H. Friesen, Goessel, Kans., $53.81; Johannestaler congregation, per Benjamin Schmidt, Hillsboro, Kans., $26.58; Garden Township congregation, per J. A. Ruth, Hesston, Kans., $41.50; Tabor congregation per J. S. Schmidt, Goessel, Kans., $49.52; Neuhoffnungstal congregation, per B. B. Becker, Meno, Okla., $33.15; Christian church per P. H. Krehbiel, Moundridge, Kans., $40.43; Ebenezer congregation and Friedenstal congregation per H. Riesen, Gotebo, Okla., $51.10; West-Zion congregation per Jac. H. Krehbiel, Moundridge, Kans., $46.75; Collection at Hillsboro, Kans., per D. L. Schneller $24.00.

Gratefully acknowledged,

Harrison Landis, Treas.

Sixth St. & Columbia Ave., Philadelphia.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

The Mennonite.

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for 1911—12
is now ready, will mail it free to anyone who will ask for it.
Mennonite Book Concern,
Berne, Indiana

Correspondence.

Richland Center, Pa., Nov. 24.

The new church of the Bethel Mennonite congregation at Perkasie will be dedicated on Sunday, Dec. 3, 1911. Services will begin at 10 a. m. German preaching by Rev. A. B. Shelly, English by Rev. W. H. Grubb, act of dedication to follow by the pastor.

There will be morning, afternoon and evening services, and Sunday-school at 2 p. m. Addresses by the visiting brethren. Preaching at 3 p. m. by Rev. S. M. Grubb.

Evening services—Song and Praise 7:30 p. m., and preaching by Rev. F. F. Gabel and Rev. J. W. Bayley, of Philadelphia.

The choir of the Second Mennonite church of Philadelphia will be with us and render several selections at each occasion. We will also have with us Miss Ada Landis, of Quakertown who will sing several solos accompanied on the organ by Prof. Horace Boorse.

The week following services will be held in the evening, at 7:30, closing on Friday evening. On Monday evening preaching by Rev. A. M. Fretz, Tuesday evening by Rev. J. W. Schantz, Wednesday evening Young People's service led by Clayton Fretz, Thursday and Friday evening preaching by A. L. Fretz, of New York.

H. W. Shelly, pastor.

REPORT FROM OUR MISSION FIELD.

Brother Petter writes on Nov. 14: The work here and at Fonda is more than sufficient for each day, especially since my children are away in school. Four of my fellow-workers claim much of my time to assist in their language work, correcting sermons, etc. Bro. Ediger has begun to come here bi-weekly for special instruction in Cheyenne. Much necessary work, therefore remains undone.

Soon, however, there will be a change for the better, when I will not be alone any longer in my home. The Lord has graciously given me in sister Bertha Kinsinger a dear bride, who has been in this work for 15 years, commands the Cheyenne language and can thus in every way be a help-mate for me.

My plans for the future will remain as I reported them sometime ago. The Lord willing, I intend to leave this station for a year or two, beginning with the spring of 1913, on account of my children as well as language work which I can do where my annual attack of "hay fever" will be prevented. After this I intend to come back to the work in the field.

While I do multigraph work, etc., at Kettle Falls, my future wife could remain for a year or so on this station with Sister Williams and some one who takes my place while I am gone.

On Nov. 28 we expect to celebrate a single wedding, for which we have invited Bro. Harder and missionary H. J. Kliewers as well as my dear children and some Christian Indians

My future wife will continue to give her full time to mission work as heretofore, for which we have made the necessary preparations.

An invitation from Bro. S. K. Mosiman to come to Bluffton for about 10 days and deliver a series of mission lectures in the school and congregation. I could not accept for want of time.

Of the work proper I shall report at the close of this quarter. The services last summer were well attended. For all help and guidance received we thank the Lord.

ANNOUNCEMENT OF THE EMERGENCY RELIEF COMMISSION.

At the last session of the General Conference held at Bluffton, Ohio, after Bro. S. M. Musselman was withdrawn, only two members remained in the Emergency Relief Commission. For this reason an immediate organization could not be accomplished but had to be secured by correspondence. Now the undersigned officers take pleasure to announce the obtained result:

President: Gerhard Wiebe, Beatrice, Nebr.

Secretary: John C. Goering, Moundridge, Kan.

Treasurer: Harrison Landis, 6th St. & Columbia Ave., Philadelphia, Pa.

Members: H. H. Regier Mt. Lake, Minn.

David Goerz, Upland, Cal.

P. R. Aeschliman, Colfax, Wash.

At the same time we would like to call attention to the resolutions No. 32 and 33 of the General Conference. The words run thus:

32. Resolved, that we recommend to our congregations that if the collections be taken for purposes which are not enterprises of our conferences, they be sent to the Emergency Relief Commission and then forwarded to the respective treasury.

33. Resolved: We recommend that the congregations do not allow any collector to collect in the congregations, unless he has secured for such act permission from the officers of the respective conference.

We also add the request that the dear congregations will continue to grant us their confidence and to support us in the work which is to glorify God and to serve the suffering humanity.

Possible special cases of need, which are of more than local nature, should be reported promptly to any member of the Commission by giving distinct particulars in order that such cases may be considered thoroughly. May the Lord continue to bless this work.

Gerhard Wiebe, Pres.
John C. Goering, Sec'y.

Subscribers who renew their subscriptions in advance for 1912 will receive the Mennonite Year Book and Almanac for 1912 free.

BURIED IN BAPTISM.

A young man had been converted. His religious experience had been genuine, thorough and satisfactory. He had personal assurance of his acceptance with God through the grace of Jesus Christ, and he rejoiced in the blessed consciousness that God, for Christ's sake, had forgiven all his sins, and had given to him the end of his faith, even the salvation of his soul.

He turned his back upon whatever in his past life had been sinful and unprofitable. His repentance was deep and thorough-going. He had passed from death into life. From the old habits and attitudes, of word, thought and deed, that were deadly and that worked death, he turned with the full purpose of, and endeavor after, new obedience. To him repentance was not one simple act performed. It was an attitude taken, and to be maintained. He was to keep his back turned on sin. He was dead to it. Old things had passed away. He had entered a new life, of new aspirations and new relations. He was dead to the old life of sin. His life henceforth was hid with Christ in God. He had come into the kingdom, and saw and heard and thought with newly awakened spiritual faculties. He loved to pray, to talk with God, to be with Christian people, to engage in worship, to serve and follow Christ.

It was as though he had been dead and buried to his old life of sin. He was no longer identified with it. A new experience had cut him off from it. God's Holy Spirit had wrought a change in him as though he had passed forever out of, and away from, the things that had once held him in thralldom. It was no dream. It was no imagination. Let those think so who will. To him it was a real experience—positive, vivid and satisfying.

But there came the Sabbath day when he was to make the public profession of his faith, and be welcomed publicly as one of the followers of Jesus Christ in his Church on earth. Thoughtfully and prayerfully he had looked forward to this solemn and impressive occasion. He was to receive the sacrament of baptism, instituted by Jesus Christ as the sign and seal of the faith of his believing people. He was to testify of his changed relations. He was to tell of his death to the old life, and he was to profess his solemn purpose to live for Jesus Christ. It was to be a public act. It was to be in the presence of his fellow Christians. It was to be, as it were, a public burial of his old life of unbelief and sin, that it might be put out of sight and forgotten, and that he might be known and counted by all as a new man, risen from the dead, to walk in newness of life.

The time came for the service. The public profession was made. The old life from which he had turned in repentance and to which he had led, was publicly disavowed and publicly repudiated. The water of baptism, in Scriptural form, was sprinkled on his brow. The outward sign and seal ordained of Christ was administered in the Triune Name, and he stood committed to the new life, even as one who leaves a corrupt body in the grave and passes in spirit existence into the spiritual world.

From this time and place he

was numbered among the risen children of God. He lived the new life. The stress of a new nature and of an avowed change of relation was upon him. Old things had passed away. All things had become new. Why should he who was dead to sin live any longer therein? The power of the unseen world was in his soul. He lived as one under the power of an endless life.

This is the meaning of being "buried with Christ in baptism." Regeneration, which is brought about by the influence of the Holy Spirit who cleanses the heart, makes one a new creature. The water of baptismal sprinkling, which typifies that cleansing from above, is a sacramental service which publicly severs one from the past, and officially marks his entry into the new life of the professed followers of Christ.—Herald and Presbyter.

WHAT CIVILIZES MEN?

There are a few people who believe that civilization and education will meet the world's need, and that the Bible and Christianity are not requisite for the redemption of lost humanity. But how are men to be civilized, educated, and enlightened without the Word of God? Infidelity never has done it, and never will do it. The culture of the ancient nations was but a thin veneer over unspeakable barbarisms, cruelties, debaucheries, and idolatries; and in modern times though savages have been civilized and peoples have been regenerated, it never has been done by infidel theorists and philosophers. The world may be defied to point out an instance where a language has been written down, a literature created, or a tribe of savages civilized by infidels. This is the work of Christian people and Christians only.

James Chalmers, a veteran missionary, said in an address delivered before the London Missionary Society: "I have had twenty-one years' experience among natives. I have seen the semi-civilized and the civilized; I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely hope will not be turned over to the tender mercies of France. I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know of a few of the groups close on the line, and for at least nine years of my life I had lived with the Savages of New Guinea, but I have never yet met with a single man or woman, or with a single people, that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilization in the Southern Seas, it has been where the gospel is preached; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you there, it is where the missionaries of the cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the cross.

The gospel, and the gospel alone, is the power of God unto salvation, and nothing else can lift up men out of the darkness of a lost race into the light and joy of peaceful civilization and temporal prosperity, in this world; and nothing else can give them hope of endless life and glory in the world to come.—The Armory.

The Bible. — Daniel Webster thought much of the Bible. Here is what he said: "I have read it through many times. I now make a practice of going through it once a year. It is the book of all others for lawyers and divines, and I pity the man who cannot find it a rich supply of thought and rules for conduct." David Livingstone read the Bible through four times during one missionary journey.

"Thy work is like a garden, Lord,
With flowers bright and fair,
And every one who seeks may pluck
A lovely bouquet there."

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

Editorial.

Christmas is approaching. We are reminded of God's greatest gift for all mankind. All the world gathers about the cradle of the infant Christ to be reminded of the fact that He who came in meekness and lowliness came as a child and that unless we become as little children in our faith in Him the Kingdom of Heaven is not for us.

Christmas always should be an occasion of joy. We are especially sorry for those into whose lives some calamity or sorrow has entered to make sad the Christmas season but a greater source of sorrow should those be to us who enter into the Christmas festivities without ever a thought of the Christ in whose honor the celebration is held. A round of parties, theaters, balls, etc., may make a holiday season but it is not Christmas. Lavish entertainment, feasting and drinking may be regarded Christmas in some homes but that will not be Christmas. Anything that does not attract us to the Christchild makes the Christmas season a hollow foolish mockery. Let none of our readers enter into anything in which Christ is ignored. Let them seek to honor and rejoice in Him in all they do at this time and we promise a most happy, joyful Christmas.

It is proper that at the Christmas season there should be an exchange of gifts. Do we not celebrate the giving of the greatest gift of all? Let us remember in our gift-giving that the gift of God was to the unworthy world and give gifts to those who have no special reason to expect anything from us. Let us show love to those who do not love us.

Our Lord came to the world because, though the world knew it not, it was in greatest need of a Savior. Let this season remind us of the needy, those who are hungry, cold, uncomfortable or in pain and let us minister to their needs by the gift of something that will relieve their miseries. The season suggests God's greatest gift. It also suggests to us the duty of bringing our best to Him. Every day is an appropriate time for bringing our gifts to the altar but at this season we ought to lay our choice gifts there. We should remember all of His interests, His church, His missions, His poor, His suffering and His little ones. Freely we have received, freely let us give.

A friend sends us a newspaper clipping containing the picture of a famous society woman clad in one of the so-called full-dress garments, which a stretch of the imagination may permit us to concede to be at least a half-dress. The dress no doubt cost hundreds of dollars, for a friend who knows tells us that the less goods there is in a society woman's dress the more it is likely to cost. As a wonderful example of the dressmaker's art it probably has many admirers. A conservative estimate of the wearer might lead one to say that half of her is frills and laces, the other half is indecent exposure. In the article, in contrast to this butterfly of society, are the pictures of several Dunker and Quaker women and a number of Amish young people. The title given to the article is, "Does Dress Really get Women into trouble?" The writer labors to show that while many of the plain sects do not permit their women to indulge in the worldly display of dress their home life is ideal and divorces and the domestic unhappiness that leads up to them are practically unknown. We agree with him that the modesty and domestic taste of the wife are a very great factor in happiness of the home and anything that encourages these virtues does that much for a happy home life.

Time and again the world is compelled to realize that an escape from the simple life is a step towards unhappiness. Simple living, simple dressing, simple thinking, and simple worship are the cornerstones of contentment. We do not presume to dictate what the cut of any woman's garment should be or of what material it should be made, such things are governed by circumstances, but we do believe that a great amount of unhappiness would certainly be avoided and much in character would be saved if wives lived for more than dress and display. A simple, but dignified habit is an index to the character of the wearer that one may safely follow.

It is bad enough when wives, whose god-given mission is to preside over homes and rear their children to pious and modest lives, forsake or forget their opportunity and live to attract the notice of men and the envy of women by squandering the income of the family for vain or even immodest dressing, but when mothers encourage their daughters to this sort of a thing it is really pathetic and we wonder what things are coming to.

The mothers who aid and abet their daughters in the wearing of gaudy and suggestive things that attract the sensuous notice of men have much to answer for. Humiliation and shame are the most likely things that the future has in store for them. In the end, no matter how it may be defended by them who indulge in it, dressing in transparent or abbreviated garments is suggestive, and the wearing of such garments are effectively making modesty appear to be but an affectation and virtue something that is but half-seriously regarded.

SOCIALISM.
(concluded.)

That some types of Socialism are decidedly antagonistic to Christianity I think you will not deny. Permit me to quote an eminent authority, Karl Kantsky, in his book, "The Origin of Christianity", attempts to sweep from Christianity its divine origin and deny inspiration and show that it really only owed its existence to a "social democratic agitation" and that it was a bread and but-

ter question of the masses and really not a religious movement at all. He says: "Not the personalities that are represented as prominently active in the promoting of Christianity such as Jesus and Paul were really the powers that produced and developed this new religious agitation. This grew rather out of the social condition and problems of the times that produced it."

A theory of Christianity that would deny Christ His place in its origin, I hold, is a dangerous and false doctrine on the face of it. Surely the development of a doctrine that wants to explain away the Christ of the formative Christian period will not lead to His future enthronement. Any movement that designs to take Christ out of my religion I shall regard with suspicion and consider a dangerous enemy toChristianity.

Before closing I shall quote a scientific study of Socialism by the Rev. Dr. Eckman. He is not altogether out of sympathy with Socialism and finds many commendable things in it. The article is addressed to ministers particularly and appeared in the Christian Advocate, N. Y.

"The minister should not hastily conclude that Socialism is applied Christianity as is frequently urged, though the contention may have the support of very great names and though by Christianity may be meant simply the social message of Jesus. There is doubtlessly a strong temptation to link Christianity with Socialism when one sees the alarming disposition of the working classes to prefer the halls where Socialist orators are declaring their doctrine to the church where the Gospel of Christ is being preached. But before allowing himself to be persuaded that the church can arrest this tendency by the adoption of Socialism on the ground of its practical identity with the social teaching of Jesus the Christian minister should carefully examine the materialistic basis of Socialism and observe its points of view respecting the source of authority, the highest good of humanity and the process by which it proposes to redeem society. He will discover fundamental differnces which will give him cause He will see, for example, that while Socialism teaches that a change of circumstances will effect a change of character, Christianity teaches that a change of character will effect a change of circumstances. This is but one hint out of many which might be suggested to mark the essential distinction which exist between these competing faiths.As hescrutinizes the differences one by one the student will perceive at length that even those who call themselves Christian Socialists are in many instances Socialists first and Christians afterward, if they find that Christianity can be used to better their opinions; where the true disciples of Jesus are Christians first and Socialists afterwards, if they find that logically and in loyalty to their Master they must become such.

He should not forget that the current interest in social problems is traceable to 19 centuries of Christian teaching more than to any other cause whatever, and that in countries where Christianity has never been dominent in the lives of the people there is no serious agitation on this question. He should at the same time frankly admit, in the interest of truth, that organized Christianity has often been a long distance behind the social ideas it was charged with proclaiming and exemplifying by its founder. This should be credited, however, to human infermity and not to Christianity itself. In any case the Christian minister like any other student of contemporary history is bound to distinguish between the social spirit of the age, which may have one origin and any economic scheme which is co-existent with it and may have a totally different origin." Urban.

NOTES ON THE C. E. TOPICS.

Dec. 10.

The source of a Worker's Strength.

Col. 1:9-13.

Every Christian realizes that he is a weakling. It does not take long to come to such a discovery. Our very best resolutions fail and in spite of Christian influences surrounding us, we disappoint in our tasks for good. Strongest characters often fail at times and in places where they are most depended upon. Yet, we are to be strong. The word of God emphasizes strength as a necessary qualification. We must be strong to win over temptation, to overcome our distress and to perform properly the tasks providence imposes upon us. If we are to be strong we must be made strong. No one can resist and successfully overcome without help. Our help is to come from two sources. Human hands, in a way, help us, but, in a larger sense divine assistance is given. Christ is our pattern. He lived to show us how to live. He met life's problems in a human way. He did not work a single miracle to make life easier for Himself than it would be for any of His followers. He courageously and without complaint bore the bitter strain and keen sorrow that came upon Him as the shadow of the cross deepened. But that was not all, He was strengthened by Divine help when He came from Gethsemane. He came as one touched with the calming hand of God, as indeed he was, and with that new power He met His death with a sublime peace and dignity.

In a natural way our strength depends upon the nourishment we get, the exercise we take, the precautions we use to preserve our health, and the inspiration that comes to us from stronger persons who incite us to imitate them. In a spiritual sense these things are great contributors to our strength. To nourish our souls upon the word, to exercise ourselves unto Godliness, to avoid everything that has the appearance of evil, to enjoy the fellowship of stronger Christians and to listen to the encouragement of those of wider experience in the Christian life, these things are the contributing elements to our strength. The more we have of them the greater is our capacity for endurance and work in the cause of the master. But more than depending upon these alone is required. We must let the spirit have His way with us; we must let Him guide, teach and help us. His power is for all who are Christ's and pray without ceasing for it and surrender absolutely to His leadings.

The great victories in the Christian life come to those who are willing to benefit by all the virtues surrounding them and give themselves absolutely over to the Spirit's direction.

NOTES ON THE S. S. LESSON.

Dec. 10.

Nehemiah and His Enemies.

Neb. 6:1-12.

Golden Text. Ps. 27:1.

Sanballat, Tobah and Geshem were leaders in the petty provinces in the neighborhood who regarded the building up of Jerusalem a serious menace to themselves fearing that Jerusalem, established as a walled town, would seriously endanger their own prosperity, as indeed it would. Nothing creates so much alarm among the enemies of God and His people as the prosperity of Zion. God's people, whose business it is to confound the wicked, should strain every effort in building up their cause. As long as the work grows two evils are avoided, the enemies without are discouraged and the faithful within are encouraged.

The invitation to meet together with his enemies away from Jerusalem and his work was a trick. Nehemiah would endanger his life or, at least, his work would suffer by his being away from it. It is one of the devil's old tricks to get God's people away from their work. The only safe way to insure the prosperity of Zion is to keep at the work God wants us to do and pay no attention to those who would get us away from it.

Nehemiah was impressed with the greatness of his work God's work is always the greatest in the world. Today it is saving the souls of the lost. Soul-saving is the greatest in the world because it was the calling of Jesus, the world's greatest being. It is the greatest because it is the most enduring; a soul saved is saved for eternity. Building up the church with saved people is building for eternity. Again, soul-saving is the greatest work in the world because it is the only thing that successfully combats the enemies of God.

Sanballat resorted to a ridiculous "bluff" in trying to scare Nehemiah out of his purpose by making the silly charge of treason public property. He failed, of course, because Nehemiah continued steadfast at the work God gave him and was diligent in prayer. Work and pray, is a most successful program for one to follow who finds himself tempted and tried. Make-believe is the ammunition the devil uses in approving good. It is about the only kind he has. He who is close to God knows to a certainty that God will take care of him and that the evil one cannot harm him.

Shemaiah's trick was a mean one. It involved his own corruption and the corrupting of one of God's faithful ones. He used his priestly office in an effort to bring about Nehemiah's fall. The minister of God who would sell his influence for evil and use his office to hurt God's faithful servants is the most contemptible of the devil's tools. Nehemiah saved himself from the trick by keeping in mind God's law concerning the sanctity of the temple and keeping at the work God gave him. Keeping busy and not forgetting God's commandments is the best way to meet temptation.

The Mennonite Year Book and Almanac 1912.

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News of the Week.

ROOSEVELT BOWED TO RAILROADS AND LET PANIC GO UNCHECKED, SENSATIONAL CHARGES OF EX-BANKER.

Washington, Nov. 28.—W. Barker, a retired banker of Philadelphia, sprang a sensation on the senate committee on interstate commerce to-day when he alleged that a New York financier told him in 1904 that the financial interests would support Roosevelt for president, because Roosevelt had "made a bargain" with them "on the railroad quetion."

Mr. Barker's statement came in the midst of a vigorous attack on the "money trust," in which he alleged also that President Roosevelt had been given the details of the impending panic of 1907, several months before it happened, but took on action to prevent it.

Mr. Barker also declared that the Aldrich currencey plan was the handiwork, not of former Senator Aldrich, but of a Mr. Warburton, of the banking firm of Kuhn, Loeb and company, of New York; and that a fund of $1,000,000 had been started to secure its adoption.

CARDINALS RECEIVE RED HATS AT ROME.

Rome, Nov. 27.—Obedient to a summons from Pope Pius X, the cardinals in Rome assembled in a secret consistory today and confirmed the papal nomination of eighteen new members in the college of cardinals, the supreme governing body of the Roman Catholic church.

Of those honored today, three are citizens of the United States—Monsignore John M. Farley, archbishop of New York; Monsignore William O'Connell, archbishop of Boston, and Monsignore Diomede Falconi, apostolic delegate at Washington.

Thus, with Cardinal Gibbons, America will have for the first time a representation of four in the cardinalate, which probably much as now constituted, will elect a successor to the reigning pontiff.

JEWELS OF ABDUL HAMID AUCTIONED.

Paris, Nov. 27.—What is announced to be the largest sale of jewelry on record opened here this afternoon when the literally priceless collection of Abdul Hamid, former sultan of Turkey, came under the hammer, Although only a small fraction of the treasure was disposed of to-day the receipts reached a total of 2,700,000 francs ($540,000.)

The best price paid was for a necklace composed of three rows of 154 pearls composed of three rows of brilliants, which brought $184,000.

DARDANELLES MUST BE KEPT OPEN, SAYS RUSSIA.

Paris, Nov. 25.—Russia today informed France and the other powers that she insists on the neutrality of the Dardanelles, as provided in the treaty of London, in 1871. This modification follows the report that Italy, in furthering the war against Turkey, intended to block the Dardanelles.

A Constantinople dispatch today stated that it was expected to blockade the Dardanelles within twenty-four hours. Turkey believes this move, carrying the war out of Africa territory, will speedily compel European intervention.

REBELS CAPTURE CITADEL AT NANKING.

Shanghai, Nov. 25.—A brief message was received here to-day by wireless from Nanking announcing the capture of the Tiger hill fort by the republican army and the surrender of the imperialist defenders, but no details were given.

Tiger hill is the most important fort outside Nanking. It is well fortified and contains big guns which menace the approach of the rebel fleet, and commands the lower section of the city. Lion hill fort, at the lower end of the town, is within the wall.

This important victory and the surrender of the imperialist soldiers indicates the desperate position of General Chang, commander of the imperial troops. With the attacking force occupying Purple hill, to the southwest, the entire city is now at the mercy of the bombarders.

Nanking, Nov. 26.—The first gun of the bombardment of Nanking was fired at 7:30 o'clock this morning. A fort about a mile to the north opened hostilities.

The bombardment continued for a considerable time without interruption. There is an unconfirmed report that 800 imperialists have been killed.

Nanking, Nov. 27.—(1 a. m.).—After more than half a century of silence, the hills overlooking the walled city of Nanking, the ancient capital of China, swarm to-night with rebellious force, eager for its occupation and determined to overthrow the last stronghold of the Manchus south of the Yang Tse.

BEATTIE EXECUTED; MAKES CONFESSION.

Richmond, Va., Nov. 24.—Henry Clay Beattie, Jr., was executed today in the state penitentiary here, for the murder ofhis young wife last July. Beattie left the following written confession of his guilt:

"I, Henry Clay Beattie, Jr., desirous of standing right before God and man, do on this 23d day of November, 1911, confess my guilt of the crime charged against me. Much that was published concerning the details was not true, but the awful fact, without the harrowing circumstances, remains. For this action I am truly sorry, and believing that I am at peace with God and am soon to pass into His presence, this statement is made."

The confession evidently was made at the eleventh hour, when Beattie finally became convinced that all hope of escaping the electric chair had passed. Two days ago the Rev. F. F. Fix announced that Beattie had said he would not confess. This was ascribed to the fact that Beatie desired to spare his father the blow of admitting guilt after his many protestations of innocence to his parent and a desire not to go to his death with a lie on his lips. He was urged to confess by his spiritual advisers and at last broke down. Beattie's mother died when he was a child.

A feature of the case has been the swift movement of justice.

THE McNAMARA TRIAL.

Los Angeles, Nov. 25.—The swearing in of three new jurors, making a total of eight in the box, did not form the only interesting feature of yesterday's session of the McNamara trial.

A stranger, who for several days has been loitering about the corridors of the hall of records, tried to slip into the room where the jury was resting in the afternoon, but was caught by Deputy Sheriff Jack Henry, who demanded his business. The man muttered some unintelligible reply, got away from Henry, entered the elevator and disappeared. On a description furnished by Henry, detectives are searching for the stranger.

Why he wished to get into the jury room is unknown. Judge Bordwell believes it was out of curiosity, but court employes believe the man had another reason, and for the first time in weeks J. B. McNamara returned to jail in handcuffs. The guard was doubled and every one required to keep farther than speaking distance from him.

THIRTY-THREE WORKMEN KILLED IN LIVERPOOL.

Liverpool, Nov. 24.—Thirty- three workers are known to have been killed and upward of one hundred injured today by a boiler explosion at the oilcake mills of J. Bibby & Sons. The force of the explosion was so terrific that the roof of the great mill was blown off while the walls split and crumpled. An outburst of flames followed.

REVOLUTIONISTS NANKING.

Nanking, Nov. 29.—The revolutionary troops entered the four gates of the city of Nanking early this morning.

San Francisco, Nov. 28.—Terrible slaughter has marked the fighting at Nanking, according to a cablegram received here to-day by the Chinese daily paper. The report says that 3,500 regular soldiers and 300 civilians volunteers have been killed.

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STORM WRECKS SHIP; SIXTY DROWNED.

Vienna, Nov. 24.—The Austrian steamer Romania was wrecked today near Rovigno. It is reported that sixty persons were drowned. A storm has swept the coast of the Adriatic for three days, and caused much damage to shipping.

Forty-Five Drowned.

Tokio, Nov. 24.—The Japanese restroyer Harusame foundered off Shima province in a storm, and forty-five of the crew of sixty perished.

Ex-President ROOSEVELT says: "The immense moral influence of the Bible, though, of course, infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it asserts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking."

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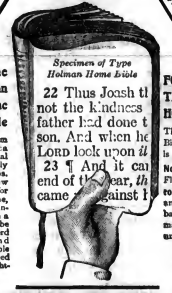

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Young Men: Faults and Ideals. Miller.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, December 7, 1911. No. 48.

MY KINGDOM.

A little kingdom I possess,
Where thoughts and feelings dwell
And very hard I find the task
Of governing it well;
For passion tempts and troubles me,
A wayward will mileads,
And selfishness its shadows casts
On all my words and deeds.

How can I learn to rule myself,
To be the child I should,
Honest and brave, nor ever tire
Of trying to be good?
How can I keep a sunny soul
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, help me with the love
That casteth out my fear;
Teach me to lean on Thee, and feel
That Thou art very near,
That no temptation is unseen,
No childish grief too small,
Since Thou, with patience infinite,
Doth soothe and comfort all.

I do not ask for any crown
But that which all may win,
Nor seek to conquer any world
Except the one within.
Be Thou my Guide until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command.
—Louisa M. Alcott.

NEWS AND COMMENT.

God's work is always important as time passes on.

A good leader encourages and inspires the workmen.

The Church needs workers who are alert, bold, prayerful and consecrated.

Church Furnished. The members of the Springfield Mennonite congregation, Pa., have placed in the church chairs which were much needed for special occasions to give more seating accommodation. They are ornamental as well as useful.

Low Purpose. The chief purpose of the Brewers' World Congress recently held in Chicago is to push the sale of beer in China, Korea, Japan and other lands that have been less cursed than the white races with this poison. This beer extension movement, like the movement to extend slavery to new territories, should rouse the whole church of God to march upon the ungodly revels of alcohol and slay this defiant foe of God and Man.—Dr. Wilbur F. Crafts.

The Need of Sunday-schools.—They need a pastor; few schools, if any, need preachers—a warm hearted, sympathetic, human man whose life is in the home and the shop with the constituency of the school. The highest privilege of the pastorate! How many are dead to this opportunity.—Otterbein Teacher.

Canteen in Canada.—The canteen has some very persistent friends in Canadian official military circles. At a recent military congress at Ottawa they were much in the majority. Their contention was "that it was better for the men to be able to get good beer in the camps than to go to the towns and fill up on poor whiskey and other poison." But what kind of soldiers can you make to-day out of men who go to town and "fill up on whiskey?" Are these the kind of men who fill our camps? If they are, the sooner a change is made the better for the country. Do the officers also "fill up on whiskey?" The country ought to know.—Christian Guardian.

A Union and a Reunion. It is with a great sense of satisfaction that the editors send forth this first issue of the united "Watchman and Morning Star;" a profound satisfaction because the union is a mark of a substantial and delightful step in the warm and hearty union of devoted disciples of our Lord Jesus Christ. It is a cause for deep thankfulness that in this union of Baptists and Free Baptists in Christian activities, of which the union of these journals is a visible token, no member of either body is called to surrender or change a single religious conviction. One hundred years ago the separation occurred because of the theological doctrines of Calvinism and Arminianism. These doctrines are no longer a test of membership in either body, and the union is simply a recognition of the fact that the differences which caused the separation have disappeared. —Watchman.

Sleep a Restorative. Sometimes instead of crying out, "Awake, thou that sleepest," we ought to cry, "Sleep, thou that wakest." Nobody will be likely to dispute the wisdom of the advice given by an English physician when he says: "Sleep the clock around twice, and you will get as much recuperation as by a week's vacation. Sleep. On waking, turn over and sleep again. On waking again, ring for some hot milk. Drink it, and sleep again, and keep on sleeping. Have nothing in the intervals more substantial than soup. Do not read. Keep the eyes closed constantly. Have a warm bath in the evening, and sleep again. When you are tired of sleeping—sleep again for the night. Nothing calms the nerves more than resting the eyes."—Sel

ORDINATION.

On December 10th, if the Lord be willing, Bro. J. P. Neufeld, who served the congregation at Pratum, Ore., several years as evangelist, by the wish of said congregation will be ordained to the gospel ministry. By order of the Evangelization Committee of the Pacific Conference. Bro. S. S. Baumgartner, of Pratum, Ore., will officiate assisted by a minister of a neighboring congregation. The neighboring congregations are cordially invited to attend the ordination services. Prayer for God's blessing is solicited by all concerned.

H. J. Krehbiel,
Sec'y. of Committee.

MENNONITES IN SIBERIA.

Two sturdy men, with heavy reddish beards, arrived in New York on Monday on the steamship George Washington, to study farm conditions, preparatory to bringing a group of a hundred and fifty persons to settle in this country. On Tuesday they started on their tour through the Southwest.

The men are Pastor Klass K. Esau and Peter J. Siemens, of the Mennonite Church at Omsk, in Siberia, and the colonists are members of that flock.

"We want to come to America," the pastor said through an interpreter, "because Siberia is too cold for us. We moved to Omsk from Southern Russia twelve years ago. That was a great change, and our attention being directed to the United States, we decided to investigate the conditions here. We go first to Fairview, Okla., then to Texas, and afterwards to New Mexico. If we decide to come, it will be as soon as possible, for we are a farming colony, and would want to be in time to put in the spring crops.

"We have been very much impressed by what we have seen here. The traffic and the buildings are the most wonderful things we ever saw. We are anxious to ride in the subway as soon as we can."

The pastor said that the colonists would become citizens as soon as they could.

"We are very hopeful in coming here," he went on, "because we expect to enjoy the religious freedom that is impossible in Russia. We will make good citizens, too, because we are religious, law-abiding and more prosperous than the ordinary immigrant.

The pastor has eight children, and Mr. Siemens modestly acknowledged that he counts fourteen heads around his table, including his wife's.—Lancaster New Era.

Your renewal and one new subscriber together for $2.50

BALAAM THE SON OF BOSOR WHO LOVED THE WAGES OF UNRIGHTEOUSNESS.

By Charles A. Blanchard.
(Concluded.)

Booker T. Washington and the Mosaic Templars.

Mr. Washington was educated in a school by the American Missionary Association. This institution was planted and has been maintained by Christian people who in general have been opposed to secret societies. Mr. Washington has been supported in his labors at Tuskegee by Christian men and women throughout the world. Man hun-

dreds of thousands of dollars have been given to his cause by men and women of all shades of belief because they believed he was laboring for the benefit of his people, and they wished to help him in the work. It is said that Mr. Washington sent a special messenger to the great lodge of the Negro "Mosaic Templars" inviting them to meet next year at Tuskegee. If he did this, as reported in the press, why did he do it? The work which he is carrying forward is an educational work. Secret societies have never been educational except for the pagan religious faiths which they profess to teach. No secret society has ever conducted a school or done such work as Mr. Washington is doing. Why then does he wish them to go to Tuskegee? By an open appeal to the men of his country, he was educated and has been sustained until now he has more than half a hundred buildings, fifteen hundred students, and hundreds of thousands of dollars of endowment, but he wants some more. We fear he thinks he can secure it by inviting the Negro "Mosaic Templars" to Tuskegee. If this be the real motive it is another case of loving the wages of unrighteousness. Why cannot men be wise? Why cannot they continue on reasonable lines where they begin? Why should not Mr. Washington, who has received millions of money as a free gift from people who love God, believe and trust God and pray for the needs that are yet to come?

Balaam must have had experience of God. This is evidenced by the fact that he persistently refused to do anything except what he was permitted todo. Why could he not have continued to trust God to do for him in the future what he had done for him in the past? Why could he not trust God to do for him after he had obtained a large reputation what he did for him while he was obtaining this reputation? It seems pitiful that men who begin with God should need buy any such poor human reliances as this. We trust that Mr. Washington, for whom and for whose work we have had the greatest respect will not lend himself to these dreadful lodges which are destroying the souls of men.

The Wages of Unrighteousness.

It is horribly interesting to know what sort of a lodge this Mosaic Templars is. We received recently from a reliable correspondent the testimony which a school-girl gave after her initiation into this lodge. She says: "I belonged to two lodges, the Eastern Star and the Mosaic Templars of America. When they carried me into the anteroom to be made a Mosaic Templar, one man stood at the door and hit me in the hand with a strap. They had a wagon sheet; and they had a chair that they called the goat. They told me to get on my knees and pray: 'Our Father which art in Heaven," etc., and when I got on my knees and had prayed they threw me up and down on the wagon sheet. When they began to toss me up and down, I felt ashamed. Just think of about twelve men there tossing me up and down, but I held my skirts to keep them from flying over my head. At times I was a foot or more from the wagon sheet with my skirts flying in the air, so I caught them from going over my head. The women members laughed when the men tossed me up. They took me to a bush with some candles in it and behind it was a man with a false face on, whom they said was God. I was told that it was the 'Burning Bush' and that the ground I stood on was 'holy ground.' Oh I am so disgusted when I think about such sinful, dirty organizations—not fit for a dog to join and yet I was initiated into them."

We know enough about Mr. Washington to believe that he is in entire ignorance of the character of this organization which he had requested to visit Tuskegee, but Mr. Washington is old enough to know that any secret society is naturally evil, and that Christian men ought not to have fellowship with organizations of this kind, and he ought to perfectly understand that such outrageous abuses as are indicated above which are practiced with mock prayers, recited to insure the damnation of the souls of those who are thus corrupted and defiled, are naturally the outgrowth of secret societies. Good things love the light and evil things love the darkness. Surely Mr. Washington does not need anybody to tell him this. We believe that when he has reflected upon his position not even the wages of unrighteousness will persuade him to continue in such fellowship.

The Wages Are Not Paid.

We find in a newspaper clipping an interesting statement respecting the Knights of Pythias. Some eight men in Decatur, Ill., who carried the Knights of Pythias endowment insurance for twenty-five or thirty years, have just withdrawn from the order's insurance. They began more than thirty years ago some of them, and paid one dollar and ten cents a month on each one thousand dollars of insurance carried, or at the rate of a little more than thirteen dollars a year. For the last twenty-five years they have paid at the rate of one dollar and eighty-five cents per month on each one thousand dollars carried, or at the rate of a little more than $22 per year. At the beginning of the present year they were notified that they must now pay a much higher rate if they wished to continue their insurance. They felt that they could not meet this new requirement and dropped out. This means that they will lose every dollar that they have put in, unless the suit which has recently been started against the Knights of Pythias company should be decided in favor of the members. If it does, probably the order will have to suspend. If it does not the members will lose their money. This is not a new thing under the sun. Those who join with Baal or with Balaam for the sake of the wages of unrighteousness are practically certain to be cheated in the end. They will die as Balaam did, among the enemies of God, and will lose the wages for which they have sold their souls.

I conclude this letter with an earnest appeal to the ministers and members of churches who have been led to tolerate the presence of Baal Peor in their festivals which ought to be holy to Jehova: "There is death in the pot." Christ declines to draw in the same yoke with Satan. He declines to be put on an equality with him, and men who undertake to do so will find themselves failing in the end. God and Satan, Christ and Belial, light and darkness, cannot work together even for the sake of the wages of unrighteousness.—Christian Cynosure.

CHRIST AND SANTA CLAUS.

The following timely item from "The Christian Workers Magazine" we consider worthy to be circulated for reflection, careful meditation and consistent action:

We believe the majority is against us, and we are aware how strong is the sentiment on the other side, but still we wish that Santa Claus had never been heard of at Christmas time. We have hung up our stocking like the rest, and joined in the youthful glee, but we have never felt quite happy in it, and believe the harm it has done the child mind has largely overbalanced the pleasure it has brought. Possibly we are mistaken, but we think that with the years Santa Claus has gained in popularity andChrist has waned The former seems to hold the center of our thought rather than the latter, and the Christmas of the shop is robbing us of the Christmas in the soul.

It might be a means of grace this year if we omitted to give presents, especially to those able to bestow them upon us in return, and applied their cost to some form of evangelization or missionary effort. To make Christ known to a darkened soul, what a gift is that! And then the reflex blessing on our own soul, is it not worth many presents? O, this mad and thoughtless rush of the Christmas season! When will Christians call a halt to think of Him?

MILITARISM.

Who in this civilized world, but Roosevelt and Kaiser Wilhelm, ever wants to fight? No peaceful, law-abiding citizen ever cares to rush into the battle line and stand at the mouth of the cannon to show his bravery and win glory for his name. Civilized people have long ago learned that it is more noble to live peaceably in the world, and to let other people have what honorably belongs to them than to fight for the pure glory of conquest and gain. Men who would fight for honor's sake are four years behind the times. They are still living under the Roosevelt adminstration which has long ago gone down on the pages of history as a thing of the past. This is an age when men love peace rather than war. They delight in prosperity and construction instead of devastation and ruin. However, we still have some of the relics of war to dispose of before we can feel that we are entirely unhampered by the expenses of the preparation for war. The civilized world is yearly spending the enormous sum of $1773,729,525 for the support of the armies and navies. Besides this 5,184,000 able bodied men are removed from useful occupations and maintained in wasteful and dangerous idleness in these armies and navies. Mr. Carter in The Technical World said: "If one-fourth of these unproductive soldiers and sailors could be set to work three-fourths of the time at the lowest wages for skilled workmen, and the rest as common workmen for the same proportion of the time spent in the army, they might earn upwards of seven hundred million dollars a year. Add to this the two billion dollars worse than wasted for their support under the present circumstances and the world would be more than $2,700,000,000 better off every year. This vast sum would provide nine hundred thousand families with homes worth three thousand dollars each. The whole world might be decently housed instead of living in wretched hovels, as so many now do, if the money wasted on militarism were applied to the purchase of homes. What an incalculable amount of human happiness could be purchased with so great a sum. No socialist in his rosiest dreams ever pictured much more material happiness achieved through his own nostrum than might be attained by putting an end to this great burden of militarism." And still Roosevelt and Kaiser Wilhelm say let us fight for national honor.—Inglenook.

Home Circle.

IF YOU ARE WISE.

If you are wise and love to teach
The world some good to do,
Pray "practice, then, whate'er you preach,"
For 'tis a maxim true—

That examples are by far more dear
Than lessons you would give;
Then to your critics make it clear,
As you advise so do you live.

If a great reformer you would be,
You simple, selfish elf,
The truth is, then why can't you see?
Pray first reform yourself! —Ex.

A WORD TO YOUNG MEN.

Young man, this is an age when the powers of darkness are arrayed particularly against you. The enemy desires you and your young manhood that he may brand you with his trademark of lust and dissipation. These are days in which you are making character. Therefore, you should be serious and thoughtful, knowing that your future will be happy or blighted by your present manner of life. Walk in the paths of virtue; associate only with the pure and good; abstain from all that is unmanly and unchristian; "seeking rather to be good than to be great, rather to be wise than to be wealthy"; always loving, trusting, and confiding in Jesus. Respect and love your parents, obey them even though it may be hard to do so, and though it may seem that they are too exacting or severe.—F. A. Doty.

SAVING THE PENNIES

The Pennsylvania railroad management has called on the 200,000 employes of the system to help in keeping down operating expenses. In notices just posted, the following appeal is made: "How easy it would be for each employe to do this in his own line of work—enginemen in the use of oil; firemen in the use of coal; clerks by economy in the use of stationery and by avoiding errors; trackmen in gathering up old bolts and spikes; shopmen by doing their work properly and thus avoiding break-downs on the road; warehousemen by loading freight so as to avoid damages, and all employees in many ways which will occur to them in the intelligent performance of their respective duties. Remember the old adage: 'What is everybody's business is nobody's business," and let each employe make it his personal business to join in this laudable effort." It is roughly figured that if all hands will join in the effort proposed all over the Pennsylvania railroad system, operating and maintenance cost can be cut down by an average of ten cents per day per man. That would be $20,000 a day, or say, $7,300,000 per annum.—Railway Review.

YOUNG PEOPLE WE LIKE.

Young people of backbone.
Young people who can say no.
Young people who are unselfish.
Young people who are teachable.
Young people who are not fidgety.
Young people who don't know it all.
Young people who are utterly frank.
Young people who delight to "lift up."
Young people who live in the sunshine.
Young people who make home a heaven.
Young people who are never behind time.
Young people whose religious zeal grows.
Young people whose consecration is complete.
Young people who have no taste for trashy books.
Young people who are invariably found at the top.
Young people who are better doers than dreamers.
Young people who have snap, without being snappy.
Young people that you somehow like to have around
Young people on whom the pastor can safely count.
Young people who have not learned how to be cynical.
Young people who never refer to mother as "the old lady."
Young people who dare to do right anywhere and always.
Young people who know their church's history and policy.
Young people whose faces were made on purpose for smiles.
Young people who have a contempt for the churchly proselyter.
Young people who believe their church and pastor are about right.
Young people whose presence brings gladness wherever they go.

Young people who do not know what it is to weep over the imaginary woes of the hero of a sentimental novel.

Young people who do not go to visit friends on prayer-meeting nights, and who do not stay at home on such nights to entertain company.—Selected.

HOME MISSION ANNOUNCEMENT.

For the year 1912, December 17th to 24th, the Home Mission Council and the Council of Women for Home Missions unite in a presentation throughout the country of the scope, problem and claims of Home Missions. Let nothing interfere. Let all the churches plan to give to this subject the days indicated. All material for a successful week will be forthcoming in time.

Subscribers who renew their subscriptions in advance for 1912 will receive the Mennonite Year Book and Almanac for 1912 free.

Marriages.

Change of Address.—Missionary Alfred and Agnes Wiebe, from Busby, Mont. to Lame Deer, Mont.

Deaths.

Moyer.—On November 23, 1911, Jacob B. Moyer, unmarried and a life long resident of Springfield, Pa., aged 80 years, 3 months and 9 days, died suddenly of heart failure. Funeral services were held on Nov. 28, Revs. F. F. Gabel and J. N. Faust officiating. Interment in the Mennonite church cemetery.

Contributions.

FOR FOREIGN MISSION.

The following gifts were received in November:

General Treasury:

Mennonite church, Trenton, Ohio, $24.48; Menn. church, Hillsboro, Kan. $98; Mission festival for children, Donnellson, Ia. $56.45; ditto Menn. church, $7.00; Bethel College church, Newton, Kan. $31.10; Bethel church, Fortuna, Mo. $30.72; Dorcas Society, Wayland, Ia. $17.87; Kidron church, Taloga, Okl. 10.00; Pretty Prairie church, Kan. $1.50; Swiss church, Starkweather, N. Dak. $16.96; G. A. Haury, Newton, Kan. $10.00; Menn. church, Lichtfeld, Nebr. $10.00; Ladies' Mission Soc., Schwenksville, Pa. $25.00; First Menn. church, Philadelphia, Pa. $160.00; West Zion church, Moundridge, Kan. $16.00; Mission friend, Goessel, Kan. $7.30; John C. Mueller, Freeman, S. D. $80; Garden Tp. church, Moundridge, Kan. $48.04; Anna and Tina Klaassen, Gretna, Man. $25.00; Menn. church, Escondido, Cal. $36.76; Rosenort church, Sask. $100.00; Peter Regier, Hague, Sask. $25.00; John Regier, ditto, $10.00; First Menn. church, Reedley, Cal. $29.65; H. J. Krehbiel, ditto, $10.00; Grace church, Pandora, Ohio, $201.00; Middle District Conf., Wadsworth, Ohio, $13.66; San Marcos Menn. church, Cal. $15.00; Menn. church, Wisner, Neb. $53.00; Interest on conference fund, $156.70; Dan Schrag $11.00; Boyertown, church, Pa. $34.19; Thankoffering, Halstead, Kan. $25.00; C. P. Becker, Marion, S. D. $100.00; Zion Menn. church, Pa. $41.65; Menn. church, Aberdeen, Sask. $12.50; Nordstern church, Drake, Sask. $156.00; Menn. church, Herbert, Sask. $20.00; Y. P. S. of West Zion church, Moundridge, Kan. $40.00; First Menn. church, Newton, Kan. $249.12; Zion church, Donnellson, Ia. $21.86; Menn. church, Allentown, Pa. $17.69; S. S. of Brudertal church, Kan. $30.15; Hoffnungsau church, Kan. $34.13; S. S. of First Menn. church, Bluffton, O. $35.00; Jacob & Mary Isaac, Moundridge, Kan., a thankoffering at their silver wedding, $25; Menn. church, Paso Robles, Cal. $14.12; William Andreas, Beatrice, Neb. $100.00; S. S. of Halstead church, Kan. $14.66; Sewing Society, Rosthern, Sask. $83.00; Christian church, Moundridge, Kan. $10.00.

Society Treasury.

D. A. Vogt, Salem, Ore. for pastor in India, $40.00; Girls' Mission Soc., Moundridge, Kan. $14.00; Menn. church, Avon, S. D. for mission in Okl. and Mont. $41.00; mission friends in Newton and vicinity, Kan. for R. Petter $147.50; mission friends at Goessel, Kan. for R. Petter $62.50.

Christmas Treasury.

D. A. Vogt's children, Salem, Ore., for G. A. Linscheid $5.00; D. A. Vogt's children, ditto, for P. A. Kliewer $5.00; S. S. class of small children, Salem, Ore., for P. A. Penner $5.00.

For Lepers.

Mission friends, Goessel, Kan. $25.

Gratefully acknowledged,
Gustav Harder, Treas.
J. G. Regier, Asst. Treas.

For India.

of an arphan boy $25.00; H. B. Penner From D. W. Friesen for the support Cor, Funk, where mostly needed $10; ners for reparation of the church $10; Friends, for Christmas $5.00; Brudertal Sewing Society, for Christmas at Janjgir and Mauhadei $33.00; Friends, for Christmas and orphans $6.00.

Gratefully acknowledged,
P. W. Penner.

For Rev. Schneller's Syrian Orphanage:

Hoffnungsau Cong. per Johann C. Dyck, Buhler, Kan. $92.00; Brudertal Cong. per Heinrich Riesen, Hillsboro, Kan. $32.00; Gnadenberg Cong., Whitewater, Kan. per H. P. Schmidt $11.22; Bethel College, Newton, Kan., per Christian Wirkler $12.25; Hoffnungsfeld Conn., Elyria, Kan., per N. R. Kaufmann $45.12.

Gratefully acknowledged,
Harrison Landis, Treas., Emergency Relief Comm.,
6th St. & Columbia Ave.,
Philadelphia, Pa.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

The Mennonite.

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Mennonite Book Concern,
Berne, Indiana

Correspondence.

Colfax, Wash., Nov. 26

Another summer and autumn are gone and winter is not only on our track but has actually made its appearance in the form of a genuine snow storm. About 2 weeks ago we had about six inches of snow while the thermometer fell about 15 to 20 degrees below the freezing point, but like "Severe Rulers" it did not last long, for the south wind or "Chinook" dispatched it as fast as it came, and the farmers went on plowing as before.

November storms are rather unusual but not unknown here. Once in a great while a Dakota snow storm will find its way across the Rocky Mountains, and give the Pacific slope a real taste of winter. We had an ideal summer and fall to harvest and haul away our crops. We had only two or three little showers of rain during the whole season.

Crops were quite good, although no record breakers, Fall wheat brought from 35 to 45 and some brought as much as 50 bushels per acre. Spring grain was only about half as good. The hot wave in July hurt it to quite an extent.

There was again an unusual amount of smut in the wheat and many threshing machines exploded and burned up as a result of smut, something that happens more or less nearly every year and nearly always results in loss to the farmers as well as to the threshermen.

The prices paid for grain are quite fair. Barley especially is very high. Many eastern brewers came to this coast to buy their supply of barley and were quite liberal to pay a good price for it.

This is surely one of the baits the brewer and distiller uses to deceive the farmers and make them believe that they are upholding the prices of grain, and it is surprising to see how many are really believing such nonsense and are ready to patronize them!

Oour county seat, Colfax, has already made two different attempts to vote out the saloons but failed, while nearly all the surrounding towns succeeded. So Colfax has to contend with the lower element of the other cities and the ten or more saloons are doing a great business, great indeed in the line of degrading humanity. If our legislature would pass a County local option law, this state of affairs would soon stop. But our county representatives although pledged to pass such a law were bribed at the state capital by the saloon element that was well represented at the lobby of the capitol. But this cannot last much longer because the majority of the people are strong against that evil and will sooner or later have justice.

The apple crop this year was not quite as good as last year but still, there are many exported to the east where they became famous and some are even shipped to England and Germany.

The peach crop was also fair. Garden truck and vegetables were only a medium crop.

The summer was a little too hot and dry for them. But to take it all around there is surely more reasons to be thankful than to complain, but sad to say, there is much more heard of the latter than of the former.

Brother Paul is at present at American Falls, Idaho, on an Evangelistic trip. He has supplied with the word of God the congregation at Rupp and Warden, Wash., once a month nearly all last year, they being without a pastor.

The general health is only fair. This is the time of the year for Lagrippe and Rheumatism etc.

With best wishes to the editor and all readers.

S. R. Aeschliman.

FROM INDIA.

1. Brother P. A. Penner writes Oct. 16, 1911: Greetings of love! Since Aug. 12, we are again at home in Champa after having been in Janjgir during Bro. and sister Suckau's stay in the hills. I report briefly from Champa.

1. All three schools, especially the one on the station yard have improved and the number of pupils has increased. We would, however, like to have more older pupils but that would mean more money and teaching force. A beginning in this direction could easily be made but how about keeping it up? Can we undertake any advance in this direction?

2. We report with joy that two married women, (whose husbands have left them) have applied for baptism. In the asylum about 20 have done the same and another heathen also, whose sincerity we will have to test a little while longer. O what a joy, after long, hard, tiring work, after much preaching and loving, to see some come to Christ, and be saved. I shall never forget the tears of joy of the brother in Oraibi when he pointed out to me the old priest, who through his labor had left heathenism.

3. In the asylum we experience much joy and much sorrow. There are 156 lepers and we ought to build it larger, but cannot on account of lack of funds. Even the rations have to be cut a little for they get no meat now. Other fields make the same experience.

A few weeks ago we celebrated the Lord's Supper in the asylum. As some of them have no hands, I have to give them the wine with a spoon. We ought to have two communion sets, one for the asylum and one for the congregation at the station.

Thre high visitors, the Deputy Commissioner, the Sanitary Commissioner and Civil Surgeon inspected the asylum lately and spoke well of it.

4. In our dispensary we have a busy time every morning. The average number of patients is 17 daily. We cannot help them all but the work is not in vain. About 20 persons in Champa have died of cholera. The Lord has graciously protected us, for which we praise His name.

The gasoline motor presented to us by friends is doing good work. The other stations could use one, too. Our next need would be a church.

Next Thursday one of our orphan girls, Anna Ruth, celebrates her wedding with a young man from the Am. Ev. Mission. He comes here well recommended.

We enjoy fair health as well as our co-workers here. Pray for our work!

Bro. Wiens writes Oct. 16: This has been a quiet quarter. It is now just a month that my loved ones are again with me and we have enjoyed good health. The Lord be praised! Although the house was not quite finished, we could move in immediately. As the rainy season is about over, we will soon be able to haul the lime from Champa and then we hope soon to be through with the building.

It is still quite sultry weather and we are glad that the cooler season is approaching.

Pray for the work here!

Sister Braun writes Oct. 23: Greetings in Jesus' name! Am glad to report that I am well and happy at Janjgir again since Sept. 8, after having been 7,500 feet high in the hills since April 15. The heat was at first almost unbearable but nights are getting cooler now.

I lodged with a missionary family, which gladly took me for half price, as their children had been killed in 1900 by a landslide. The three doctors who treated me, were also very considerate. Only one of them who treated me two months charged a little for it, about 1-3 of the regular price, after he had learned what my salary was.

The Lord does surely answer prayers and my heart longs to spend the entire life in His service among these poor people.

R.

When we have nothing else that we can do for the good of mankind, and we are so poor that we have nothing else that we can give, we can always and everywhere give kindness. Kindly sympathy in another's interests, kindly judgement of his efforts, honest pity for his mistakes and failures, sincere pleasures in his successes—these are always in our power if we are not too self-engrossed to bestow them, and these will do so much to fill the days with sunshine and the future with radiant hope.—Selected.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

Editorial.

The small but very dangerous element in this country who imitate the bloody methods of the Russian Anarchists without their provocation and would settle their difficulties by resorting to the use of assassinations and explosions, have suddenly been aroused to a realization that law is supreme and a class war is not at all in order in this country. The confessions of the McNamaras to having blown up the Los Angeles "Times" building in which twenty-one lives were blotted out

shows that the labor organizations of this country were deceived into giving their confidences to men totally unfitted for the leadership even of a band of savages. We believe the confession to have been a providential occurrence coming to save the great body of organized wage-earners from the mistakes of their leaders and their own poor judgement. Had the case come to trial and conviction and punishment the two rogues would have been held as martyrs by thousands and rioting and blood-shed if not worse would surely have followed. From this we are saved.

The poor judgement in raising an immense fund for their defense and in insisting that they were the victims of injustice before there was any opportunity to know the evidence against the accused men has set back the cause of the working men with a real grievance fifty years. The lack of balance in their mental make-up is shown by the workingmen's organization who are now clamoring that the accused for whose defense they were ready to raise many thousands of dollars should be given the full penalty of the law. Those persons who believe that the only way justice and righteousness can be made possible for the common people lies in the capture of the political and industrial powers by the laboring classes even if violence is needed to do so have now upon them the burden of proving that the judgment of the organized laboring classes is a safe one to follow. Encouragement given by the common people to a few more hair brained, bloody fanatics such as the Los Angeles self-confessed assassins have proved themselves to be, will hasten the coming of another French Revolution, not in France where the people when aroused are hot, quick and unreasonable but in this country where it is, theoretically at least, believed that the actions of the people are prompted by judgments that are safe, sane and reasonable.

The whole trouble and the consequent disorders that are likely to follow lies in the fact that there has been in this country an epidemic of class agitation. The institutions of no other nation do so much to discourage class feeling and the opportunities offered here for advancement to a higher condition in life are so much more encouraging than in other nations that class-agitation is not only unnecessary but actually dangerous to our institutions, our comfort and safety. A little more of the feeling that mankind is a brotherhood, of which God is the Father, and a little less of the feeling that mankind is made up of a number of fighting and opposing classes, some of whom can claim no other father than the devil, would go far toward making every one happier and would inspire many more to make an effort to rise from their lowly position to a higher one instead of having an everlasting grouch and trying to pull others down. Let us as a people think always of bettering our own condition and not envy or try to injure those who have used their God-given abilities to rise. Envy breeds crime. To sow the seeds of envy into the minds of the biased and unthinking is nothing short of a crime against the existing order of things as God has established them.

Much has been written about the shocking condition of society which makes divorce a very common thing in this country. Every effort to give society a veneering of decency and at least control or modify the various liberal divorce laws in our several states seems destined to defeat. Governors have met to discuss it. Legislatures made stacks of laws to regulate it. Churches have thundered their anathemes against it. Decent people have frowned upon it and shut their doors upon those who have taken advantage of it. But after all it seems without a noticeable change. We take up our papers and we note that the list of divorces is often half as long as the list of marriage licenses published. Congress admitted one state to the union only upon condition that polygamy be forever prohibited. In Utah it is a crime for a man to have two or six wives at one time. In all the states however it is no crime for a man to have a dozen wives living provided he only lives with one at a time and has taken the precaution of getting a formal decree from the court, which may cost him about fifty dollars before he takes the next. This state of affairs defies the law of God and makes the marriage vow a mockery and a perjury. It is vain to hope for a people to seriously regard their vows to God and the nation when they so lightly regard the most sacred and solemn vows to one another in that relation upon which only a pure and good society may develop.

The children of divorced parties present a difficult, serious and pathetic problem. What is to be expected of children who have been robbed of their Heaven given right to a pure home by the immorality of their parents? What is to be hoped for the child who does not possess the advantage of having in his tenderest years the influence of a loving, sacrificing and honorable home? If for nothing else, and it seems after all, divorced persons do love their children enough to fight about them, if, aside of the one scriptural reason, for nothing else, the divorce ought to be made impossible by the state, because the state needs men and women born and bred under the influence of family life. We know of no more miserable childhood than that of the children of divorced people. A pathetic example has recently been commented upon by the press which ought to touch the heart and compel tears both of pity and indignation.

"The body of a little boy twelve years old has, for over a year, been waiting for burial because the father and mother, Count Gyula De Festetics, of Plainfield, N. J., and Mrs. Elsie H. De Festetics of New York, were unable to agree where he would be buried, how he should be buried or what monument ought to be put over his grave. All was halted by their indecorous wrangle.

The two were divorced three years after they were married. The mother was awarded the child; the father, in the opinion of the New York Courts, kidnapped him 4 years later and remained in New Jersey, outside of the tribunals in that State, which enforced a fine and sentenced him to imprisonment.

It was a bitter quarrel, arousing every hate between those who had once loved. But why wrangle after death came and the boy, the victim of this long conflict, lay cold and still in a receiving vault, his little body waiting for its grave?

The secretary of the Navy Mr. Myer in his annual report recommends an increase ofthe navy of at least 40batteleships with a proportionate number of other auxiliary vessels. These are to be obtained to replace our old battleships at the rate of two each year. He would like to build more than two a year but defers to the wishes of the President Mr. Taft's desire for economy. In commenting upon this proposal a representative of that class of peace advocates who would have us believe that the surest way to avoid war is to be prepared to whip and bulldoze every nation on earth says:

"It is particularly significant that Mr. Meyer makes these recommendations for a greater fleet not as an advocate of an aggressive national policy but as one who keeps before him always the wisdom and the duty of avoiding war. It is as the surest protection against war that he advocates the building and the maintenance of a fleet so large that no nation will dare to attack us.

Secretary Meyer's recommendations along these lines serve excellently well to point out the difference between arbitration and disarmament. Arbitration is both wise and practical; disarmament in the present stage of the world's development would be sheer folly. The Secretary declares that he asks for a large fleet "with a due regard for the almost world-wide movement for the settlement of international disputes by arbitration, in which movement our own country has taken a foremost part." But he very pertinently points out that "History of all times, including the present, shows the futility and danger of trusting to the good will and fair dealing, or even to the most solemnly binding treaties, between nations for the protection of a nation's sovereign rights and interests."

The most optimistic and the most earnest advocates of universal peace will find it very difficult to take issues with Secretary Meyer on this point, or to controvert his argument that a nation's surest guarantee against attack is the means and the power to resist it.

These professional fighters are very tiresome when they begin to feel that they alone have the secret of bringing peace to the nation and the world. They are like Scabby Briggs "who would have peace if he had to lick every man in the village to get it." We believe that universal peace is one of the triumphs that this century will see and that it will be a universal disarmament. It is quite natural that a war department would have little confidence in any disarmament scheme and a great deal of enthusiasm for a top-heavy, unnecessary and debt producing and aristocracy creating plan which involves the creation and efficiency of great armies and navies.

The man who buys a gun and carries it is not the man to say the time should be here when guns are not necessary. The world will never obtain universal peace through the efforts of army and navy officers, and it is a bit of foolishness to take their peace talk seriously. When it does come it will come in spite of them.

THE KNOCKER.

In slang the knocker is one who delights to say unkind things, one who puts things in their most unfavorable light, one who closes his eye to everything good and re-

mains silent if there is nothing to condemn. He is a pessimist, not because he is specially discouraged but because it gives him pleasure to make and see others miserable. He regards only those his friends who listen to him, those who see the bright side of things he regards with suspicion and examines from every angle in order to find a vulnerable spot, when he has found it he gets busy.

The knocker who gets into the confidence of a little circle of friends soon breaks the circle and hunts for other fields feeling that he has done his duty there. Of course there are knockers in civic and business affairs. In them there are so many opportunities for the selfish to practice their greed that we would begin to expect the millennium if the golden rule in speech as well as in act were put into force. May be it will come sometime but only when knocking goes out of fashion and the knocker is only preserved as a specimen in some museum together with the bones of the ichthyosaurus and the plesiosaurus and useless and extinct creatures.

When the knocker gets into church you have a calamity falling upon the people. Industry is a virtue we must credit him with possessing but in his case it is a virtue becoming a vice. He will never miss telling the preacher how much more helpful are the sermons he hears other preachers preach. He doesn't understand why the sermons are lacking in unfavorable personal allusions and other insults to the persons he doesn't like. If the minister has no money it's his own fault, if he has saved a little for a rainy day, it's an outrage that one should become rich while preaching the gospel. If the minister visits frequently he is "gadding" about too much, if he has other things to do more important than making social calls he charges him with neglecting the people.

The choir generally gives the grouchy knocker a good chance. He is specially skillful in getting into it so that he can annoy the leader and criticise the soloists. If the knocker happens to be a sister she finds the ladies' aid society a splendid place for the exercise of her talents, she is also peculiarly fitted to tear the minister's wife to shreads so that the good man's partner in life may not have too little to worry about.

Everyone knows the knocker and fears him, yet, it is remarkable that he generally manages to get on the officers boards of the church where beside making it miserable for the pastor and the other officials he is in a position to get them into a wrangle with the Sunday-school or the young people or the conference. We have some mysteries for whose existence we can find no reason except that they are permitted to annoy us so that we will not forget that we are human. Perhaps the knocker's task is to keep us from staying too long up on one little mountain of transfiguration. At any rate as a successful annoyance he is a wonder, but we feel that we could get along a thousand times better without him. There is but one way to suppress him, that is by thoroughly converting him. How glorious would it be in many churches if the knocker were once converted.

NOTES ON THE C. E. TOPIC.

Dec. 17.

A Mission Journey Around the World.

XII. Missions in the West Indies.

2 Cor. 12:1-5.

The terrible misrule and bloodshed which the Spanish Government carried on for hundreds of years in the Antilles is a familiar story to most of our readers. The four centuries of union of church and state left a terrible blight upon the people. The church that should have been most interested in pure family life made honorable marriage practically impossible for 90 percent of the people by charging big fees for its celebration, thus encouraging an almost national immorality. The Catholic church sets a premium on ignorance in Spanish countries and practically no efforts were made to educate the masses. This dense ignorance of the masses produced absurd superstitions which the spiritual authorities encouraged rather than discouraged. With freedom in Cuba came religious liberty. Cuba's constitution permits religious liberty and recognizes and invokes the "favor of God." The story of the name of God getting into Cuba's constitution is interestingly told by Howard B. Grove "no sooner was the preamble read than Senor Salvador Cisneros, a veteran of the Ten Years' War and the Revolution of 1895, a man more than seventy-five years of age, with white hair and powerful personality, moved that the clause invoking the favor of God be stricken out. Instantly a noted orator, Senor Sanguilly was setting forth eloquently at length his opinion that the matter was of small importance, then came the unexpected moment. Immediately in front of Senor Cisneros and facing Senor Sanguilly across the semi-circle of desks, Senor Pedro Llarente, an old white-haired man of small stature, rose, his voice trembling with emotion to protest against the motion to declare as one not far from the close of life that the assembled body did not represent an atheistic people. He carried the convention by the intensity of his utterance."

The Cuban people in religions have the bad training or none at all to overcome. The growing missionary work representing Protestantism, is the best hope for the future of Cuba.

Conditions in Porto Rico were very much the same as in Cuba when the island became U. S. territory. Poverty, superstition and religious intolerance were the common ailments of this priest-ridden people. Protestant mission work has found an enthusiastic reception in the island everywhere, the only drawback to greater progress being the lack of men and money. One missionary writes, "Two weeks ago I went to a point an hour and a half's ride interior from Trujillo Alto. It was the second time in all the history of the island they had an opportunity to hear the gospel. How the 120 men and women watched me; how they listened; one man said he hoped I would preach two hours! They learned for the first time a gospel hymn. Most of them heard the gospel for the first time. They want a teacher but from where is he to come?"

NOTES ON THE S. S. LESSON.

Dec. 17.

Ezra Teaches the Law.

Neh. 8:1-12.

Golden Text. Ps. 19:7.

Crowds are an index of the people's interest. If you see them about places of amusement or where the silly, nasty or wicked things of this world are displayed you may be sure that God is far from their thoughts. Compare the crowds about athletic contests and theatres of today with those in the churches. In what have the people the greatest interest? The reason for this great gathering was the reading of the law. People were encouraged because the walls were completed and felt that the Lord had done great things for them and wanted to know more of His will. God still does great things for His people, there is greater reason for encouragement now.

The reason this gathering was a remarkable one was because the people not only were filled with a desire to know but they wanted to do. Many know God's law. They cannot help knowing it, they have the written word, they have churches, they have preaching, the Spirit keeps them reminded of their duty but they have so little inclination to do. The complaint to be made against this age is not that the people do not know but that they do not do.

The people were willing to listen from morning until mid-day. Short services were not the fashion then. It has been observed that when there is a demand for a sermonette there is sure to be a preacherette in the pulpit and a christianette in the pew. Hunger for the Word is a sign of health. When one's appetite is poor he is not well. When there is no appetite for the Word something is the matter spiritually.

The multitude stood as a mark of reverence for the Word. The Book is the greatest piece of literature man has. It ought to be respected at all times. Letting it become dusty on the shelf is as irreverant as to tear it to pieces by a process of criticism that robs it of its power.

The people listened attentively. This was because of two reasons. They were interested and were there to get something out of it. When we attend the preaching of the Word with a desire to profit by it we are sure not to be disappointed. The second reason for their attention was the fact that it was given to them in language they could understand. Preachers of the Word must, if they would succeed, learn to bring it to the level of their hearers. The message often fails because it is not presented to the people in a way that they can understand.

Thoughtful attention to the Word brought the people to tears. No wonder. They heard so much that convicted them of sin. But their sorrow was a good sign. It proved their contrition. Sorrow for sin is not everything in getting right with God but it is a necessary step in that direction.

After sorrow comes joy. The joys of salvation, of the triumph of right over wrong, of life after death and eternal happiness are before every one who accepts God's word and lives by it but it is born of tears. Our sorrows, if they are sanctified sorrows, are stepping stones to higher joys. True joy cannot be monopolized. Those who are truly happy will at once proceed to show their happiness by making others happy.

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News of the Week.

McNAMARAS PLEAD GUILTY.

James B. to First Degree Murder J. J. to Dynamiting.

Los Angeles, Dec. 1.—James B. McNamara pleaded guilty to murder in the first degree in Judge Walter Bordwell's court to-day. His brother, John J. McNamara, secretary of the International Association of Bridge and Structural Iron Workers, entered a plea of guilty to having dynamited the Llewellyn Iron works in Los Angeles on Christmas day, 1910.

James B. McNamara's confession clears up absolutely the tragedy of the explosion and fire which, at 1:07 o'clock on the morning of October 1, 1910, wrecked the plant of the Los Angeles Times at First and Broadway and caused the deaths of twenty-one persons. For nineteen of these deaths the McNamara brothers were indicted and J. B. McNamara was on trial specifically for the murder of Charles J. Haggerty, a machinist whose body was found nearer than that of any other to the spot where the dynamite was supposed to have been placed.

Both men's sentences were set for December 5, when it is expected District Attorney John Fredericks will ask for life imprisonment for James B. McNamara, the confessed murderer, and probably fourteen years for his brother. The men's lives are considered saved. The great contention that the Los Angeles Times was not dynamited is dead beyond any doubt or argument.

More Arrests to Come in Dynamite Cases.

Los Angeles, December 2.—Investigation into the dynamite conspiracy nowshifts back to Indianapolis, where, it is said, the climax, with more arrests and charges will come as soon as the federal grand jury, which has the cases under consideration, makes its final report.

A number of persons whose names have not been publicly connected with the McNamara trial are declared to be under surveillance in Indianapolis, San Francisco and other Pacific coast cities. They have been watched for the last few weeks by detectives inthe employ of the McNamara prosecution, and thus the authorities are constantly in a position to make the arrests when desired.

Gompers Shocked at McNamara Story.

Troy, N. Y., December 2.—Samuel Gompers, president of the American Federation of Labor, arrived here today. Mr. Gompers made a brief statement on the McNamara case at New York last night, but today he talked at length.

Mr. Gompers, who had passed a restless night, appeared to be extremly nervous whenever he referred to the sensational end of the McNamara trial

"Labor was grossly deceived," said Mr. Gompers with considerable emotion. "Only a few days ago, and just before the close of the recent convention of the American Federation of Labor at Atlanta, we received a telegram from the McNamaras thanking the labor union of this country for their confidence and help in their humiliation.

"The assumption is that the labor unions will suffer as a result of the confession, but I don't think they will, even if it will do them no good. Of course, we stand for evolution rather than revolution; we stand for peace and the uplift of man rather than violence and brutality. No cause is advanced when violence is resorted to, but the severest criticism that can be made against us, meaning the men who were accused of crime.

"Hang The McNamaras" is Union Labor Slogan.

Indianapolis, December 2.—"Hang the McNamaras" was the slogan around union labor headquarters in the city of Indianapolis today. Labor leaders emphatically declared that J. J. McNamara instead of being a 'martyr to his cause," as declared in the moving pictures recently exhibited is a "traitor to his cause." Dissatisfaction with a light penalty such as is said to be contemplated at Los Angeles was heard in many quarters.

The pot boiled over principally at places where men were found who had taken active steps in enlisting financial support for the defense. There labor leaders declared that they had been imposed on by John J. McNamara. The surprise which came with the confessions was succeeded by wrath, the kind that found vent in bitter denunciation. In some quarters it was said that union labor in this city henceforth would stand ready and anxious to aid the United States government in the whole extent and the ramifications of the dynamiting plots.

PERSIA FEARS NEITHER BEAR NOR JOHN BULL

Teheran, Dec. 2.—Persia is in a ferment over the warlike action of Russia and the excitement in the capitol today was intense at the news of the Russian advance. Placards were posted, proclaiming "death or independence," both on the walls of the city and on the legations. Thousands of persons formed in procession and marched past the legations. To add to the excitement two prominent politicans were assassinated.

Persia's reply to Russia's ultimatum is calm. It gives the reasons for the rejection of Russia's demands and invites the Russian government to examine into the facts more closely and then reformulate her demands.

OHIO RIVER TUG BLOWS UP, FIVE KILLED

Pittsburg, Dec. 3.—Captian E. A. Swaney and four members of the crew of the towboat Diamond were kilied to-day in the explosion of the boat's boilers while she was lying in the Ohio river off Avalon, six miles south. Five others were injured, two fatally.

3 KILLED, MANY HURT IN BUILDING COLLAPSE.

Indianapolis, Dec. 6—Three men are known to have been killed, and it is almost certain that several others are dead as the result of the sudden collapse of a three-story concrete building in the rear of St. Vincent's Hospital at about 12:45 o'clock this afternoon.

A number of men, probably twenty-five or thirty, were buried in the ruins. It was known that some of them were lving, as legs and arms could be seen moving under the concrete plaster, scaffolding and other debris.

Firemen, police and others worked frantically with saws and axes to rescue the men in the ruins. The building was being erected for the Prest-O-Life company and is in Harmon street, near South street.

Fire in Debris.

It is believed that from twenty-five to thirty men were carried down in the collapse. There was no way of telling definitely how many men were at work at the time of the collapse as many of them were away at their noon luncheon.

The debris caught fire from a stove in the building and from charcoal burners placed about the building to furnish heat for the workmen. Firemen began throwing water on the ruins, although this was done with caution in order to avoid drowning any of the buried men. It was feared that some of the buried men might be burned.

Ten or twelve men were still unaccounted for when the roll of workmen was called after all those reached had been taken from the ruins.

There was great excitement among the rescuers, but in spite of this fact they worked with heroism with all the implements they could find to remove the debris. Some parts of the building were extremely dangerous for the rescuers as many of the concrete beams were standing but showing signs of falling.

Building Not Half Completed.

The collapsed building was to have been used exclusively for the manufacture of the Prest-O-Lite starter, a device used on automobiles.

The work on the building was not half completed and it was still in the hands of the contractors. The starter company had not moved any of its equipment into the place. The starter device is one in which Prest-O-Lite gas is used in starting autos in place of cranking.

AVIATORS KILLED.

San Juan, Porto Rico, Dec. 3.—Tod Schriver, a well-known aviator, was killed last evening in an exhibition flight which he was making at Ponce. Schriver fell from a height of 800 feet into a cane field and died within half an hour while on the way to the hospital. Thousands of spectators witnessed the accident.

Munich, Dec. 3.—Aviator Reeb was killed to-day in a fall while flying from Munich to Nuremburg.

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WHITE FLAG FLIES INCITY OF NANKING

Nanking, China, December 2.—The revolutionary forces took possession of the city of Nanking this morning after a parley with the imperial government forces, who were in occupation. At midday the white flag was displayed on Lion Fort, inside the walls, to the northwest, indicating that the gunners had joined the revolution.

Ex-President ROOSEVELT says: "The immense moral influence of the Bible, though, of course, infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking."

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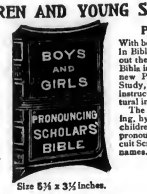

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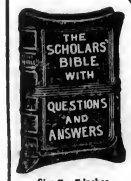

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SPECIMEN OF TYPE

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Straight Shots at Young Men. Gladden.
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Take Heart Again. Meyer.
Trend of the Century. Seth Low.
True Womanhood. W. Cunningham.
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What Good Does Wishing Do? Lindsay.
Why Go to College? Palmer.
Why Grow Old. Marden.
Young Men: Faults and Ideals. Miller.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, December, 14, 1911. No. 49.

A PRAYER.

I do not ask, O Lord, that life may be
A Pleasant road;
I do not ask Thou wouldst take from me aught of its load.
For one thing only, Lord, dear Lord,
I plea; Lead me aright—
Though strength should falter, and Though heart should bleed—
Through peace to light.

A. A. Protector.

FORGIVE.

Oh, man, forgive thy mortal foe,
Never strike him blow for blow;
For all the souls on earth that live
To be forgiven, must forgive.
Forgive him seventy times and seven,
For all the blessed souls in heaven
Are both forgivers and forgiven.

—Alfred Tennyson.

COURAGE, BROTHER.

Courage brother, do not stumble,
Tho' thy path is dark as night;
There's a star to guide the humble,
Trust in God, and do the right.

Let the road be long and dreary,
And its ending out of sight;
Foot it bravely, strong or weary,
Trust in God, and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
Trust in God, and do the right.

—Selected.

NEWS AND COMMENT.

All should take part in Bible study.

Study the Bible for personal profit and spiritual results.

It is a great blessing that not only the old but also the young people can understand God's will and law.

Moved to Berne.—On Tuesday morning, Dec. 12, Rev. C. van der Smissen and family arrived at Berne, Ind., their future home.

Rev. Otto Lichty, at present supplying the pulpit of a Congregational church at Ansonia, Conn., is at present in Stetson Hospital, Philadelphia, where he underwent a serious operation last week. Bro. Lichty is improving nicely and hopes to be at home again with his family by Christmas.

Mennonite Conference. The biennial Menn. Gen. Conference (B) was held at Johnstown, Pa., October 25 and 26. The Gospel Herald, the official organ reported: "The day sessions were occupied in discussion of committee reports, consideration of live questions and attending to such other business as naturally comes up in connection with the work of conference bodies. There was a more general representation than at any previous meeting of the General Conference, though the attendance outside the ministry was not so large as it was two years ago. Great interest was manifested from beginning to end. There were things placed upon the minutes which we believe will strengthen our cause and help our workers to labor more effectively in the service of our Master."

GOING TO CHURCH.

Among some old saws and rhymes this, on the subject of motives which prompt to go to church, is found. It would be well to make a mental note:

"Some go to church to take a walk;
Some go there to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet a lover;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to dose and nod;
The wise go there to worship God."

Herald and Presbyter.

THE SECRET FOR LONG SERVICE.

Recently the firm of D. Saunders' Sons, manufacturers of tools in Yonkers, N. Y., distributed $35,000 among twenty-seven employes who have worked for twenty years or more for the firm. Five who have worked in the Saunders shop for nearly forty years received $2,600 apiece. The others received $1,000 each. One of the men who had been in Saunders' employ for nearly half a century, when asked why he and others worked for so long a time in one shop, answered thus: "Our employers treat us as if we were members of their own family. They are white, all of them. We get a square deal all the time, and, what is more they are appreciative. That is the secret for long service.—The Evangelical.

CITY MISSION NOTES.

Thanksgiving meant something to some of the people of our Mission district. On the evening before we carried baskets (in a suit case) of things to eat to six families that they might have something special for Thanksgiving and that some of them might have anything at all. We went into dark places and little houses where these people live. After a call at one place one of the children there asked if I would take something to one of the neighbors "as they did not have anything to eat." (We are glad that very few Mennonite families know what is the condition when there is not anything to eat.) We brought them something. The man had been sick so there was no income. Grocers and merchants give no credit to customers here. So to be out of work is soon to be out of provisions to many city people.

We went only to the most needy families yet we could have found more if we could have supplied them. We have several families who need food and clothing. We have a good stock of clothing on hand for the winter and can help to make quite a number of persons comfortable. Some families we are furnishing a loaf of bread each day. Some men need meals and a place to sleep; so far we have turned none away. Some men ask for work but we can do but little for them.

We are planning now for Christmas. Our S. S. now fills our forty-eight chairs and we plan for more. We expect to have special services then, having the children to sing and speak of Jesus (not of Santa Claus.) Our plans look beyond Christmas to hold for next year the boys and girls that are drawn to our services when they expect a "treat."

Poor as these people are in material things they are poorer still in spiritual. But these methods of relief give us the opportunity to speak of their soul's welfare. They see a Christian act in our helping them or their needy neighbors. The majority of the people here do not need help in material things but do in spiritual. They show a respect for our work and some are coming to our services. Some hear and accept the gospel message. The number of conversions is increasing. Last Sunday night one of our helpers brought a man in from the street and after a talk and instruction from the Bible he was lead to see and to say that although he had thought he was so great a sinner that God would not forgive him yet now he knows He has forgiven him.

Such results are worth seeking.

E. F. Grubb,

4900 Aldama St., Los Angeles, Dec. 5.

THE RATIFICATION OF THE ARBITRATION TREATIES.

That the treaties will receive the approval of the Senate in due time we have now no doubt. A number of doubtful Senators, after more thorough study of the conventions during the vacation, have already declared their intention heartily to support them. Meantime the Press and the people have been heard from, and it is clear that practically the whole country is strongly supporting the President. It is rare to find such unanimity of sentiment on any public question. The Senators in the different States have been hearing from their constituents in such numbers as assure them that in ratifying the treaties they will be meeting the deepest wishes of the nation.

All those who are interested in the success of the treaties and have not yet done anything, may help to promote their ratification by writing personal letters to the Senators from their own State. The Senators are always glad to know the sentiments of their constituents, and will treat all such communications with respect. We urge our friends everywhere, if they have not already done so, to send letters at once urging the importance of the approval of the treaties by the Senate. Make the communications brief and to the

point, using your own language, even if it may not seem to you altogether proper in form. Besides this, secure the adoption of resolutions by any church, club or association to which you belong and have these sent to your Senator at Washington signed by the president and secretary of the organization. All this ought to be done without delay. Appeal has been made to the people for the support of the treaties, and as the people respond so will be the result. The few who are opposed to the treaties have already got in their work; let the many, who desire to see a long further step taken in the civilization of the world by the ratification of these great measures of justice and peace, not neglect their duty.—Advocate of Peace.

WHY ORGANIZE SECRET SOCIETIES.

Under the heading "Uncle Sam Hostile to Secret Orders" there appears in the Washington D. C. Times of December 2, a letter addressed to Post Office Clerks written by the First Assistant Postmaster General C. P. Grandfield. In this letter he says "All clerks when they enter the service take an oath to well and faithfully discharge the duties of the office to which they are appointed, and to perform all duties required of them, and to abstain from everything forbidden by the laws in relation to postoffices and postroads.

It is incompatible with their obligation to the department that they should assume another oath with secret organizations in the service, which may at any time interfere with the obligations which they have assumed upon entering the service."

The Times states that the Assistant Postmaster General's letter was called forth by the effort of a postal clerk to organize a secret society among his fellows.

The position taken by Mr. Grandfield in this matter is surely to be commended, and possibly more far reaching than would at first be supposed. Were it the law, and enforced, it would close every Masonic, and other lodge that swears its members to partiality. It is well said, "He cannot Serve Two Masters." One cannot justly serve the whole, who considers himself bound to favor a part. The whole Secret lodge system is not only un-Christian, it is un-American. In the McNamara's confession we have but the breaking of a boil on our body politic. Why should men wish to organize a secret society in a country where all are supposed to stand equal before the law? Does not the very suggestion of such a thing savor of vice? Surely the Bible statement that "men love darkness rather than light" because of evil deed, is proven over and over. We are informed that these men who confess murder and arson in a most shocking manner, did not confess until in the trap likely to end their miserable lives on the gallows. Though backed by what was supposed to be a powerful organization, having large sums of money at its command they could not escape the discoveries made. Has the organization that has been standing by these self-confessed murderers no part in their guilt? Everybody knows that it has. Will not this breaking forth make it more apparent that our government should not allow a secret organization in which there is the possibility of what we behold? Truly lodges are not required for any good purpose, and are being used for the worst of purposes! What obligations (so called) these McNamaras may have taken in their lodges are unknown to the writer, but it goes without saying that these leaders were not running about the country dynamiting and murdering as they confess, without an object which now appears.

Wouldn't it be grand if Uncle Sam was hostile to all secret orders! The assistant Postmaster General should have the backing of all good citizens in his effort to prohibit the organization of a lodge that might well be used in making war on what is just and right.

W. B. Stoddard.

Washington, D. C. Dec. 4, 1911.

ARE WE AT THE TURNING POINT OF AMERICAN MENNONITE HISTORY?

Rev. A. Augspurger.

The writer firmly believes that in the story of the prodigal son, the Father clearly foresaw that the best way to cure his son of the discontentment, and to teach him how to appreciate the privilege of the sonship, was simply to let him have his request. Well, it did cure him, but it was a sad experience he had, and while he was making the experience he was all the while bringing reproach both upon himself and his good Father.

This in a measure it seems to me is the story of Mennoniteism. While we have not asked the Father for leave of absence with His blessing, yet, some of us have selfishly demanded a loaf to ourselves. And while we could not agree as to just what part of the loaf each should have, we became divided again. And this operation has been repeated so often, with each division suspiciously eyeing the other, until at last we are becoming heartily ashamed of ourselves and conduct, because of the reproach we are bringing both upon ourselves and the one we represent.

There is in the mind of the writer absolutely no longer any excuse for the Mennonites of America to stand divided into so many small divisions, separate from each other, and thus weakening the whole body. I know that some will argue and do argue, that some of the deeper truths of the Scripture and Scriptural doctrines have thus been preserved which otherwise would probably have become lost, or left in the background. There may be some truth in that argument, but not sufficient to longer justify present divisions if it ever was. Most of the Mennonite doctrines are today being believed and propagated. And the credit does not even belong to us. We have simply maintained these doctrines among ourselves—because we couldn't help it—and those who are today their champions have arisen from another camp. I do not now recall a single Mennonite doctrine that is substantially Scriptural that is not today being accepted by many Christians of other churches.

Non-resistance is being strongly advocated outside the ranks of the Mennonite church. The deity of Christ the trinity of God, the virgin birth of Christ, justification by faith, the new birth, the baptism of the Holy Spirit, Christian marriage and other important church doctrines are equally being taught by other churches besides our own.

When it comes to the matter of ordinances and church government, we differ somewhat in our views. But who, or where is the ecclesiastic court that is competent to sit in judgement as to who is right in the case? If we could find such a court, one in which we could all have perfect confidence in its competency,—but that is hardly possible—the writer so far as he is concerned could without prejudice leave the whole matter for them to decide and would be willing to abide by their decision.

Why would it not be possible for the coming conference of the leaders and appointed delegates of all of the different branches of the Mennonite churches of America to appoint just such a court? I am sure that if this could be done it would mean a long step forward in the direction of gathering together again in one the scattered fragments of the Mennonite church of America. To the writer at least, it seems but the heights of folly for the Mennonites of America to any longer remain in such scattered fragments, which are so often hardly distinguishable, overlapping each other's work and territory.

It has been the writer's privilege to visit some of our brethren of the different conferences through some parts of Indiana and through this visit seeing the struggle for existence of some of our weak Mennonite institutions, he has more than ever become convinced of the need of a closer friendship between those who are so near of kin of the same faith.

If with these fragments the Lord has made a special use of them which He could not accomplish any other way, God be praised for it. But it seems to the writer that we have played more the part of the younger son in the story of the two sons. And now that we are beginning to feel the reproach of it all, let us no longer bear it, but resolve that we will arise and do that which will remove the reproach, both from ourselves and the cause which we represent. On the other hand, let us be careful also that we do not play the uncharitable part of the elder brother and with a mind and heart full of prejudice point the finger of scorn and contempt at those who are attempting to bring about such a reform. The writer for one bids them Godspeed and only hopes and prays that he might live to see the day when the Mennonite family of America will once more be assembled together and working unitedly together.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

"United we stand, divdided we fall," is a stern law of God that can not be evaded. It seems to me that now is the time for action, to build the walls of unity solidly. Now is the time to ring in the change in the history of the Mennonites of America. Why can't we get together? Let somebody answer, why?

—Christian Evangel.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

Home Circle.

THE LITTLE MISSIONARY.

I need not go to India,
To China or Japan,
To work for Jesus here at home,
I'll do the best I can.
I'll tell of His great love to me,
And how I love Him, too,
And, better far, I'll show my love
In all that I may do.

The little waterdrops come down,
To make the flowers grow;
The little rivulets flow on
To bless where'er they go;
The little seeds make mighty trees,
To cool us with their shade;
If little things like these do good,
To try I'll not be afraid.

I'll be a missionary now,
And work the best I may.
And if I want to work for God
There surely is a way.
I'll pray for those across the sea,
My offering, too, I'll send,
And do all that is in my power
This great, bad world to mend.

—Selected.

WHY I ABSTAIN FROM STRONG DRINK.

Because strong drink does injury to the body. It breeds disease. It disturbs, inflames, and exites one or other of the vital organs. Thousands die from strong drink who were never drunk in their lives. Many used to think that whiskey was both meat and drink, not only strengthening but comforting; that it made you warm when cold, and helped to keep you from catching cold when warm. But all that is nonsence. Medical men now tell us that it is no article of food, and can only be of use as a medical stimulant; that there is more real nourishment in a single glass of milk than in a barrel of beer; and when people begin to take strong drink, they form a craving for it that leads them to take it often, and then their bodies get poisoned.

Once a good man told me that when he got his arm broken, it healed all the faster because his body had none of the poison of alcohol in it. Lately I was called in to see a man dying in a hospital. His disease was consumption brought on by exposure when under the influence of drink. And we are told that at least 120,000, or more than all the British army put together, die in Britain every year, not from consumption, but from strong drink. And if you will count you will see that if 120,000 die every year from strong drink, then 356 die every day, and about 15 every hour! Solomon said, "Who hath redness of eyes? They that tarry long at the wine." Therefore, if you wish to have good health and live long, never begin to touch strong drink.

But again, I abstain because strong drink affects the mind. It weakens it, it darkens it, muddles it, deadens it, destroys it. What babblers and half-idiots men become when under the influence of alcohol! How it stirs up all the evil lying at the bottom of the heart! For when a man gets intoxicated, how often he begins to swear and use most horrible oaths and curses! And then how the fighting propensities rise up—leading often to outrage and murder! In Glasgow a poor man was hung on the gallows, because for four hours, under the influence of drink, he kicked, and bruised, and battered his wife to death. And when he was lying in the condemned cell he called in his son and said, "Oh, never touch strong drink, for it was that which brought me here!" It was too late for him, but not too late for you.—Dr. Alexander Andrew, in Good News.

HELL.

The Evangelical has never suffered itself to beinfluenced by the superfine critics who are no longer able to pronounce the words 'hell" and "devil" without craven apologies.

The subject of the future condition of those who pass out of this life in impenitence rejecting the proffered salvation of Jesus Christ, is one of deepest interest and awful fascination.

The Word of God has brought to us the only reliable information concerning the destiny and doom of the wicked that has ever come to our world. But it has left many anxious questions entirely unanswered.

The purpose of the fearful revelation seems to be simply that of holding men back from the fiery abyss. It flashes fire into the faces of the mad crowd thronging the downward road, to drive them back. Thank God for the revelation! He has not left us to make our discovery of hell by blindly stumbling into it.

Let those beware who make a joke of hell. They are playing with fire unquenchable. — The Evangelical.

Marriages.

Basinger—Lora: On Dec. 2 in Bluffton,, Ohio, by Rev. W. S. Gottshall, Clarence Basinger, of Columbus Grove, and Cora Belle Lora, of Bcaverdam, Ohio.

Deaths.

Deaths.

Bucher: On Oct. 11. near Columbus Grove, Ohio, Peter Co. Bucher aged 58 years, 2 months and 27 days. Interment at the Ebenezer Mennonite cemetery near Bluffton, where funeral services were conducted by Rev. W. S. Gottshall.

Bixel: On Oct. 28 near Bluffton, Ohio, Marie infant daughter of Samuel S. and Ellen Bixel aged 6 days, funeral services at the house were conducted by Rev. W. S. Gottshall. Interment at the Ebenezer Mennonite cemetery.

Geiger: On Nov. 1. near Pandora, Ohio, Anna, widow of John Geiger, aged 81 years and 1 day. Funeral services and interment at the St. John's Mennonite church near Pandora were conducted by Rev. W. S. Gottshall.

Amstutz: On Oct. 9. in Ottowa, Ohio, John Amstutz, aged 61 years, 8 months and 8 days. Interment on Oct. 11 at the St. John's church. Funeral services Nov. 5 in the Ebenezer church conducted by Rev. W. S. Cottshall.

Bucher: On Nov. 5. near Columbus Grove, Ohio, Viola, the lovely daughter of Ezra and Elvina Bucher, aged 2 years 8 months and 9 days. She took sick of spinal Meningitis at the funeral of her great-grand mother, Anna Geiger, and was sick only 28 hours. Funeral scrvices were conducted by Rev. W. S. Gottshall at the Ebenezer church.

Yoakum: On Nov. 8. near Bluffton, Ohio, Weston Atlee, son of Vernon and Matilda Yoakum, aged 1 month and 12days, of tonsilitis. Funeral services were conducted at the house by Rev. W. S. Gottshall, interment at Maple Grove cemetery.

Balmer: On Nov. 22. near Bluffton, Ohio, Elizabeth, wife of Benjamin Balmer, aged 67 years 8 months and 20 days, after a short illness of paralysis of the brain. Interment at the Emanuel Reformed church. Funeral services were conducted by Revs. Schlueter and W. S. Gottshall.

Contributions.

HOME MISSION.

a General Treasury:

Aberdeen church, Sask. $17.65; Salem church, Dalton, Ohio, $15; Alexanderwohl church, Goessel, Kan. $37.97.

b. City Mission Treasury:

Garden Tp. church, Kan. $25.10; Anna Albrecht, Pasadena, Calif., $5; Salem church, Marion, S. D. $35; Upland S. S., Calif. $55; Halstead S. S., Kan. $10; Mission friend $1.

c. Church Building Treas.:

Anonymous $1.

Gratefully acknowledged,
M. Horsch, Upland, Calif.

P. S. Of late several of my letters were addressed to Cucamonga. Please send all and many contribution to Upland, Calif.

For Rev. Schneller's Syrian Orphanage.

Bethel Cong., Inman, Kans. per Heinrich Toews. $56.51; Mennonite Cong. at Beatrice, Nebr., per J. H. Penner, $77.83; Friedenstal Cong., Loving, N. Mexico, per Isaac Penner, $26.75; Emmaus Cong., Whitewater, Kans., per Gustave Harder, $80.00.

For Needy in Russia.

Aaron Rich, Alton, Man. $2.75; "A friend" per D. W. Friesen, $1.25; Bethesda Cong, per Derk P. Tieszen, Marion, S. Dak., $160.00.

Gratefully acknowledged,
Harrison Landis, Treas.
Emergency Relief Commission.
Sixth St. & Columbia Ave., Philadelphia, Pa.

FINANCIAL REPORT

of Middle District Conference held at Wadsworth, O., Aug. 27—29, 1911.

Total receipts for meals	$78.34.
Total expenses	$83.15
Collection for mission fund	$13.66.

ANNUAL REPORT OF THE TREASURER OF THE PACIFIC DISTRICT CONFERENCE.

RECEIPTS.

Nov. 28, '10, balance in treas...	$420 69
Dec. 14, St. Marcos Cong. Paso Robles, Calif.....	39 00
Dec. 26, Cong. at Upland, Calif.	50 00
Jan. 1, 1911, John Lichty's Cong. Paso Robles, Calif.....	40 00
April 12, Albert Hilty, Colfax, Wash.	2 00
May 21, Cong. at Menno, Wash.	61 00
May 21, Brethren at Quincy, Wash. by P. R. Aeschliman	5 00
June 4, Jacob Hege's Cong. American Falls, Ida.	17 25
June 7, Cong. at Reedley, Calif.	70 00
June 8, Cong .at Menno, Wash.	19 00
June 21, Conference Collection at Salem Ore.	38 31
Sep. 16, Cong. at Rupp and Warden, Wash.	51 00
Sep. 17, Cong. at Colfax, Wash.	42 35
Scp. 24, Ed. Rubin, Colfax, Wash.	3 05
Oct. 8, Louis Aeschliman....	2 00
Nov. 4, Cong. at Dallas, Ore.	17 15
Nov. 16, Brethren at Quincy, Wash. by P. R. Aeschliman	5 00
Total	$882 80

DISBURSEMENTS.

Since the last Annual report November 28, 1910.	
Dec. 5, to P. R. Aeschliman, Colfax, Wash.	$137 20
Dec. 22, to Jacob Hege, Aberdeen, Idaho	100 00
Jan. 6, '11, S. S. Baumgartner, Salem, Ore.	14 35
Jan. 14, P. R. Aeschliman....	18 00
Feb. 24, J. S. Hirschler, Upland, Calif.	5 00
Feb. 24, P. R. Aeschliman....	16 00
Mar. 30, Jacob Hege.....	30 00
April 6, P. R. Aeschliman....	15 65
April 7, J. S. Hirschler.....	4 00
April 7, P. R. Aeschliman....	8 00
June 20, Jacob Hege.....	33 00
June 20, P. R. Aeschliman....	29 65
July 13, J. S. Hirschler.....	6 00
Nov. 1, Jacob Hege.....	39 00
Nov. 2, P. R. Aeschliman....	26 00
Nov. 10, J. S. Hirschler.....	129 50
Total paid out	$621 35
In the treasury at this date Nov. 23, 1911.....	$261 45
	$882 80

S. R. Aeschliman, Treas.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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The Associate Editor has charge of pages 5 and 6.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Our New

Book Catalog

for 1911—12

is now ready, will mail it free to anyone who will ask for it.

Mennonite Book Concern, Berne, Indiana

For the Mennonite. (Translated.)

A CHANGE.

To Take Place in Accordance with the Decision of the Publication Board.

As already stated in No. 45 of the "Bundesbote," the Publication Board at the last meeting of the General Conference at Bluffton, Ohio, among other things, has decided unanimously to call **Brother Carl H. A. van der Smissen** to the position of **Editor-in-chief of our church papers.**

In announcing this to our respected readers we feel it, first of all, our duty to say that our present editor, **Brother I. A. Sommer** has, during the long term of twenty-seven years served the church in this capacity very faithfully and that the relations between him and the board, during this long time have always been **the very best.** This **we hereby,** gratefully appreciate. But as is **generally** the case, time increases the burden of a task, as the demands made upon our church papers increase, too, from time to time, the Board believed that by the above resolution, it was, both, accommodating Bro. I.A. Sommer and at the same time meeting the increased responsibilities. **In the** presence of Bro. Sommer and in conference with him, the Board decided that after the expiration of his term of office, (on Dec. 31, next) he should remain at his post for another three months to assist the new editor, for which services he shall be remunerated accordingly. In addition the Board has decided that Bro. Sommer should travel in the interests of our Publications whenever circumstances enable him to do so.

It is therefore with great pleasure that the Board introduces to the churches and especially to the respected readers Rev. Carl H. A. van der Smissen, who is widely known and respected, as the new Editor-in-Chief of our church papers.

This is done with the fervent prayer to God, the Giver of all good and perfect gifts, that He may ever be graciously near the Brother in his important work and thus make him a blessing to our people. This is our prayer by the grace of our Lord Jesus Christ.

Wm. J. Ewert,
Sec. Publication Board.

TOPICS FOR THE WEEK OF PRAYER.

January 7-13, 1912.
Suggested by the Evangelical Alliance.

Texts for Sermons or Addresses, on Sunday, January 7.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." —John 15:7.

"Ye have not, because ye ask not— Ye ask, and receive not because ye ask amiss, that ye may consume it upon your lusts."—James 4: 2, 3.

"When ye pray, say, Our Father." —Luke 11:2.

"And praying, the heaven was opened" —Luke 3: 21.

"Prayer and supplication in the Spirit." —Eph. 6: 18.

"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—Matt. 9:38.

MONDAY JANUARY 8.

Thanksgiving and Humiliation.

Thanksgiving for the unshakeable certainty of the fundamentals of the Gospel of Christ. For a world-wide desire among God's children for closer union in the worship and service of Christ. For a quickened interest in the Holy Scriptures, as being the Word of God, which makes "wise unto salvation." For the infallible proofs that life in Christ is a victorious life, and that life apart from Christ is a defeated life. For the earnest longing for a revived Church and an evangelized world. For the gift of the Holy Spirit **and the blessed** experience of those who receive and obey Him.

Humiliation in view of man's pride and self-sufficiency. In view of the delusion that the evil of life lies in man's circumstances, and not in the man himself. In view of the delusion that man can be delivered for his miseries without being delivered from his sin. In view of many lapsing from Christian faith and worship. In view of energy and wealth spent on worldly pleasures and self-indulgence. In view of worldliness displacing spirituality in many churches.

Scripture Readings.

Psalm 62; Isa. 5:8-23; Dan. 9:16-20. Rom. 7: 18-25; 2 Tim. 1: 8-14.

TUESDAY, JANUARY 9.

The Church Universal: Prayer for the "One Body" of which Christ is The Head.

Prayer for a wider conception of the Church as a spiritual institution. That all members of the Church may abide in personal union with Christ as Head of the Church. That there may be faithfulness in preaching the saving Gospel of Christ, which comes from above and works from within. That there may be less of the preaching which seeks to solve problems, and more of the preaching which seeks to save souls. That the Church may realize her call out of the world, in order to understand her commission to go into the world as Christ's witness. That the ministry, the ordinances, and the organization of the Church may be regarded as organs for the indwelling and inworking of the Holy Spirit. That the Evangelical Alliance may more and more be used and blessed of God to keep the Protestant Reformed Churches throughout the world in fellowship with one another. And that the Alliance may increasingly have divine guidance in its world-wide mission to the churches and to the people.

Scripture Readings.

Psalm 85; Isa. 55; 1 Cor. 1:10-27; Eph 4:1-16.

WEDNESDAY, JAN. 10.

Nations and Their Rulers.

Prayer for all sovereigns and presidents, that they may loyally serve Christ and faithfully serve their people. For all magistrates, judges and legislators that they may serve the nation to the glory of God. For the opening of the eyes of the people to see the sin and the shame of gambling, intemperance and impurity. For all who have **national influence in** trade, commerce, labor, literature, wealth and rank, that they may promote truth and righteousness. For all ranks and conditions of the nation, that class conflicts may cease, and that every citizen may live in accordance with the righteousness which exalteth the nation. For the heads of the nations, that they may see the cost, the waste, and the cruelty of war, and be led of God to apply to all national differences the principles of the Prince of Peace. For soldiers, sailors, policemen and all public servants of the country.

Scripture Readings.

Psalm 33:12-22; Isa. 35; Matt. 11: 20-24. 1 Peter 2:9-20.

THURSDAY, JAN. 11.

Foreign Mission.

Praise for the Gospel of Christ as the only and all-sufficient saving gospel for man. For the remarkable waves of blessing passing over many parts of the mission field and the ingathering that is following. For the rapid rise of a native church in many lands, and for the hope that it will soon be a great missionary force. For the blessing of the World Missionary Conference, held in Edmburgh in 1910, the influence of which is felt all over the world.

Prayer that every member of Christ's Body may respond to Christ's need of him, in order that every creature may have the knowledge and offer of Christ's great salvation. That the heathen who is having his faith shattered by western civilization may be saved from western materialism and agnosticism. That young men and women in the home lands may be moved by the Holy Spirit to qualify for the mission field. That the mission preacher, translator, teacher, doctor, nurse, visitor may have the Master's presence with them in their work, and be filled with the Spirit. That the converts may have grace to break at once, with their old heathen life, and to commend Christ by their character and testimony. That the native churches may be trained for self-government, with liberty for the free play of race-genius under the guidance of the Holy Spirit. Let us offer special and repeated prayer for any mission station known to us personally, and for missionaries whom we know as personal friends.

Scripture Readings.

Psalm 2; Isa. 60:1-12; Matt. 28:16-20. (Acts 1:6-11.

FRIDAY, JAN. 12.

Families, Educational Establishments, and the Young.

Prayer for all parents, and, as a preparation for parenthood, that the spiritual side of the marriage covenant may be more widely understood. For fathers and mothers that they may be the companions of their children, with a view to the building up of a pure Christian character. For the early conversion of the young, that lapsing from faith and worship may be arrested. For all Sunday-school teachers, that they may be truly spiritual, and have a high spiritual aim. For all elementary and secondary school teachers, that they may be true Christian men and women, and faithful to the spiritual side of their stewardship. For the continuance of Bible teaching in all schools, and that the spiritual book be spiritually taught. For all the teachers and students in universities and colleges, that the ethical and spiritual side of the culture may be there emphasized, and the pure doctrines of the gospel be taught.

Scripture Readings.

Psalm 34; Deut. 4:5-10; Mark. 10:-13-22; 2 Tim. 3:10-17.

SATURDAY, JAN. 13.

Home Missions and the Jews.

Prayer that Christians may more widely recognize that Christ has given one commission, and that there is an organic union between the home and foreign branches of His church. That all forms of social work among the people may be kept on true spiritual lines. That Christian men and women may see it to be their duty to seek the restoration of those who have fallen, and to bring them to Christ and His worship. For missionaly work among the Jews of all lands. That the persecution of Christ's kindred after the flesh, by those who are called by Christ's name, may speedily cease. That the gathering in of Jews to Christ and His church one by one may go on, and that the church may cleave to the Lord's great promises concerning their conversion as a race in the future. That governments may be moved to take up the Jewish question and devise means to open the lands of their forefathers to Jewish colonization. While we pray for all work that seeks to brighten dark lives, let us especially pray that all Christian workers may see that real rescue work means regeneration.

Scripture Readings.

Psalm. 126; Gen. 12;1-3; John 1:35-51; Rom. 11:25-31.

Editorial.

Liberty is not to be understood to mean the absolute right to do exactly as one pleases. If my liberty interferes with the rights of my neighbor I am a robber and deserve to be suppressed. Scarcely a meeting of the legislature in any of the states committed to the observance of the so-called blue laws but what one finds a determined and persistent effort made to break them or so to modify them as to destroy their power. The Christian Sabbath is generally protected much to the desire and satisfaction of a great majority of the community, but the Sabbath is often attacked in the name of liberty. Like Madam Roland we exclaim, "O liberty how many crimes are committed in thy name!" To legalize worldly occupations on the Sabbath, to make Sunday base ball a perfectly lawful thing to be carried on on the Lord's day, to break down the law which says that the sale of liquor on the Sabbath is a crime are the things for which the Sabbath haters are calling. They say they make their demands in the name of liberty, but is it liberty to make the railroad employes work on Sunday in order that others may enjoy themselves? Is it liberty to force Sunday desecration upon a community the majority of which wants a quiet rest day? Is it liberty at any time to make the way easier and increase the opportunities of the slaves of intemperance to strengthen their fetters?

The meanest man is the one who expects his wife to supply all the religion there is in the family. He is perfectly satisfied to let her monopolize religion, generally he monopolizes everything else. To have religion means to be sacrificing, willing to give up for the sake of others. The man without religion don't give up anything for the good of any one, not even the members of his own household. A religious person is one devoted to the service of love. True love only flourishes where true religion exists. A religionless head of the house is pretty sure to be a loveless individual. That home where the husband is always insisting upon his rights where he insists upon being served first and with the best of all there is is peculiarly cursed. The wonder is that there is any one in it who lives right and serves and sacrifices. The inspiration to such a service certainly don't come from him whose duty it is to take the lead in all good things. The cause of religion demands giving, it demands church going and devotional reading of the word. When the wife prays, reads the word regularly and attends church she brings into the home the atmosphere of heaven. This the selfish husband is willing to enjoy to the fullest extent. Generally he wants the rest to be religious. But how selfish he is! Only the grace of God can change him. We pity the wife who is expected to be religious for her husband. We have nothing but contempt for the husband who expects it.

It is said that Milton's Poems are more praised than read. The same thing may be said of a great many books that have real worth. Some people read that they may be entertained, others that they may be made better and some others again that they may be made worse. The Book of Books is one of those universally known pieces of literature so much admired. Its power is well understood. The good it has accomplished is conceded by all who know anything of the world's progress. But how few read it. There is, of course that shallow knowledge of the Bible that leads to its flippant quotation in almost everything from politics to science but the reading of it as a matter of devotion or for the purpose of satisfying a thirst for knowledge is a practice in which only true Christians indulge. True Bible study is the only thing which will bring about a better world. The light of the World has a reforming power always. The great reformation, which gave us our modern civilization, could never have taken place had not the world been given a Bible in the language that people could read and understand. Every true reformation of character gets its inspiration from the word. Now that the Bible is and has been the most printed book in the world let Christians use every effort to bring theworld to realize that it should be the most read of all books.

GETTING PERSONAL.

The messages the preacher has to bring to his hearers are always personal. Every one who sits under him should feel that he is hearing something for his own benefit and seek to be instructed, corrected, or encouraged as he needs these things. Just how people are to be moved depends greatly upon how the message is brought to them, for it should be the purpose and effort of every public speaker to move his audience. Common sense is a preacher's valuable asset and a lack of it in the pulpit is the cause of a great many failures. In being filled with the notion that he has a personal message for his flock the preacher should bear in mind that tact helps to make it impressive and the lack of it defeats his efforts. Though the people are to get a personal message, including a rebuke sometimes, he oughtto know that better results are obtained by preaching to them than at them. Insults are always out of place and ungentlemanly. The pulpit is disgraced when anything but a Christian gentleman occupies it. We particularly observed the career of a certain unfortunate young clergyman for some time. He was unfortunate in being unjustly treated by those who should have supported him, and was greatly tried by the unChristian conduct of some of his people. His church among ministers, was regarded as a very difficult place to fill, others might have failed as he did in the end but he did not remedy matters or help his own standing by the methods he pursued. In the midst of his troubles he came to the mistaken determination to drag everything of his troubles and the church's troubles into the pulpit. Names were mentioned, wrongs were described in detail and the offenders received the much merited and humiliating exposures. Of course he made a sensation. His audiences doubled in a few weeks and he felt that he was doing a great work. Nothing draws a crowd like burning some one at the stake or a public hanging. But when all that could be said was said and the morbid crowd had its fill, it melted away again, the offenders naturally withdrew quite early from the scene and the poor deluded minister found that he had neither victim to punish nor crowd to watch him do it. Then when he was compelled to seek another field he was loaded down with the additional handicap of having the reputation for having broken up a church. We know that trouble makers are hard to handle at all times and that there are few churches that do not include in their membership persons who dislike the minister and do all in their power to undermine and injure him, but the minister so bothered should find a better way for correcting the evil than carrying his personal fight into the pulpit.

PRAYER.

One cannot play a musical instrument well unless one plays it often. Practice, they say, makes perfect. The same might be said of a trade, of speaking a language, of a thousand other things that some people do well. The fingers, the mind, the tongue must be kept nimble and in constant use to insure success in the worldly tasks we take upon ourselves. In praying the same thing is true. Prayer is something that must be done oftener than once in a while. You dare not forget the touch of prayer any more than that of a key-board. Only a few gifted ones can, even by constant practice, attain to great distinction in art or music or any of those things which develop skill by practice. In prayer, however, a great career is open to all who care to exercise its power. During the civil war a certain Union general was entertaining some friends in his tent. The camp was pitched in sight of the enemy. "How many," the guest asked the general, "are there of the enemy in sight?" "Twenty thousand," he replied. "How many of your men are to be seen?" "Twelve thousand," was the answer. "But," asked the friend, "how is it you dare to expose such an inferior number to the fire of the enemy?" "Because," answered the General, "I only need to give that little instrument on the table there a few intelligent touches and I can bring thirty thousand more over the hills to my assistance."

Prayer is like the little telegraph instrument, one only needs to give it a few intelligent touches and Presto! All the supernatural power of heaven is at our side to help us meet what may to some appear to be the overwhelming power of the evil one.

Katie G.

The uselessness of the attacks that unbelievers hurl against the word of God does not seem to discourage them in their efforts to destroy the only foundation men have to rest upon for their eternal support. Every new generation breeds a new crop of enemies to the world. Once they tried persecution but after centuries of effort they found that persecution wears itself out and ends onlyin confirming the ancient proverb that "The blood of the martyrs is the seed of the church." With the Bible as with the church the persecutors had to come to realize, as Theo. de Beza observed to the king of Navarre, "It is its part to endure blows——but please remember it is an anvil which has already worn out many a hammer."

After persecution comes ridicule, a far more effective weapon than persecution, as many who have been made the laughing stock of men for righteousness' sake have discovered, but even then the world soon tired laughing at that to which it owes so much. The Bible has survived in spite of efforts to overthrow it. Dr. A.T. Pierson beautifully describes the enduring and triumphing of the word so:

Near my native City in America there stands a great statue by the French sculptor Bartholdi, of Liberty Enlightening the World. Colossal and magnificent it rests on its rocky basis, and holds up its massive light, and throws its gleams and beams, leagues across the waters to guide vessels into a safe haven. There was one night during the autumn of the year in which that statue was raised, when upward of 4,000 birds of the night, attracted toward the light at the midnight hour, dashed frantically against the crystal enclosure of the massive lamp and beating themselves into insensibility, fell 150 feet to be dashed on the rocks below; and there they were counted, as the sun rose on the scene of desolation. The Bible is God's rock of ages, and from its summit it lifts the light of the world to send out its beams and gleams across the stormy waters on which humanity is tossed and liable to be wrecked. There are birds of the night in these days that are dashing frantically against God's eternal light, and seeking to put out the glory and the lustre of its shining. They shall only, like the waves that beat against Gibraltar, cleave themselves asunder, while the eternal rock of God stands without a seam or rent, immovably and serene, and still exalts its eternal light like Smeaton's great lamp on the stony cone on the Eddystone rocks, "to give light and save life."

THE BROKEN ROPE.

A company of travelers in Switzerland, with guides, went up some very steep places.— places where but few travelers ventured. They were fastened together with cords at the waist, so that if one slipped he would be held by the ropes fastened to the others. As they passed along the most dangerous points, one of the guides slipped, and they all began to fall down the precipice. After a while one more muscular than the rest struck his heels into the ice and stopped. But the rope broke, and down, hundreds and thousands of feet, the rest went!

And so I see whole families bound together by ties of affection, and in many places walking on slippery places of worldliness and sin. The father knows it, and the mother knows it, and they are all bound together. After a while they begin to slide down faster and faster. Perhaps the father becomes alarmed; and he stops, planting his feet on the "Rock of Ages." He stops: but the rope breaks, and those who were once tied to him by their affection go over the precipice!

On the slippery slopes of temptation, home ties may keep from falling, but when they fail it is too late to substitute others. How many parents wake up in the latter part of life to say, "I have been worldly and unchristian in the discipline of my children. If I had the little ones around me again, how differently would I do!" You will never have them again. That work is done; their eternal state is perhaps decided as far as your influence goes.

How do you suppose that father felt whose dying son said to him, "Father, you have been very good to me. You have given me a fine education, and you have placed me in a fine social position; you have done everything for me in a worldly sense; but, father, you never told me how to die. Now I am dying, and I am lost! Mother's Treasury.

Subscribers who renew their subscriptions in advance for 1912 will receive the Mennonite Year Book and Almanac for 1912 free.

NOTES ON THE S. S. LESSON.

Dec. 24, 1911.

Malachi Rebuking and Encouraging Judah.

Mal. 3:7-18.

Golden Text: Mal. 3:7.

We know no more about the prophet Malachi than what is contained in the book containing his name. He gave utterances to his prophesies some years after Nehemiah had returned to Susa and the reforms which he (Nehemiah(had instituted had fallen into contempt. Our lesson refers to two classes of people; (1) those who think it vain to serve God v. 7-15 and (2) those that feared the Lord, v. 16-18. The first class were guilty of robbing God by withholding tithes while his storehouses were empty and were under the curse of drought and locusts on account of it. In place of being humble under the discipline of God their words were stout against Him. As though hard words could defeat God and make right the neglect and sins of the past. The second class were "those that feared the Law." God's people always find each other. A saint is quick to discover those who can speak the language of the Kingdom. There can be no question about the subject of their conversation. It was God's goodness even in the dark times. It is comforting to know that God has provided a place in His memory for those who are faithful to Him and that there shall be a time when there will be a discrimination between those who served Him and those who did not.

The lesson brings before the reader the important question of giving. All will agree that those who get should give. If God's cause is of any value whatever it deserves and has a right to demand support. The amount to be given was anciently fixed by a system of tithes, but to this was added the demand for the support of the priesthood, for free-will offerings etc. the Jew gave not one-tenth but one-third when he gave it God prospered Him.

People never suffer from too much giving, generally they suffer form too little giving. A piece of silver in the collection, a small subscription for an occasional benevolence, an annual contribution to missions, and a few pennies carelessly flung to a beggar do not purchase God's favor, although they often serve as a bribe to silence conscience. Gifts big or little must come from the heart rather than from the pocket.

When men do their full duty by God financially and give without stint "there shall not be room enough to receive it." Really, God always gives more than we actually need. Even the poorest of us are rolling in luxuries. But if men give liberally with no other motive than to buy the favor of God, they are "off." God does not work for pay. His gifts are prompted by love and love for Him is the only thing He appreciates in His blessings.

The "Jewels" are those who like precious stones shine in a dark background when times are dark and hard and the faithful are conspicuously bright, God prepares for them a time when they will enjoy his favor without the tribulations that once made the way hard. Every faithful saint finds greatest comfort in the fact that God remembers. Every sinner should take warning because the memory of God is as long as eternity and change his ways. Even to the worst there is the opportunity to turn to Him.

NOTES ON THE C. E. TOPIC.

Dec. 24.

The Gift that Transforms the World.

2 Cor. 9:15; Luke 1:46-55.

The world transformed by a gift! Every transformation for good is to be traced to a gift. In a filthy hovel lived a careless, dirty family. Windows were soiled, floors unswept, dishes unwashed and the floor covered with trash. One day a kind visitor left a beautiful bunch of roses. They were placed on the window sill, the housewife wanted them to be seen, for she was very proud of them. Soon she noticed that beautiful fresh roses did not harmonize with dirty windows, so she washed them, but the clean windows did not go well with the dusty floors, the unwashed dishes and the mussed up room, these she cleaned and arranged. Then she noticed for the first time that her hands and her dress were dirty. Soon the hands were washed and she was wearing a clean wrapper. In a few hours the little handful of pure, clean roses given by a friend had wrought a miracle in that house and it was changed from a dirty filthy hovel to a comfortable home with everything clean and sweet. The Christ-Gift always transforms. Those who accept Him are changed, the filth of sin is taken from their lives and they get pure, clean hearts. The pure sinless Christ-child has always been an inspiration creating in men the desire to become as little children and thus gain a part in the kingdom of Heaven.

Love prompts the giving of a gift. Our gifts are given to our loved ones to express to them better than words the sentiment and affections that prompt the giving. "God so loved the world that He gave" is the dearest, sweetest sentence in all literature because it is the act by which He proves to men the affections he has for them deeper than words. Christ gave Himself. He had many other things to give and the world is vastly better for having received them, but to give them and make them mean everything that giving implies He first gave Himself.

The world has been enriched by many splendid gifts from men. Some gave their talents; some the product of their hands; others the product of their brains and others their wealth. The multitudes that rise up and "call them blessed" are a proof that some, at least, are appreciative. Not all, however, have the rare gifts of genius or wealth to bestow but all have themselves to give and the gift of the one who has himself to give makes all the other offerings sink into insignificance. Men are best served by lives devoted to them. It is all that men can give but all men can give themselves. Christ's great love for the world prompted Him to give Himself, so, the only true offering of love possible to bring to Him is the unreserved gift of self.

"I gave, I gave myself to thee,
What hast thou given to Me?"

The Mennonite Year Book and Almanac 1912.

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News of the Week.

DR. GLADDEN CENSURES LABOR IN SERMON.

Columbus, O., Dec. 10.—Censuring the labor unions and labor leaders for clamoring for the blood of the McNamara brothers, James B., and John J., immediately after they confessed to dynamiting the Los Angeles Times building and the Llewellyn Iron works respectively and declaring that if they had announced their present stand toward violence a year ago much of their activity might have been avoided, Dr. Washington Gladden, "the tainted money minster," tonight before an audience of more than 4.000 persons in the First Gongregational church delivered a sermon with "the dynamiters" for his subject.

Dr. Gladden maintained that, inasmuch as the brothers by confessing to their crimes had cleared the atmosphere surrounding the case and eliminating all chance of the labor unions declaring them martyrs, they are entitled to clemency. That the brothers acted under a mistaken impression that violence would aid the labor cause was admitted by the cleric who said that labor's protest against dynamiting and outrages against the property of employers had come too late.

U. S. S. MAINE WAS BLOWN UP BY EXTERIOR MINE.

Washington, D. C., Dec. 8.—The United States battleship Maine, which sank beneath the waters of Havana harbor in February, 1898, as the result of an explosion, was blown up from the outside. This was announced to-day by the naval board which has been examining the wreck. The finding confirms the report of the original investigators, who made a superficial examination of the wreck shortly after the disaster.

The statement given out by the navy department is brief. Secretary Meyer does not believe it necessary to issue any extended explanation of the board's conclusions beyond the flat statement that an exterior explosion was responsible for the loss of the warship and the lives of many men.

This only deepens the mystery of the destruction of the Maine. A mine charged with sufficient gunpowder to blow in the bottom of the ship must have weighed several hundred pounds. To plant such a mine and lay the electrical connections necessary for its discharge would have required the services of a number of men.

M'NAMARAS DON PRISON GARB AT SAN QUENTIN.

San Quentin, Cal., Dec. 10.—The McNamara brothers to-day entered San Quentin penitentiary, where James B. is condemned to spend the remainder of life for his confessed crime of murder, and where John J., secretary of the international Association of Bridge and Structural Iron workers is sentenced to fifteen years imprisonment for dynamiting.

TAR VICTIM TO GET $25,000.

Lincoln Center, Kas., December 12.—It was said today that the damage suit entered by Miss Mary Chamberlain, the victim of the "tar party" of August, will be settled out of court for not less that $25.000.

BRIDE DIES ON TRAIN AFTER FIGHTING STORM.

Denver, December 9.—After a battle of eight days with a blizzard between Utah and Colorado, frozen and insane from fright at the storm's terrors, Mrs. John L. Hadden, a bride of three weeks, died today as a train from Rifle, Colo., carrying her, drew into Denver. The bridegroom has nearly lost his reason.

Mr. Hadden is an attorney of Cambridge, Mass. He and Mrs. Hadden were married in that city recently, and immediately started west for an outdoor honeymoon in Utah and Colorado. Two weeks ago they obtained an open buggy and started on their return from south Utah to Rifle, intending to take a train there back to Cambridge.

On the second day out they encountered a blizzard and were lost. For six days they kept blindly on, fighting hunger and privation, and walking a great part of the distance to keep from freezing until they reached a ranch house near Meeker, many miles off their route.

PREACHER IS GUILTY.

Portland, Me., December 9.—The Rev. Frank W. Sandford, leader of the Holy Ghost and Us Society, was today found guilty of causing the death of six persons on board the yacht Coronet by the jury in the United States district court. Sandford will be sentenced on December 18. The Sandford followers died form neglect and lack of nourishment while the Coronet was on a sea voyage.

GEORGE V CROWNED AS EMPEROR OF INDIA.

Delhi, India, Dec. 12.—India's vassalage to Great Britain was again formally proclaimed to the world today when, in the presence of 100,000 persons, representing some 300.000.000 subjects, 150 native rulers knelt in homage to the head of the alien house of Hanover and Saxe-Coburg.

Amid scenes of barbaric pomp and magnificence, unequaled in the history of India, in the great arena where Queen Victoria was proclaimed empress by Viceroy Lord Lytton in 1877 and where King Edward was proclaimed by Viceroy Lord Curzon in 1903, King George V.—the first reigning English sovereign to visit the far east—announced his own succession to the imperial throne.

So pleased was King George with his reception here that he announced the removal of the capital of India from Calcutta to Delhi.

The fact that every week more than 6,000 natives are dying from plague, that hundreds of thousands are on the verge of starvation, and that the spirit of sedition abroad in the land is repressed only by England's strong display of force was apparently forgotten for the moment.

Splendor Beyond Description.

The oriental setting, the glitter of the royal crowns, the gorgeous robes and jewels of the Indian princes, the thousands of brilliantly uniformed and superbly disciplined troops, and the variclad host of people of hundreds of races and creeds combined to make a series of tableaux of surpassing splendor.

JUROR CRAWLS THROUGH TRANSOM; TIES UP CASE.

Kansas City, December 11.—All the police detectives in Kansas City, together with a number of private operatives, have taken up the trail of Harry Waldron, juror in the second trial of Dr. B. Clark Hyde for the murder of Colonel Thomas Swope. Waldron, having tired of jury service and being unable to escape by legal means, crawled through the transom of his room at the Centropolis hotel and disappeared either last night or early today.

Both sides in the trial are in confusion, and it is generally admitted that Waldron's sudden leavetaking will result in an entire rehearing of the case.

TAFT STARTED U. S. DYNAMITE INQUIRY.

Los Angeles, December 13.—Stories that President Taft had personally ordered the government's present investigation, both here and at Indianapolis, into the dynamiting conspiracy in which the McNamaras were involved, were confirmed here today. The President, when he visited Los Angeles on October 16 was apprised by Oscar Lawler, then an assistant of District Attorney John D. Fredericks, of the strong case built up by the latter against the McNamaras.

The President's action was taken forty-eight hours after he left here. The McNamara trial was then only five days old, but the President was convinced, it is said, of the array of facts gathered by the state. It was also told to him that the McNamara brothers were not the only guilty persons.

MINERS CAUGHT BY EXPLOSION OF DUST.

Knoxville, Tenn., December 9.—A "dust" explosion in the main mine of the Cross Mountain system, near Briceville, early to-day, entombed a large number of workers who had just entered for the day's toil. The mine is usually manned by two hundred miners, but whether all had entered the shaft prior to the "dust" blast has not been determined. This afternoon hope for the imprisoned men had practically been abandoned.

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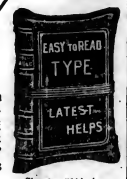

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SPECIMEN OF TYPE

the priests, the Lē'vites, the the singers, the Nēth'i-nims, they that had separated then

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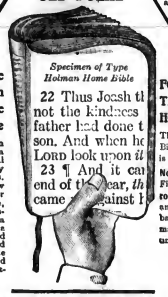

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVI. BERNE, INDIANA, December 21, 1911. No. 50.

NEWS AND COMMENT.

Christmas greeting to all the readers.

Our star is God's Word and Spirit.

True giving includes work, time, money, talent and self.

The new Mennonite church at Berne, Ind., will probably be dedicated early next spring.

On Thanksgiving Day special thanksgiving services were held in the forenoon and in the afternoon at the Tabor church, Goessel, Kan.

A year's subscription for one of our church papers (Mennonite or Bundesbote) will make a very valuable and appreciative Christmas present.

Christmas should mean Christ to Christians and to a lost world. Christ has come into the world to make the heart His home, and to prepare the heart for His heaven.

Rev. J. S. Hirschler, of Upland, Calif., on his way back from the General Conference held at Bluffton Ohio, visited a number of congregations preaching and presenting the worthy cause of the projected sanatorium.

AtHenderson Nebr., on Sunday evenings, during the summer season, the Young People's meetings and English services were held alternatively till Rev. H. D. Epp commenced teaching school. For the present the English services are dropped.

The Conference of the German Teachers' Association will be held at the Alexanderwohl church, on Dec. 28, 1911. On the preceding evening addresses on education will be given by Prof. P. P. Remple and Prof. J. H. Langenwalter.

The Hoffnungsau church at Inman, Kan., recently enjoyed several visitors, among them Missionary Ediger, of Oklahoma, Missionary Linscheid, of Montana, and Rev. L. Schneller, who visited a number of Mennonite congregations in Kansas and other states.

Blessing instead of Curse.—Uncle Sam, who desires to be one of the first ruling powers of the world ought by all means protect his dry territory in his domain. Greater national efforts should be put forth to this effect. A town or a county or a State that has voted dry has a right to protection from invasion by anarchist liquor dealers, as it has to demand protection from invasion by anarchist bomb throwers or from persons having smallpox or the plague.

Friends of peace and advocates of the peace movement would be glad if Congress would celebrate the Christmas-tide by ratifying the great peace treaties that have been before it for consideration with Great Britain and France. What are we doing toward promoting peace on earth among the great peoples that never should be enemies? Let us heed at all times, and especially at Christmas-tide, the teaching of our Lord Jesus: "Blessed are the peacemakers: for they shall be called the children of God."

A High Achievement.—On the Peace Movement which for sometime has been kept in the front ranks of public discussion, the "Christian Herald" has the following comment:

It is beyond all doubt that the nations are moving toward world peace. Today it is the overshadowing theme among statesmen and thinkers. The conviction has taken deep root that war is an evil in any form and that to provoke war is a crime; that the resort to physical violence settles no principle, but leaves untouched the great questions at stake; that religion, civilization, and common sense demand the adjustment of international quarrels by the same judicial methods that apply to States and communities.

No achievement of American statesmanship has reached higher than this which, through our Government's wise and courageous initiative, has given to the peace movement a vitality and substance it never yet possessed. It is no longer a dream; the "desire of the nations" is transformed into reality. By these new treaties of Washington the whole movement is taken out of the realm of distant and intangible things. It is stepping across the border line that divides the methods of barbarism from those of calm, judicial reason. We have established a precedent for the whole civilized world to follow, and under Divine guidance we believe it will be followed.

CHRISTMAS.

Angels now are carols singing,
Christ is born!
Messages of love are bringing,
Christ is born!
Peace and right shall be victorious,
While is told that news so glorious,
Christ is born!

Green the bough it hangs above us,
Christ is born!
Saying ever, "God will love us"—
Christ is born!
Sin and darkness fly before Him,
Sacred Babe—how we adore Him!
Christ is born!

Hear the glee in childish voices,
Christ is born!
Old and young alike rejoices,
Christ is born!
Who would all existence sever
From that joy, returning ever,
Christ is born! —Sel.

ANOTHER YEAR.

Another year is dawning,
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

—Franses R. Havergal.

OLD FRIENDS.

The old friends are the dearest,
For strong are memory's ties;
The distant are the nearest,
When memory magnifies.

The dear old days, the well-worn ways,
By friends together trod,
Awake sweet lays, inspire glad praise,
And turn the heart to God.

—Sel.

CHRISTMAS CHEER THE WORLD OVER.

The following explanations show the great difference of customs at Christmas-tide at different places.

If you were a little Belgian girl arboy, you would fill your shoes with beans and carrots, and set them in the chimney place, for the good Saint's horse. In the morning your carrots and beans would be gone (of course, the horse ate them), and in their place would be sweetmeats.

If you lived in Italy, you would go to the church to see the Bambino, or image of the Christ-child, who is supposed to give the presents.

If you were a little Spaniard, you would hide your shoes and slippers in the bushes on Christmas Eve, and find them filled with fruit and sugar plums in the morning.

If you were a French child, you would find gifts in your shoe if you were good. But if you had been naughty, Noel, who brings the Christmas gifts, would leave instead a whip in your shoe.

And if you live in the United States you will hear something of Jesus, the Savior of the world, or Santa Claus (a fictitious person) according to the teaching and training you have had or with what class of people you are staying.

One of the pleasant customs of the Christmas season is that of making and receiving presents. Do you remember what Jesus Himself said about giving and receiving? These are His words: "It is more blessed to give than to receive."

The greatest gift that was ever given to this world is the gift which God made to us, when He sent Jesus to become our Savior. The best gift which we can make to God is the gift of our hearts and lives.

The Christmas chimes bring gladness, wherever they are heard. Sad indeed is that life into which the thought of Christmas brings no joy. Christmas is the happiest time of all the year, and we ought all to rejoice, for it is the birthday of our King, the Lord Jesus Christ, who was born as a babe in the lowly manger at Bethlehem on the first Christmas day.—It is because Jesus is our Savior that His coming to this world means so much to us. This was the reason that the angels sang at His birth, and this is why we all rejoice when the Christmas-tide comes around.

What precious lesson can we learn in regard to making presents? To be generous in our giving, and to remember especially those who are too poor to make any return for the present which we send them, and we shall find that the Master's words are true, and that there is indeed no joy like that which comes in trying to make others happy. Our joy will deepen or increase as we make others happy, by suitable presents or by leading them to Christ, the Friend of the lost and forsaken.

To all our readers we say, "A Merry Christmas."

BEER AND OPIUM.

The Herald and Presbyter touches the right keynote in the following statement: Protests are going up to President Taft and Secretaries Knox and Wilson against the Government's indorsement of the brewers' congress in Chicago, in October, and the consent of Secretary Wilson to act as honorary president, from presbyteries, conferences, associations and all sorts of religious organizations. If there is no attention paid to these remonstrances it will be an insult to everything that is righteous and decent in the land. The argument, attributed to Secretary Wilson, that this brewers' meeting and business affects the agricultural interests in the land might be used in China to bolster up the opium trade. But the Chinese authorities are too patriotic, too humane, too upright to countenance a traffic which destroys the life and character of its people. If our Government does not wish to be known as occupying a lower moral plane than China it will not use its influence to uphold the infamous trade in intoxicants.

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GIVING AND RECEIVING.

The Bible tells us that it is more blessed to give than to receive. All cheerful givers will testify to the truth of this saying. In the first place it is more blessed to be able to give than to be obliged to receive. Then the consciousness of having given unto others for their relief and, that what is thus given is given unto the Lord, is a blessed one. But it is a sad fact, which is greatly to be deplored, that many are a great deal more willing to receive than to give. They never refuse a gift from others and they desire to receive from God and from the church, but when it comes to giving for others or for the support of the church they are very slow always holding back for themselves what belongs to the Lord and which they by rights should share with others. Even some of those who call themselves Christians are never willing to give unless they can first receive something for themselves.

It is for this reason that all kinds of contrivances are introduced, such as church suppers, socials, entertainments etc., to gather the necessary funds for the support of the church. People attend these and pay 25 or 50 cents, or a greater or smaller amount, for these suppers and entertainments with the idea that they are thus supporting the church, while the fact is, that they are not giving it for the sake of the church but for the sake of their stomachs, their own entertainments, etc., while the least part of what they give goes to the church. They may possibly deceive others, may possibly be deceived themselves, but they can not deceive the Lord. He knows their motive and knows that they care more for their own bodies than for the church or even for Him. They thus rob the Lord of what belongs to Him, the church of what they owe her and themselves of the blessedness of cheerful giving. It is robbery all around. No one has a special benefit from such giving. And what is worse, the Lord does not approve of it and the church which makes use of these methods to raise the necessary church funds robs itself of the blessing of the Lord.

We hear a great deal about tainted money, which means money procured by unjust means. Many churches refuse to accept such money for church purposes. The question may well be raised whether money procured for church purposes by suppers, socials, entertainments etc, is not tainted money in the sight of the Lord? Would it not be better to pay 25, or 50 or 100 cents, or any other amount, direct into the church treasury than paying the same amount for a church supper, social or entertainment knowing at the same time that the church at best will receive only a small percentage of that which is given? Will it not be of greater advantage to the church and to our own benefit to raise the needed church funds in a way approved of the Lord than to make use of all worldly devices to raise them? The approval of the Lord and the blessings from above will in the end amount to a great deal more for the benefit of the church than all the caterings to the carnal desires of man. So thinks

One who believes in giving without receiving.

CHARACTER.

Ecclesiastes 7:1; Proverbs 22:1.

King Solomon, to whom the authorship of both Ecclesiastes and the Proverbs is ascribed had a large experience in life and well knew that all mere human pursuits, when made the chief end of life, were as contrasted with the real blessedness of true wisdom or true character and life, insufficient for the desires of man's higher nature, created as he is in God's own image.

The true man has a longing and a desire in his soul for a true character; a godly mind, a godly life. He longs not merely to have a reputation among men, but to be what a true man is in the eyes of God, that alone is character. As John Gough says, "Character is what a man is before God and his Judge, and only himself can damage that. His reputation is what men say he is, that can be damaged, but reputation is for time, character for eternity."

Therefore a good name in God's sight means a good character and as such is better than precious ointment, (Eccles. 7:1.) and something more to be desired than silver or gold (Proverbs 22:1.) It behooves us then when as young people we start out in life to bear in mind that the best capital a young man or young woman can have is a good strong Christian character; a character that is built on the rock of Jesus Christ, a character that will by His help grow and develop and will stand the test of a lifetime.

Of such men and such women the world is in need today. Men who have stapability of mind, of heart, of faith, men who have ready hands, men who have honor, men who will not lie; men who knowing true character and its worth, will bend all their God given energies in its still higher development.

As such alone can we wholly fulfill our duty to God and our fellow men. Men of strong character have a wonderful influence on humanity, on society, and a distinguished Frenchman once said, "Men succeed less by their talents than by their character. There were for example scores of men a hundred years ago who had more intellect than Washington, and yet he outlives and overrides them all by the influence of his character.

And then after all the best legacy we can leave to our children and to posterity, is the memory and the influence of a good strong staple Christian character, a character that has stood the test of a lifetime and will still live on, for a character built on the rock of Christ, the rock of principle, will be a continuous and never ending agency, surviving the man who possessed it, and will have a posthumous influence on those whom he has left behind, he having as the poet says left footprints on the sands of time because of his shining and spotless example and life.

G. P. Shaw.

East Greenville, Pa.

Subscribers who renew their subscriptions in advance for 1912 will receive the Mennonite Year Book and Almanac for 1912 free.

ALFALFA AS A WEED KILLER.

For a long time practical farmers have known of the great usefullness of commen clover as a weed-smothering crop. A heavy crop of clover in its full development so completely shades the ground that young weeds die. There are, of course a few kinds of strong-growing weeds that live through the smothering ordeal, but most varieties perish.

As a weed killer alfalfa far surpasses red clover. Being perennial it is left to stand three, five, ten, or more years. On account of its remarkably rapid growth it gives three, and some seasons four, hay crops between the first of June and the late autumn. Now, no self-respecting weed, however vigorous, can stand to have its head cut off close above its feet three or four times during the summer before it ever has a chance to ripen its seed. The annual weeds soon disappear. The alfalfa plant is longer lived than any of our common perennial weeds. Even the strongest-growing perennial weed plants die after a few years of unequal struggle in a good alfalfa field, even before the alfalfa plants have reached their full development.

From the very start of a good meadow the weed plants decline, while the alfalfa plants improve under the frequent mowing and occasional disking necessary in good management of the crop. This is a quality of great excellence which new alfalfa growers will appreciate more and more as they gain by experience.—Farm and Fireside.

THE MIRACLE OF LIFE INSURANCE.

A brother sends us a number of circulars extolling the wonders of life insurance. One point which attracted our attention was the remarkable claim made along the financial lines. It was made absolutely plain that an investor can not lose. One case was cited where a man took out a policy for $1000. For every $100 paid in premiums he had already received dividends amounting to $138, and the face of the policy still remained to pay to his widow or children after his decease. Besides this (here are a few things on which the circulars were silent) agents are paid a very liberal fee for their services, officers are paid enormous salaries, and the net profits of the leading life insurance companies in the United States are, according to their statistics over $200,000,000 annually. But where does all this money come from? Everybody seems to be making money—companies getting immensely rich, agents being liberally cared for, officers bountifully paid, legislatures made happy, dividends amounting to more than the amount of premiums paid in piles, piles of money left to dry the tears of widows and orphans. Where does all this money come from? Does it grow? Does somebody steal it? Is there some inexhaustible mine from which the companies can draw at will? Or shall we just call it a miracle and dismiss the subject?—Gospel Herald.

THE MINISTER HIMSELF.

Every minister should study to treat himself well. Himself is his capital,—the gold currency of his life. He is in demand according as he himself is above or below par. He must respect himself. Position, wealth, brain, nothing can compensate the loss of self-respect. This self-respect must always be modified by the fact that he is a messenger of God. A minister cannot lend his ear to coarse jokes or vulgar stories and maintain his character. God must not be ashamed of him, and man will not be. Self-respect is not egotism. The one is gloriously divine; the other is basely human. A minister should be "clothed with humility," not with eccentricity. This last has reference to habits, manners, dress. He must act and look like a minister or at least like a well behaved, neatly dressed man, not a dude, or a clown, or a sloven. Some ministers delight in being odd, or in imitating some one more noted and seem determined on making apes of themselves. Imitators are likely to lack brains, and take on the faults and vices, not the excellencies and virtues of the original. It were better far to study the agreeable and to learn the secret of being loved by the people.

The ideal minister is a gentleman—a Christian gentleman. He is the friend of man; the friend of sinful man; His habits must become a man of God. Any habit that injures the life forces tempts the appetite, corrupts the youth, degrades the pulpit, afflicts the sensitive and delicate or unfits one for the presence of the sick and dying, ought to be totally and forever discarded by the minister.

A minister has no business to have weak points that hinder his usefulness and acceptability, while the grace of God holds out. He, above all men, should lay aside every weight, as well as the sin that does so easily beset him. Paul says: "Be thou an example of the believers, in word and conversation, in charity, in spirit, in purity." Having studied himself he will the better appreciate the wants, the sorrows, and the sins of others. The minister will not lord it over God's heritage. Like a tender shepherd he will be near all his flock. His officials will be his counselors; his members his co-laborers. He is related to all by a holy kinship, and he must assert this kinship by association and consecration. — Northern Christian Advocate.

The moon in an eclipse complained to the sun, "Why dost thou not shine on as usual?" I am shining as I always do," the sun replied, "but don't you see that the earth has gotten between us?" So it is with the believer when in darkness. God has not hidden his face nor ceased to shine, but the earth with its carnal interests and cares has come between.—Selected.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1913.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

SOME GOOD THINGS TO HAVE IN CHURCH.

A preacher who belives in God's divine word as the infallible guide.

A preacher who knows Jesus Christ and will point me to him.

A pastor who will call on his people, but not bore them with his presence.

A pastor who thinks more of the flock than he does of the fleece.

A choir that will sing from the heart and sit still during the sermon.

The sunny, cheerful folks who arrive on time and take part in the service.

A sexton who watches the thermometer and the ventilation.

People willing to watch, work and wait.

A treasurer who can keep his accounts strait and pay bills promptly.

A man who is willing to do small jobs out of sight of the crowd.

Young men who do not feel humiliated if found in the act of worship.

Parents who believe in the salvation of their children and who pray for it.

Members who crucify themselves for the glory of God and the good of His canse.

People who know they have passed from death unto life because they love the brethren.

A Sabbath school superintendent who is anxious for the salvation of his scholars.

—Ex.

It seems to be a luxury with some people to cherish feelings of hatred and revenge, but it is a luxury that may cost a fearful price in the end.

PROGRAM OF MINISTERS' MEETING.

The Ministers of the Eastern District Conference of the Mennonite Church will hold a Ministerial Meeting in the First Mennonite Church, of Allentown, Pa., on December 27 and 28, 1911, when the following topics will be discussed:

Wednesday Evening, December 27.

7.45 Song Service, conducted by the Pastor, Rev. S. P. Preheim.

8.15 Sermon by Rev. N. B. Grubb, of Philadelphia.

Thursday, December 28.

9.30 Devotional Services by the Chairman.

10.00 The greatest need of our churches today. Rev. W. H. Grubb, Quakertown.

10.45 Special Evangelistic meeting. Why and How? Rev. A. S. Shelly, Bally, Pa.

2.00 The Value of Mennonite History and Literature to our Church. Rev. S. M. Grubb, Philadelphia.

3.00 What is Church Discipline, and to what extent should it be practiced? Rev. A. B. Shelly, Quakertown.

3.45 Have we not too many auxiliaries in our churches today? Rev. A. M. Fretz, Souderton.

7.45 Service of Song conducted by Rev. H. W. Shelly, Richland Centre, Pa.

8.15 Sermon by Rev. J. W. B. Schantz, of Schwenksville.

9.00 Closing Consecration service.

The members of the church are most cordially invited to attend these conference sessions.

Marriages.

Petter—Kinsinger.—On Nov. 28, 1911,in the chapel at Cantonment, Okla., by Elder Gustav Harder, Whitewater, Kan., Missionary Rudolph Petter and Missionary Bertha E. Kinsinger.

Baumgartner—Corfman. —On the afternoon of Nov. 30, 1911 (Thanksgiving Day), by Prof. J. H. Langenwalter, at the former home of the bride near Halstead, Kansas, Miss Elizabeth Baumgartner and Thomas Corfman.

Deaths.

Latshaw.—On Dec.9, 1911, in Bechtelsville, Pa., Webster Monroe, infant son of David H. and Mary Latshaw, aged 5 months and 9 days. The funeral services were held on Thursday, Dec. 14th at the house and in the Mennonite church, Bally. Sermon by A. S. Shelly. Text: Mark 10: 16.

Shelly.— At Quakertown, Pa., Isaac H. Shelly, aged 81 years 6 months, 9 days. Obsequies were held and interment made in the Quakertown Union cemetery on October 19th 1911. Rev. John A. Beidler spoke in German and Rev. A. B. Shelly in English at the house of mourning, and Rev. Ulrich in English and Rev. Rosenberger in German in the St. John's Ev. Lutheran church Quakertown.

Taylor.— On December 2, 1911, at Quakertown, Pa., Elmer R. Taylor, age 36 years, 7 months. Funeral services were held at his late home and in Bethel United Evangelical church, Quakertown, of which church the deceased was an active and devoted member, on December 7th. Revs. J. K. Hoffman and G. W. Hangen spoke in English and A. B. Shelly in German

Contributions.

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FAREWELL WORDS.

After our valedictories in the "Bundesbote" wich we edited twenty-four and twenty-seven years respectively we can be brief here, for our regular service for the Mennonite lasted only a little over six years. We never had apprehended taking up also this additional work, but in order "to help out" for a short time we complied with the request of the worthy Publication Board who assisted and encouraged us in every way possible and treated us very kindly and nobly during the whole time of our service.

On account of much other urging and pressing work we often felt that we could not fully do justice due to this periodical. could not reach the desired ideal standard that a good, first class church paper ought to have. The work, however, was not only agreeable to us but pleasant, and we enjoyed it more than was anticipated.

It affords us now great pleasure to express here our profound thanks to the Associate Editor, the Publication Board, all the correspondents, co-workers, readers and particularly to the editors of the many valuable exchanges. With these closing words our prayers and best wishes, for this life and the life to come, go with you all. Above all we desire to bless the Lord, the Father of lights, the "Giver of every good gift and every perfect gift."

Dear readers who are of the mind of Christ Jesus, let us not be deceived but let us watch and pray, live and labor faithfully for the welfare of our fellowmen for the glory of God and the upbuilding of His Kingdom, and cherish in our hearts the precious saying: "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

I. A. Sommer.

Correspondence.

Quakertown, Pa., Dec. 15, 1911. —An extremely interesting and inspiring Union Thanksgiving Service was held in Bethany Mennonite church at this place, under the auspices of the Quakertown Ministerial Association, on Thanksgiving evening. The church was well filled by members of the different churches of the town. Sermons appropriate to the occasion were preached by Rev. I. O. Schell, pastor of the German Reformed Church in German, and by Dr. Rhoda, a blind Evangelist of the United Evangelical church, from Philadelphia. A number of other ministers of the town were present and took part in the conducting of the services.

Another union service was held at the same place on the evening of December 13th. This was the monthly meeting for men, instituted by our Ministerial Association. The meeting, though not as well attended as some of the former meetings of the kind, held on Sunday afternoons, contained representatives of the different churches of the town, as well as some others, who all listened very attentively to an able address delivered by Brother H. Maxwell Kratz, of Philadelphia, on the subject: Why do I believe the Gospel of Jesus Christ. Brother Kratz is a masterly speaker and kept the closest attention of his audience from beginning to end. He presented some of the most logical and convincing reasons why a thinking person can not do otherwise than believe the gospel. He showed that the reasons generally assigned for unbelief are all very vage.

At a meeting held by the members of our Young People's Society of Christian Workers the following officers were elected for the ensuing six months: President, Dr. William G. Moyer: vice president, Willis F. Moyer; secretary, Miss Pearl Moyer, treasurer, Joel S. Ball; organist, Miss Getrude Moyer; assistant organist, Miss Miriam Jarrett. Several of the members of our society attended the union society meeting of Young People's societies, held in the new Bethel Mennonite church at Perkasie, on Wednesday evening, December 6th. A special meeting of our society is to be held on Sunday evening, December 17th, which is to be addressed by Brother Franklin K. Moyer, of Souderton.

Cor.

Bally, Pa., Dec. 15.—No one among the readers of the Mennonite, probably, will think to have reason for faultfinding on the score of too much space being occupied by frequent correspondences from Bally. That some especially the Editor, may at times have thought the opposite is quite possible. In any case we must not take up time and space in making excuses. A report of a few occurrences in the work of this charge with some thoughts pertaining thereto is the object of this writing.

During the days of the Pastor's absence attending the General Conference at Bluffton, O., the oldest member of the congregation was called away through death. It was Mrs. Anna Stauffer nee Hunsberger whose husband, John C. Stauffer, preceded her into the life beyond more than fifteen years before. Thus the ranks of the senior members are continually thinned by the dropping out of one after another, and as constantly refilled by the moving up of others into these ranks as year after year is added to their age. Silently, almost unnoticeably, yet irresistibly, like the onward moving of an Alpine glacier, the membership of a congregation, a family relationship, or a community moves on from youth to old age, from the cradle to the grave. Before we can realize it we are counted by right of years to "the old people." though, praise the Lord, we may, if we will, in our spiritual makeup and experiences retain the best qualities of youth even through the years of declining physical vigor. Waiting on the Lord, we keep renewing our strength so that we can not only walk and run but even soar like the eagle on the wings of sanctified thought and holy imagination.

Only a few days ago we were reminded of the fact that while the span of life may run close to the century mark, it may also be very much shorten—that the day of death may follow even quite close upon that of birth (see obituary). What compensation there will be on the other side for such brevity and seeming incompleteness here, the loving Father knows and we shall learn when we shall reach that shore.

In connection with the Fall commission service ten young people were added to the number of the professed followers of the Lord. May they all be the Lord's not only in name but in living experience, that with Paul they may indeed know Him whom they have believed. Three of these hold their membership in Boyertown, the other seven in Bally. A fourth addition at the former place was a man in the seventies who for many years has been a regular attendant at the meetings for worship and the preaching of the word. O the long-suffering patience of our God, to keep calling thus even until the eleventh hour. How graciously He delayeth even the final consummation of the day of judgement not wishing that any should perish but that all should come to repentance" (2 Pet. 3: 9).

On Thanksgiving Day Brother Maxwell H. Kratz, of Philadelphia, came by invitation of the pastor and gave in both churches an earnest message appropriate for the day setting forth some of the national blessings for which we have reason to be thankful. We had an added reason for thankfulness in the privilege of listening to such a forceful appeal from a consecrated layman.

Another visit which was much appreciated was that of Rev. S. P. Preheim, of the Allentown and Upper Milford charge. For most of the members this was the first opportunity to learn to know this messenger of the Lord who has come into our conference from the West, a brother in the faith whom to know is to love and appreciate.

The Ladies Mission Society has been newly and more fully organized for more systematic activity. They will meet regularly once a month for sewing and the transaction of necessary business, with such extra meetings as may be called from time to time. New enthusiasm has been aroused by this forward movement.

The Christmas service for the Sunday school and congregation at Bally will be held this year on the evening of Christmas Day, In Boyertown on Christmas morning.

PRESENT DAY MISSIONARY OPPORTUNITIES.

It does us good, occasionally, to get our eyes off of ourselves and see what other people are doing. We are all interested in spreading the gospel. Would it not be profitable for us, this evening, to read the signs of the times in the world at large?

A great scene is being enacted right before our eyes in the breaking up of the old regime in China. And Christianity is greatly concerned in it. The leaven of a new national life is powerfully at work and China is to become one of the leading nations of the earth. Our interest in it is to see that we do our part to make it a Christian nation.

There are now in China some 4600 missionaries of evangelical churches. This number should be at least doubled during the next three or four years. Great stress is being laid on union educational work. The only hope of Christian

schools and colleges continuing to maintain their position of leadership in China is that they shall become union schools and colleges and universities instead of denominational institutions. Much of the present intellectual awakening of China must be attributed to the direct and indirect influence of Christian missions. The missionaries have a greater hold upon the people than any other class of foreigners. The quarter of a million converts now gathered, indicate the infinite power of the gospel they preach. The church of our day can plant the Christian banner in every community of this vast empire, if it will. Do you know of a greater opportunity for the investment of one's life or one's possessions than in the spiritual emancipation and uplift of the Chinese Empire?

While we are recognizing and responding to the opportunities in this the most Oriental of the Orient, our attention is directed to another land of great need, where the clash of arms is heard, and upon which the eyes of the civilized world are centered—Tripoli. To-day we are witnessing the breaking up of Mohammedan power. It was bound to come, sooner or later. It will not disappear from the earth as yet, but it will be crippled. This is what will come out of the war between Turkey and Italy over Tripoli. Two Christian agencies are at work in Tripoli—the Roman Catholics and the North African Mission of London. The Catholics work mostly among the Italians in the city of Tripoli and have made comparatively small inroads into Mohammedan minds and ways. The North African Mission of London has six missoinaries who are ordained, six missionaries who are ordained, hospital with fifty beds, a dispensary, sewing classes for girls and athletics for boys. Although work was started in 1884 conversions have been few.

Mohammedans are about the hardest people with whom to labor, with the fewest converts and least satisfactory results but in time they will be won as the efforts of missionaries in Turkey are proving.

When we realize all the civilizing forces, all the facilities for betterment in society, that have entered Turkey, through missionary agencies, we must acknowlege that Mohammedanism can be pierced, it will eventually give way to the benign sway of the Christ. The missionaries in Turkey have preached and taught liberty, equality, fraternity and the rights of man: they have aided the material and intellectual betterment of the people; they introduced the telegraph, sewing machine, printing press, agricultural implements, built hospitals; started schools; established churches; and so preached the word of God and lived the Christ life, that the present generation of bright and promising Turks are supporting their own native churches, having learned to be earnest, industrious and self-respecting.

How far-reaching is the gospel of Christ! It is world-wide. It excludes none and while we are rejoicing in the uplifting of our far-away Eastern brothers and sisters, let us not forget those just south of us at our very doors, we may say, for in Mexico, the country of revolutions, the golden opportunity is at hand. Of course you understand that for centuries the Roman Catholic church has been supreme in Mexico. The natives have been kept in ignorance and superstition. Protestantism has been excluded until recent years, but with the gradual entrance and advance, light has come and the Catholic church is losing ground daily. The number of Protestant communicants is increasing rapidly. Day schools and Sunday schools are well attended. A native ministry of strength is being raised up who in their language will rank with the best preachers to be found in this country. They have power over their audiences and are doing a great work. There is an understanding among various denominations in Mexico that there shall be no overlapping of teritory. Many sacrifices stand back of this work, but the harvest is being garnered, and if you do not belive that missions pay, go and see Mexico, among other places, and remember that the best is yet to come.

Still a little closer home, we have the work among the Indians, in Oklahoma, Wyoming, California, Arizona, New Mexico, and elsewhere, with which many of you are personally familiar. The mission workers exercise great patience in overcoming the ingrained savagery, prejudices, superstitions and race hatreds, but these traits are being eliminated. The new generation is not so bound to the old order of things, and the future will show more decided results, more converts and more Christianity in the race which has so greatly suffered and caused others to suffer.

All around us are those who have come from foreign shores. Perhaps we may not make much headway in Christianizing them directly, but our daily lives are telling for or against the Christ we profess to love. We can be missionaries in our own homes and in our community by being true to all the light we have, and by striving constantly to enlarge our intellectual and spiritual horizon. At first consideration, we may not think the present political changes and unrest of any significance to us personally, but in as much as they affect the religious atmosphere, they affect us.

Do not the facts as we have heard them and as we know them, bring us face to face with a gigantic opportunity? Are we willing to get under this more than human responsibility? Then let us never by thought, word or deed, discourage missionary effort in any way. Let us give intelligently, of our money, our sympathy, our cooperation, our prayers, to spread the knowledge of this gospel which is the power of God unto salvation to every one that believeth.

Mrs. D. Weber,

Upland Cal.

IS IT WELL WITH THE BOY?

There never was a more piteous and at the same time a more helpless wail than that of the patriarch when he cried, "O Absolom, my son, my son, would God I had died for thee." Many a father since David's time has had occasion to repeat the same wail when he looked on the ruins of a once hopeful life. The time has come when we must ask ourselves whether it is all well with the boy or whether the church and Sunday school must share the blame when the boy has sowed his wild oats and does not follow it up with a good seed-bed of sound wheat. The State and the nation has always looked to its young men to bear the brunt of her burdens. The Civil war is said to have been fought by young men and the fact that there are with us to-day, after a half century has passed by, a goodly number of that Grand Army of men bears out this fact. The State will look to her young men in the future, not to bear the sword and musket, but to perform her works of peace. But they must be manly men. None other need apply. These men will be drawn from the ranks of the boys of to-day, for the men now bearing the burdens will soon lay them down.

The Church of the past has owed much to the work of her young men. When God wanted a leader for the people who should be a man after his own heart He selected a boy who had learned the lessons of life well. Even Christ called among His disciples young men for the planting of the seed of the kingdom. One of the most faithful ministers of the New Testament was Timothy, who had learned the Holy Scriptures from a child: It is then but reasonable to say that young men must have a large part in the church of the future, and all her leaders and workers must come from the boys of our own Sunday schools of to-day. There is absolutely no other source from which the church may hope to draw.

The great rank and file of Christian men and women that comprise our church and provide our Christian homes to-day will pass away ere long and their places must be taken by the boys and girls now making up our Sunday schools. What if these boys and girls should fail us, or if the church and Sunday school should fail to perform their duty towards them and they should drift outside of the church. The fact is that there are forces at work trying to get the boy from our home and our Sunday school. The saloon wants the boy and must have somebody's boy to keep the business going for their patrons can not last very long. One need but to look with half an eye to see the inducements the saloon offers to our boys to recruit the ranks of the great army that is losing several hundred men every day. The cigarette habit is reaching out for the boys and like a hungry fiend grinds them down and hurries them to a pitiful doom. The great world of impurity is seeking its recruits among the pure and innocent boys of the Sunday schools and bids them to take a place in the ranks of stained characters and blasted lives. The great world of infidelity and doubt reaches out and lays hold of our boys and points out the ranks for truth and righteousness as weak and unheroic and bids him to seek peace in infidelity and doubt. just as he chased the end of the rainbow in his childhood or reached out his hand for the moon. The reckless and indifferent world, that sees nothing in the church and Sunday school to attract a strong man is seeking recruits from the boys of our Sunday school. We repeat. what if these forces should draw our boys and girls from the Sunday school, where would we look for the church of the future. We might close our eyes and say, Peace, peace, but there would still remain the same problem and there would be no peace. The fact is, these forces arrayed against the Christian manhood are using every means in their power to rob the church of her boys and girls and the question becomes a pertinent one, is it well with the boy.

(To be concluded.)

NOTES ON THE C. E. TOPIC

Dec. 31.

Things I Want to do Better Next Year.

Phil. 3: 12-14.

It seems strange to talk about next year. The present one has been so short. We wonder if the next will give us as little time to do all we intend as the present has done. We are impressed with the awful responsibility a minute brings. Those we have improved blessed us; those we have neglected or blackened with a shameful record seem to rise up like so many ghosts to accuse us. But the sheet for next year is still white. Our resolutions are needed to cover it with an honorable record. No one has ever attained to an honorable record without first having made the resolution. But resolutions may fail, in fact, many of ours are failures. God has given us the opportunity to make our resolutions mean something more than mere determinations or words. Their failures are upon us, not upon God. He is ready to help us carry them out if we but half try. Let us then, first of all, determine to use all the help that God gives us and make this coming year the best in every possible way.

One of the common faults with mankind is that they "having eyes see not." We want to learn to use our eyes well to the glory of God. Let us exercise them and improve them in seeing opportunities to do good. There are miseries which we scarcely ever suspected. Let us try to see them and help those afflicted with them to bear them. There are those whom anyone should know need the kind word, the sympathy, and the appreciation that come from a loving heart. Let us determine to see the people of this sort. We need to look better to ourselves. Our own house needs cleaning before we can suggest a similar need for our neighbors. It may need strengthening and repairing. Let us go into the new year determined that our neglect shall not be a reason why we must bear trouble, distresses and disappointments.

Another thing to be minded is that "having ears and hear not" is a possible misfortune into which we may fall. It is right not to hear certain things. When there are shady rumors, nasty suspicions, foolish or filthy jests around it is wisest and best not to hear them, but we can hear better next year if we are ready to be a sympathetic listener to those who are in trouble and need a friend to tell it to; when we are ready to go out of the way to find out the truth, the whole truth and the truth alone and when we are keyed up to feel the voice of conscience telling us our duty.

Giving may be improved next year. If we are in earnest about giving "as God hath prospered us" we will try hard to be prosperous in order to be able to give more. The study of the word may be better done. It is a mine from which we can always take the gold; why not go after it? Without the word we are helpless when temptation comes. With it we have a weapon that makes the devil flee. Prayer is always necessary. Without it nothing can be done. We want to pray oftener. We want to seek the gift of praying as God wants us to pray. This spirit of prayer when we desire it comes in answer to prayer.

NOTES ON THE S. S. LESSON

Dec. 31.

Golden Text, John 1: 9.

Lesson 1. Ezekiel a watchman. We are responsible creatures. Our neglect may bring miseries upon many innocent persons, our faithfulness to our trust may prevent distress and troubles, both now and in the hereafter. To be faithful means reward; to be unfaithful means condemnation and punishment.

Lesson 2. Life giving Stream beautifully suggests in prophetic figures the triumphs of the gospel, the growth of the Kingdom in the waste places of the earth, the Christ going on through the ages, "conquering and to conquer." The places where death and desolation are supreme, are to teem with new life to the glory of God. A beautiful missionary lesson.

Lesson 3. Return from Captivity. God does not forget His promises. He remembers His people. Though they sin He is ready to prosper them again when they return to Him. God uses even those who do not know Him to carry out His purposes. Kings and princes are His puppets.

Lesson 4. Foundation of Second Temple Laid. The joy of the builders and the sadness of those who remembered the glory of the former house are strange contrasts but common in life. Those with life before them are happy. Will their joy be lasting? The aged live in the past. Regrets often are their lots. Need we live so as to regret the things we have missed in our youth? The building of the temple suggests the building of character. How are we to build? Read 1 Cor. 3.

Lesson 5. Psalm of Deliverance. Past blessings are always a reason why we should rejoice in the Lord. He has freed us from sin's captivity. It is the greatest reason on earth why we should be happy. "He will speak peace" indicates that our God is a God of peace that His choice gift is the "peace of God that passeth all understanding." "Fear of God" "truth" and "righteousness" are a trinity of virtues that bring contentment and make us right with man and God.

Lesson 6. Esther Pleading for Her People. Note the steps which this weak little woman climbs; 1st, she thinks of her own peril. That is not a heroic beginning but most of us begin at this low step; 2nd her peril makes her serious; 3rd, in her serious mood she begins to think of duty, (verse 14). 4th, there awakes in her a desire to do the thing for which God called her. 5th, this desire to do her duty reaches heaven and is answered. God sends her a suply of courage. 6th, she takes the first steps and God sends courage for the next."

Lesson 7. Belshazzar's Feast and Fate. Belshazzar had opportunities such as come to few men. He blasted his opportunities, neglected his country and duty in a time of public danger. In his vanity and sin he brought down the wrath of the God who made him what he was. Drunkenness in his case led to blasphemy, defeat and death. Drunkenness begins with many by-paths but they all lead to destruction. There is one who sees and weighs our actions whom men in their wickedness forget until the weighing is done and the punishment is upon them.

Lesson 8. Ezra's Journey to Jerusalem. The journey commenced with fasting and prayer. It is good and safe for one to make God a party to an important undertaking. Ezra was consistent. If he said that God would protect him he was willing to trust Him and prove it. The priests and Levites had care of the treasures and were strictly accountable for them. The ministers of today have the greatest human treasures in their keeping, the souls of men. Before God they must answer how they cared for these treasures.

Lesson9. Nehemiah's Prayer. Nehemiah was a patriot because he loved God and was deeply concerned about the things that God is concerned about. He made his country a subject of prayer. Bad news made him sad but not hopeless. He commenced the regeneration of his country by himself making the sacrifice and giving up luxury. Too many work the other way. They want others to do the sacrificing. He claimed the promise of God to those who confess and turn from their sins. Relying on this promise he asked God to prosper him in his efforts and secure the co-operation of the king in restoring the walls of Jerusalem.

Lesson 10. Nehemiah Rebuilds the wall of Jerusalem. The wall went up in the face of opposition. Without were Sanballat and the rest, within were the discouraged people to whom the rubbish appeared like mountains. Pray and watch were Nehemiah's program. It is a wise one to follow especially if we do as the people were led to do, keep busy all the while. Every worker was made to feel that the fate of his dear ones depended upon his own energy. Protecting their own they provided protection for the whole city.

Lesson 11. Nehemiah's realization of the greatness of his work and his faithful application to his task kept him from getting into trouble. The best way to keep out of trouble is to keep busy. The effort of the enemies to discourage the people by circulating false reports failed because the people had faith in God. The devil is a persistent liar but faith in God makes his lies useless. The greatest danger was from the traitor, the false prophet. Nehemiah knew that it was unlawful for him to go into the temple and that a true prophet would not recommend the violation of the law. A knowledge of the law is the best protection against dangers of all kinds.

Lesson 12. Ezra Teaches the Law. This lesson gives us the secret of a revival. It is God's word. The people desired to learn from it. They assumed a reverent attitude toward it. It was taught to them in a language they understood. They made it an occasion of great joy. They proved they were happy by sharing their joys with the needy.

Lesson 13. Rebuking and Encouraging. The guilt and folly of robbing God is here shown. God has a just claim upon all we possess, not to support his work is to rob him. Blessings without limit are sure to follow a service that devotes itself to God. Giving is but another way of getting. Is it vain to serve God? Many think so but does their life prove it? There is a book of living remembrance kept of those who fear the Lord and think on His name. "Is my name written there?"

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News of the Week.

MILLIONS ARE SENT TO EUROPE BY AMERICANS.

New York, December 16.—Every trans-Atlantic liner that sails through the narrows to or from New York these days is a treasure ship. Four vessels alone, within the last four days, have carried abroad four millions of dollars and more, New York's annual Christmas present to the old world. This city will have sent in the neighborhood of ten millions of dollars abroad when the last gift laden liner leaves her pier within the next few days.

In addition to this Christmas present the folks back home from New York, sons of Europe, natives throughout the United States of almost every kingdom on the map will swell the fund by millions more.

$6,000,000 Over the Counter.

Over the money counter of the New York postoffice there has passed within the last ten days more than six millions of dollars, for shipment abroad, and the season is still at its hight. When the last inventory was taken Great Britain was leading with 1,337,000, with Italy pressing her for second place, with 39,104 money orders, totaling $1,091,000. Great Britain will cash 114,412 money orders to get this sum. To Austria there has gone 25,916 money orders, aggregating $493,000; to Sweden, 40, 352, aggregating $442,810; to Germany, 37,473 orders, totaling $430,346.

RUSSIA SERVES NOTICE ON U. S.

Washington, December 16.—What in diplomatic language is interpreted here as pratically a threat by Russia to sever all friendly relations with the United States in the event that the congress goes ahead with its plan to abrogate the treaty of 1832 with that country, has been made to President Taft and Secretary of State Knox by the Russian ambassador, George Bakhmeteff.

Mr. Bakhmeteff protested against the Sulzer resolution for the abrogation of the treaty on the ground that its final adoption would be inconsistent with the long friendship that has existed between the United States and Russia. While neither the President nor Secretary Knox was alarmed today over the turn of affairs, it was said at the White House that a determined effort would be made by senate leaders to modify the Sulzer resolution, which has already passed the house.

Some Action Next Monday.

Action on the Russian treaty is scheduled in the senate for Monday next, but it was indicated today that consideration of the subject might be delayed beyond that time. Meanwhile President Taft and Mr. Knox are continuing diplomatic negotiations with Russia both here and in St. Petersburg through the ambassador there.

OIL LAMP FUMES KILL TWO WOMEN.

Elkhart, Ind., Dec. 16. — Mrs. Martha Bigelow and Miss Mary McIntyre, sisters, both more than 60 years old, were found dead to-day in their room, which was filled with fumes from an oil lamp. The body of one of the women was near a window where she had dragged herself in an attempt to get fresh air.

DR. HURTY URGES EUGENICS AS HOPE OF THE WORLD.

New York, December 15.—Dr. J. N. Hurty, secretary of the Indiana state board of health, speaking last night before the New York Academy of Medicine on "Eugenics." which he defined as "the science of being born right." declared that that science had established the fallacy of the time honored belief that "education is the hope of the nation and the race." The real hope, he said, lay in the abolition of prudery and the establishment of proper methods of preventing the birth of defective children.

"I remember hearing, in boyhood," Dr. Hurty continued, "a lecture upon education in which the speaker eloquently contended that universal education would improve the human race and decrease crime and increase morality.

Education Not Cure All.

"What havoc has been made of this through our long experience! Then we did not know that acquired character was not transmitted, and in our darkness believed that education would prove a cure all for all the ills of society. Now we know that natural characters only are transmitted, the good and the bad, and that education and training, no mater how extensive and thorough, has not the least effect on the germplasm to modify its power to transmit other than natural character."

Prudery is the great thing now standing in the way of proper development of the race, Dr. Hurty said.

Prudery Not a Virtue.

"Prudery is not a virtue," he added. "On the contrary, it has many of the characteristics of a vice. It is to virtue as a flowerless weed to a rose. Prudery, if skilfully trained, guarded and protected, may be cultivated into a flower, but it is perilously likely to make the body and mind a wilderness instead of a garden. Were it not for prudery, the most important of all problems in social and economic life would now be largely solved.

PENSION INCREASED $50,000,000.

Washington, Dec. 17.—The old veterans of the country are under lasting obligations to a democratic house led by Congressman Adair, of Ind., for the passage of the amended Sherwood pension bill which will distribute about $50,000,000 annually among worthy and deserving soldiers of the civil war.

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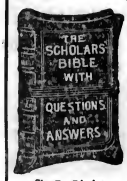

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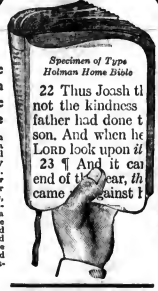

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